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## **Request for Information on the National Digital Twins R&D Strategic Plan**

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- Subject: 30 and some articles grouped in 4 sections as follows:

1. ARTICLES ON CIVILIZATION, EDUCATION, PHILOSOPHY, POLITICS, METAPHYSICS.
2. CYCLE OF AESTHETIC ESSAY POEMS.
3. FRAGMENTS FROM DIARY.
4. OTHERS FOR ISUF LUZAJ.
5. NOTES.
6. BIBLIOGRAPHY

#### Summary,

I am titling it: "The Moment of Freedom in European Thought"

The moment when freedom reveals the foundation of her in Reason, her condition law, even its history in the world. Fragment of honor ‘’when President Ronald Reagan honors him with the title "Professor of America", described by the professor himself the day of honor at Indiana University.

In a class of mine at Indiana University, President Ronald Reagan, a friend of the Professor Award, said, "A good ruler shows the way to the blind; just as a good disciple gives eyes and light to the blind. I believe the world would be better, more excellent as if our disciples were as devoted to the task of happiness as to the happiness of the task".

This was said at the University ceremony, the day that President Ronald Reagan, the guest of honor, had the modesty to come, to present the Honorary Award for the performance of duty. I would like this medal to be hung on a wall nail in the museum of Tirana.

"I have had, I have, and I will intend to publish all my books, although I fear this dream will remain a dream until the beginning of the 21st century, when I believe that the Albanian people will build a democracy indeed, in the sense of the idea that this ideal is close to the democracies of Central Europe, even as close as possible to American democracy.

Some of us, educators of philosophy who by chance can be poets, believe that the freedom to realize the personality, in a cooperative society, is a valid ideal to live, to fight for it. It is a matter of values, Individuality is not enough. At the Philosophy Congress in San Francisco, California, I introduced this topic "Freedom to perfect the personality is an ideal that values the thoughts of life", Isuf LUZAJ.

## 1. EXISTENCE AND FREEDOM

Existence and freedom is one of the philosophical topics he has attracted the remark of the philosophers of our century. I chose Sartre as the prototype of atheistic existentialism, for my leader in this study for three reasons:

A) The first is that in the vast majority of more than a thousand US universities Sartre is taken as the basis of study and class texts when the course belongs to atheistic Existentialism.

B) The second reason is that Sartre is the most widely read existentialist in the world, in nearly 87 different languages, and this success owes much to his style and the academic classification he chose: the novel, the most compelling and inspiring to understand spiritual analysis.

C) The third reason, less important is because fortunately or unfortunately, a coincidence brought me closer to him and an admiration that ended in friendship, fascinated me.

For Sartre, freedom conceives at its roots with NON-BEING, which is in the human heart. For a human being, since it means to choose himself, nothing comes to man either externally or internally, which coming he will expect or accept. This heavy thought in meaning is also broad in its consequences.

Man is much and without any hope, the mother of the dominion and mercy of unmerciful needs, to make himself good, even down to the smallest detail of his existence. so freedom is not as good as being, it is the being of man, which means his non-being. If we fail to conceive of man as a whole-wholeness, it becomes absurd for us to have in him (man) psychic moments or areas of freedom; we will look for an empty place, inside a box full of water. Man can not be sometimes free and sometimes slave (slave); either he is always and he is not free, or he is.

Unfortunately in this moment of dialogue, the American Minister of Education intervened with American arrogance, who took Sartre by the arm to take him to the University theater where the students were playing the comedy *The Mentally Ill* (*Le malade imaginaire*), leaving me

with the students who were gathered around us. But man will do this act without giving up his freedom and his clarity, of his mind. So, Sartre concludes, IN SELF to OURSELF can not be realized in reality, but the man continues his project with an imaginary reality, he projects his exterior, the empirical world, and calls this God. So there is no difference in what we are talking about man as his project or as God's project.

Sartre made as his own the old theory of Feuerbach that God is nothing but the projection of man's unattainable ambition.

It is, therefore, a surprise that man, having this clear and free sovereignty for himself, seeks to choose him as a master and to worship him as God, the God he created. This is clear, says Sartre, if we know, we accept that choice and freedom are two words that express an opinion.

Freedom, he wrote in *Being and Nothingness*, is the human being and nothingness is, say, the nothingness of being. It should come as no surprise to us because he makes the absurd choice effected, affected by the nothingness of being.

I have noticed that Sartre speaks the language of the great mystics: man is nothing. The enlightened doctor of the 14th century Taule said that for the Christian mystic, man, of course, is nothing, but a capable nothing of God, because it is God who fills the nothingness of man in man. The "self" of Sartre's man is a radical void, a void which can not be filled, nor transformed in any way. Sartre is to this day in France and in Europe and the USA, the first atheist philosopher who annihilates a man. In the case I had, as a professor of philosophy at Indiana University, to translate his conferences from French into English, I asked the French philosopher, in front of the professors and students in the auditorium.

Believing in the cosmogony, in the structure and laws of the Universe, in the structures of the microcosm and the macrocosm, and in their laws, have you thought of approaching the idea of the existence of a thinking God?

-No, - he said, - all you claim are human hypotheses and creatures; there is no God of thought. You want to tell me if I have repented of atheism. On the contrary, I am convinced that my philosophy will be better understood and believed in the next century onwards, when Christianity will overthrow false idols with their hypocritical comedians, from the Popes to their soldiers. Man must be perfected until he becomes his Lord. In his conference, Sartre accuses people of being cowardly, hard-working people who take advantage of their vain freedom and live in harmony with that freedom. To deny this freedom cowardly people are

convinced that their lives have a lot of meaning and that they are doing something worthwhile in this world. One will manage to be a great man, the other a moral leader, a third claims to be happy. All of these projections are just a camouflage of projects or projections. Heaven is inhabited by an illusory ghost god. The only honest attitude in the face of this absurdity of life is to have the courage to accept a radical divorce with everything that exists between man and the world, between the goal that each of us expects from life and what life can now offer us. This bright view requires the renunciation of an eternal ambition. Sartre thinks that the main reason for our misfortunes and disillusionments in life is the mortal spirit (which makes us suffer), of seriousness.

Nietzsche blamed Christianity, which destroys human life from serious and tragic dimensions by promoting happiness and heavenly comfort.

Sartre blames Christianity that takes life very seriously, giving it meaning. Since man is nothing by nature, what can he do to bring him out of nothingness? The abolition of the thought of seriousness is one of the most essential and urgent tasks of action, an act that replaces Sartre's existing morality. We must overthrow all today's values towards the homeland, faith, and any social revolution if we want to be true existentialists.

Man condemns himself in despair, precisely because he takes, both himself and the world, very seriously. Man's misfortunes are seriousness, hope, faith, dogma, homeland, and religious morality, concepts which hold the human conscience slave of EMPTY.

Atheists believe in moral values, but reject Christianity, because it blinds people with a yoke of spiritual anxiety, but these atheists do not agree with each other. Some denounce Christianity as too authoritarian, disrespecting the spiritual autonomy of the individual, while others atheists who believe in the same values, following Nietzsche, find Christianity too democratic and hold it responsible for the vulgar egalitarianism that characterizes the modern world. I have noticed that close people of thought and peoples of Christian-Muslim and Hindu faiths, in their places, in their shrines: Constantinople-Mecca-Baghdad and in some provinces of the cities of India, sometimes alone, sometimes with Sister or Mother Teresa of Kosovo. With UN chief Perez de Cuéllar, I had the opportunity, as an official of UNESCO and UNICEF, to get a closer look at the people of the Buddha faith. The problem of the existence of God turned to me in a spiritual change and when I had favorable opportunities I even tried to study it through European and Asian philosophers. During my stay at the Vatican, 1945 - 1948, charged with cataloging the Giant Library, according to the English system: subject, language, author, and title, I had the

opportunity to study the problem of my anxiety from St. Thomas of Acquina to our century. Isuf LUZAJ "Egzistenca and Boshësia" page17.

### 3. FRENCH REVOLUTIONS

The peoples of Europe began to wake up sleeping the centuries-old lethargic sleep in captivity. Unfortunately, however, the French Revolution went bankrupt precisely because of the exaggeration of its dimensions, because it did not set the exact goal of where freedom ends and where tasks begin. That freedom brought to the throne the emperor a Corsican, the Kachaku race that filled Europe with graves, both of his sons and the boys of the world as far as Moscow, that finally France ended up in a comedy gym of the English and Germans and the French people remained more enslaved than he was before his famous revolution. That freedom, which died out in the early 19th century, brought into the 20th century the ugliest dictatorships known to history: Nazism, communism, culminating in the Russian dictatorship. The Nazi dictatorship darkened the atmosphere with the smoke of crematoriums, where nearly seven million people were burned to life, according to Franco-German statistics. The Marxist dictatorship, the pupil of French freedom, gave mankind the bloodiest and most shameful example history has ever seen: 219 areas of concentration; forced labor were 45 to 50 million Russians worked and died during 70 years of torture. The Russian statistics of 1995 show with exact numbers that in those areas of concentration approximately 70 million people passed, generation after generation, since their creation with Stalin and their closure with Gorbachev. This freedom of classless peoples ignited fires around the planet, up to their small homeland. Sociologists, statisticians, and writers on the spirit of the peoples estimate that approximately 110 million spirits have died in warfare throughout the planet to date, and in the concentration camps (408 areas in China) live as related animals. Approximately 18 million people work 12-14 hours a day and die before the age of 50 until today in 1996. Isuf LUZAJ "Festimi i Yjeve" page 50.

### 4. FREEDOM IS THE OXYGEN OF THE SOUL.

We only appreciate it when we miss it.

A man, or a society, who does not feel the need for freedom, does not deserve the gift of life. Freedom begins in our soul when we come out of the water and begin to breathe, and it ends when we no longer breathe. No one is free unless he is the master of his stock the cause of freedom is identified with the fates of humanity. The most valuable freedom is that which gives peoples magnification of their energy, intellect, and virtue. Free is the people who manage to transmit the feeling of freedom to future generations. If we look for the origin of the feeling and the need for freedom, we will find in the ability of knowledge transmitted in historical conditions and in the character of a race that makes possible and intelligent the use of experience for progress Any other self-called FREEDOM, which does not meet the conditions of the mission of civilization, is a false FREEDOM that, when saturated with abuses, burns "Isuf LUZAJ," "Filozofia e Bukurisë ", page 124.

## 5. WHAT IS COMMUNISM?

Communism is a philosophy of unnatural life, against the laws of nature, doomed to bankruptcy because it is false with logical premises, wrong, and without foundation in the architecture of ideas and fiction sick imagination. Epistemology teaches us that the laws of nature are not equal to the laws of the sciences and are never put in tune with these; it also teaches us that the laws of science are not true, but relatively:  $2 + 2$  does not make 4 in either physics or chemistry. There is no absolute equality in any law of life and nature (think human and animal mental intelligence). But this inequality gives the harmonious equality of every organic life. If we upset this balance, we are in for sure. Communism, Marxism, Leninism are condemned as a utopia by all the heroes of thought of the 19th and 20th centuries. Epistemology, which comes as a measuring critique: weighing distance in the four dimensions of the essence and existence of the philosophy of science, proves that communism, including Marxism, Engels, Leninism, does not have the necessary basis to be called "philosophy", because it represents no original apparatus structure of constructive thought, but is merely speculation of sophisticated ideas derived from false, subjective bases, and from inaccurate and uninterpreted statistics at a given time, place, function. Thus, communism remains only a political campaign for the time when it was conceived, written, and spread to a backward people: anachronistic to Western civilization and modern technology. If one understands well Soren Kierkegaard, Martin Heidegger, Jean-Paul Sartre, Gabriel Markel, Benedetto Croce (to name just a few heroes of thought), one well discovers and clearly explains the weakness, superficiality, eloquence,

integral falsity of communism, which, going through the sieve of free logic, it is reduced to him and remains nothing but a fiction novel of a weak imagination, which does not respect even the simplest laws of natural thought (*sensu commune*), pale the laws of scientific logic. The statistics of communism, which concludes in surplus-value, is one-sided (unilateral - of one side of interest), it is superficial, general, which looks at things in general and not in analysis and in particular, as are the virtues of epistemology, therefore not is scientific in genetic interpretation, not to mention that it is not even mathematically accurate. Materialism is itself a half-hearted philosophy, because it denies or forgets, or does not see as blinded by appearance and mirages at all the values of instinct, intuition, imagination, creative evolution of female neurotransmitters, which in a word, in a theological term, are called SPIRIT, values, mental life mental activities (creative sensibility) that civilizations have created (21 according to Toynbee) and especially the 21st Euro-American civilization. If we go down from erroneous materialism to the materialist interpretation of history, then the errors of communism are magnified many times in theory, until they reach mental aberrations in practice, like a snow-rock, which, falling from the mountain, rolling, collects snow cloud and becomes so great, the more distance travels downhill. To prove this truth, one does not need to be either a philosopher or an epistemologist, it is enough to look at the History of Science to see and understand that civilization was not created by the proletarian masses, but by individual geniuses. with brain light above normal. This is one of the injustices of Nature, which in the function of dynamics, such as neutropenia in the physics of irreversible heat, which is the Holy Justice, which forms the balance and harmony of progress. Bring a million proletarians together for a hundred imaginary years in study barracks, and expect them to express a philosophical system or a scientific creation such as Belle's telephone, Fleming's penicillin, or Einstein's electromagnetic laws. Expect the proletarian masses to advance (not to create) modern technology. Expect them to write a poem together; poetry, not hymns to dictators, resembling the cackling of geese at night when they feel the fox around the hut, Isuf LUZAJ.

## 6. SCIENTISTS HAVE DONE MIRACLES WITH THEIR STUDIES.

The great historian of Philosophy (HEGELI) did not feel or did not understand, how progress would be made. He explained that the power of Ethics owes it's natural antithetical and revolutionary powers against the laws of nature. Herein lies one of the reasons they took him by the neck, magnifying the error to the utopia of Karl Marx. In simple words we summarize



the result of that error thus: Nature is unjust and produces injustice in mankind: the beautiful from the ugly, the wise from fool; agile by clumsy; the healthy from the sick; the simplest of the devilish. Marxism will eradicate these injustices by making everyone equal, like philosophy with the bearer; as the poet with the bloodthirsty; as a saint with the devil; as the beautiful with the ugly will live alike without social classes. So far went the absurdity of the destruction of the privileged products of nature as the Zhen Cui, the poet, the philosopher, the scientist, the artists that in the twentieth century those peoples who were beheaded like a mother ox chose to dream of building the ideal society; but those peoples remained for about seventy years, counting in place without tearing a piece, forward, until they ended up in hunger, darkness, wickedness, bloodshed; areas of concentration, until the definitive destruction of that civilization that existed in the nineteenth century , Isuf LUZAJ "Kujdesjet E Bletës" Volume X.

## 7. "PHILOSOPHY CREATES NEW THOUGHT"

The philosopher creates the new thought, as an architect of weight, balance, depth, multidimensional height; he unleashes the new hypothesis, which will be transformed into scientific laws to materialize in revolutionary technology. By time and nature, we have Averro, Aristotle, Leonardo, Fermat, Cartesian, Spinoza, Leibniz, Newton, Kepler, Copernicus, Planck, Einstein, and legions behind them. Their hypotheses created revolutions in all human knowledge, for example, Einstein said that only the speed of light is absolute, all knowledge is relative; there is neither Time nor Space; everybody that gives energy will die; everything that has a beginning has an end. I leave the reader to think about the consequences of these apothegms.

2. The poet creates an imaginary world and ennobles the consciousness with new feelings of beauty, harmony, truth, softening the millennial beast inherited in blood and hidden under the deep layers of the barbaric consciousness, to make it a civilized man: thoughtful, sentimental, lovers.

Poetry translates into all the known arts, in the way that most easily enters the soul, even when that soul is not a thinker - music, paintings, sculptures. The poet is called: Sadiu, Shiraziu, Homer, Shakespeare, Goethe, Hugo, Lamartine, Dante, Pascali, with legions behind them.

The Saint practices by making living things the thoughts of the philosopher combined with the feelings of the poet to create a new world of love, harmony, equality, brotherhood, freedom,

which makes this life easier for man and prepares us. peace, to more easily lay the path of overcoming for a happy immortal life. It does not matter to find justification whether or not that life exists beyond the grave; it is important to believe by faith, for thus the living are not terrified before death, as is the case with Sartre. Isuf LUZAJ "Beyond the Good and the League", page 50. "Philosophy is not empirical science but it is a non-empirical science of the empirical. thus help to define the position of the real sciences as a whole (in congruente generale - Italian) "I. Luzaj

## 8. STUDYING PHILOSOPHERS

Studying the leading philosophers of Western thought, over 50 years to prepare my university courses, I found myself several times troubled in the face of some PROPHETGMS, which my judgment did not accept, and which by scientific logic seem to me only as hypotheses. . The great architects of the universal study of their systems from Aristotle, Thomas of Aquino, African Agotim to Barth, Dostoevsky and the French and Italian Catholics of our century, on the one hand, and Leibntz Spinoza-Sooren, Heidegger-Sartre, and others on the other hand in their radical objections seemed to be insecure in their theses. The first to fall out of the statute was Bergson, my former master at the Sorbonne. The last one that disillusioned me was SARTRE, I apologize for the friendship he gave me. I suffered greatly spiritually for their contradictions and for the conflicts that were growing in my mind because it seemed too much of a pretense to overturn some of their theories and because I felt guilty of teaching them honestly in that one that I believed in those thousands of young souls, who expected the truth from me, and I was not in tune with my mind and the stars of thought if I was teaching them the truth. A big question arose in my mind: am I right to be just a learner, or are the giant heroes of thought right?

At the International Conference of Heads of Philosophy I attended as a representative of Indiana University at the University of California at Berkley, at that of LOS ANGELES, at Columbia University in New York - at HARWARD BOSTON, IN PITTSBURG Pennsylvania, in AKRON, OHIO, at the University of WISCONSIN at NORTHWESTERN University, IL, in these discussions with colleagues unknown to me and of course eminent subjects, I found my salvation from my spiritual conflict. Everywhere, by a majority of votes, my presentation was accepted, to criticize the great thinkers.

3) Discussions of the Philosophy and Metaphysics head committees at the Department of Education Illinois, In - New York, SAN FRANCISCO, and their findings referred to and submitted to the USA Secretary of Education in WASHINGTON D.S. These papers are the summary of 28 years in the USA in the above-mentioned Universities. Isuf LUZAJ " Kujdesjet e Bletës " Volume I, page 26.

## **9. EDUCATION**

Education is the art that enables man for social life. His methods must converge in the development of all individual abilities to form a harmonious and fertile personality, intense, striving, calm (seren) in satisfaction, and worthy of living in a society that has as its ideal justice. The cooperation of all members of human society is essential for the well-being of all. He who does not know how to give this union is a parasite. To educate man means by this in conditions to be eternal for society, acquiring the habits of mental work, applied to economic, scientific, aesthetic, or moral production. All possibilities should be taken as being in each. Education should be integral to developing, care, physical, moral and intellectual energy. By enabling man for the life of life, he will not neglect me, he does not say from the tendencies that he expresses as taste and desire. Everything she learns must be learned to the limit of her quantity and time, which she will learn first. The more one learns, the more it will become for society. There is a general basis that they are for everyone, setting aside the skills that they process through talent. Any exclusive specialization without general features is impaired for the specialty. Boundary recognition is less effective when ignoring changes in etiquette. Education must be done complexly and seriously controlled by good masters. Isuf LUZAJ "Reconstruction of Spiritual Powers", page 156.

## **10. RULE**

"It is true that a tree should be known by its fruits." But we ask what is a RULE?

Maybe peeling, ugliness, war, war, crime, and fate are part of the RULE. Maybe evil is an evolution of the order that reaches the RULE? But they see the world that exists more than happy; Therefore PLURALITY and without plurality and war - we achieved this action you would not be to have a world. Well, what about the fruitless war as well as the evil in life? What about the millions of seeds with which millions of lives can be produced that only a

fraction show? What about the madness of selfishness and the end of power, like the accumulation of capital, but that all create misery? A real thing that has been created grows, travels together, so far seems real.

What a mysterious law empowers the wicked to annihilate the human race, in worldwide strife, where millions of innocent human beings lost their lives! What a mysterious law of nature is that which twenty civilizations are born and die and that one day our civilization will die and be buried like its ancestors; oriental - Hindu, Arabic, Babylonian, Egyptian, and Greek?

The only ideal left to humanity, to find the path of peace, love, kindness, and working in order like the organs of a concert that produce a symphony can build a better satisfying world, to worth the effort to live. Only in this poetic truth do I believe (1) this position of mine was accepted, not as a philosophical truth, but as an ideal desire poetic-religious, to be instructed to the peoples, of countries and the United Nations, Isuf LUZAJ "Bee Care" ,Volume I.

#### 11. "TRUTH WILL SCIENTIFIC CRITERIA"

The only limit to their spread should be the ability to understand them. The only fate of their applications should be: to increase the overall happiness of the people and to promise them a more dignified life. Fearing the social consequences of cultural diffusion, some privileged once preached: SCIENCE FOR EXACT SCIENCE, claiming to reduce science to a solitary pastime. New times have called for "SCIENCE FOR LIFE", a platform for well-being and progress. When knowledge ceases to be a sport of the Epicureans, then that knowledge can be converted into the moral power of human exaltation, a power that is the only spiritual value. The scientific investigative spirit excludes any principle of authority, Isuf LUZAJ "Reconstruction of Spiritual powers", page 137.

#### EMPEROR

Emperor Vespasian one day asked Senator Helvidius Priscus not to go to the senate so that his harsh words would not thwart his plans.

- You have it in your hand to remove my task, but until I am a senator, I will never be absent from the senate. -If you will wear in the senate, said the emperor, you will shut up and do not speak, do not give your opinion. -Do not ask my opinion and I will not open it. -When you will be present, I can not stay without asking. -Neither can I stand without saying what I believe to be right. -If you were right, you would die. -We will both do what we have in our conscience and that depends on us. I will tell the truth and the people will despise and despise you. You

will make me die and I will die without making a sound. Have I ever told you that I am immortal, Isuf LUZAJ "Reconstruction of Spiritual Powers", page 92.

## WHAT IS DEMOCRACY?

Is it a natural phenomenon brought about by any comet?

Any island that came out of the volcano overnight?

Or is it an idea given to us by the Ancient Greeks and adopted by social conditions, with its qualities (and its flaws) that differ from its cultivation?

Democracy is undoubtedly an IDE, which we hold, a concept that we develop in the minds of some privileged persons from certain groups of society, from some nations of advanced and incorporated and grafted into several institutions, *Isuf LUZAJ "Bee Care" Volume I, page 358.*

### Uprising of Ideas

The uprising, with Rebelue, is to affirm a new ideal. The three yokes are imposed by the soul

1. rule in ideas.
2. hypocrisy in morality.
3. domesticity in action.

Vacationer - Quietist youth of any nation:

Any attempt to free oneself from these captives is an expression of the rebellious or rebellious spirit, in the best sense of the word. Human society is the enemy of those who blurs. her vital lies." In the face of people who drop a new message, society's first gesture is hostile, forgetting the need for these great souls who from time to time reject the rot of society, preaching vital truths. All those who renew and create are fighters against political privileges, against economic injustices, against dogmatic superstitions. For them the evolution of ideas and habits would be inconceivable; there would be no possibility of progress.

Rebellious souls, accused of heresy, can be comforted by thinking that even Christ from here against the routine, against the law, against the dogma of his people, just as Socrates was before him, as Bruno was behind him. Rebellion is the highest discipline of character, it temples the faith, nurtures power, teaches suffering, placing it in an ideal world, rewards, which is the

general great persecuted destiny. Mankind worships their names but does not remember their persecuted names. There has always been a tendency not to doubt a moral conscience of mankind, which gives its sanction. It is sometimes delayed when it is followed by its contemporaries, but it achieves, no doubt, always, increased in power by the perfection of the time, when it is distinguished by posterity.

### **"Insurgents"**

Beliefs, which time has transformed into superstitions, continue to form a dusty atmosphere, which stops the development of human culture. Isuf LUZAJ "Reconstruction of Spiritual Powers", page 81.

## 12. PEOPLE AND THE UNIVERSITY

In the 17th and 18th centuries, much scientific progress was made by people unrelated to Universities. Scientific societies were the first institutions in the processing of scientific claims and discoveries. Universities began to play a larger role in the 19th and 20th centuries and it has happened that in these times they gave impetus to scientific demands in LABORATORY institutes.

The natural sciences are usually divided into abstract sciences such as mathematics which adds and defines values in other branches of science, and the concrete sciences which summarize the physical sciences:

Astronomy-geology-physics and chemistry; and biological sciences. The growth and enlargement of the body of knowledge have come from the subdivision (SUBDIVISION) of sciences in specialized branches. The inter-relation, relationship of the subdivision of sciences emerged in the evidence (clear picture) from the stabilization of the branches that were related to the field of observation, such as biochemistry-biophysics-chemical geology and psychophysics.

So, we summarize in an objective synthesis that, the term science, identifies, a critical activity of discovery as well as the systematic knowledge established in the exam, Isuf LUZAJ "Bee Care" Volume I, page 284.

## 12. "PEOPLE WANT CHANGE"

People want change, combinations, progress, but if they have not reached a level of culture, they do not know the way to salvation. The poverty that is exhausting the peoples of India, China, Latin America, Africa, has remained on the scale of RESICHTATION - giving up any elementary, progressive idea. peoples explode like atomic bombs. The example of this apothegm we have fresh in the elimination of peoples from Marxist tyranny from Russia to Europe. Two ideas create civilization: The fall of the old fake idols. The disintegration of new ideals, these two factors have characterized every historical crisis. Ideas that shake the foundations of an old society, create reactions in the ruling classes. Here are the changes in people's desires, especially during the crisis, they grow so dramatic. It is clear in those moments that the history of mankind is a ruthless struggle between invention and convention. These concepts have moved the axis of History: The divine right of kings; the sovereignty of the people; dictatorships of any color: black, current, red or white, absolutism all against the sovereignty of peoples, the abolition of tyrants, the abolition of slavery; class warfare; The right of speech; imperialisms, colonization, are the sad examples that characterize the change of concepts between nations. History surgery resembles Medical surgery "Cancer must be removed from the brains of tyrants to bring people's life, freedom, justice, equality, brotherhood" , Isuf LUZAJ "Bee Care" Volume I, page 360.

## RULED CLASS

Equality of humanity in a classless society, reforming the economy, surrendering to power; dividing the land with agrarian reforms; putting a politician in place of a technician; channeling creative activities; disappearing in death and freedom of thought; power thus creates a privileged class, not thinking, but obedient; an automated bureaucratic class of labor and people: does what it demands free. The healthy part of society seeks to react.

Power imposes its will, based on an organized minority with power: police, army, corruption. But when the will of power begins to waver, it has no other way of escape than TERROR, with prison, concentration camps, forced labor, rope, and bullet. The fate and end of all dictatorships of every color are known. Most politicians are sophists in the service of demagoguery.

The allegory of sophistry is like a screw that enters the soul of the masses twisting and, only when it dies, does it stretch straight and we see all its emptiness.

Throughout history, demagogues have known how to seize power, but they have not known how to govern with democracy, justice, equality, fraternity. The state is converted into secret police. Cops, landlords, and tyrant chief of the Terrorist Police.

Anger or resentment begins with madness and ends with repentance; he is the most impotent passion. It can not operate anywhere; it hurts the man who has it in his soul, more than the one he hates. History is full of unforgivable examples of these people blinded by resentment: it's enough to study, Isuf LUZAJ "Philosophy of Beauty", page 114.

### 13. I AM A PRODUCT OF FREE EURO-AMERICAN THOUGHT, LATE 20TH CENTURY.

To be free, I can get from the three schools of Existentialism the real ones, those criteria that it accepts one hundred percent, not only EPISTEMOLOGY but also modern TECHNOLOGY of ASTRONOMICAL and BIOLOGICAL miracles. Therefore these writings tend from time to time from one school to another to stay in a completely free field of thought, reasoning, reasoning but also of Metaphysics, Metallurgy, and somewhere even of Theology. I am sure that even Kierkegaard, Thomas of Aquina or Socrates, Plato, Aristotle as well as Pascal - Montaigne and Prust if they were alive today, would make changes in their philosophy. I also think that the reader, you will ask me: Who are you, who dares to oppose one or the other of the giants of thought? Will answer: I can not write to please both thought giants, like my readers.

I write to say a sure word in Her Majesty the Wisdom because I think that each of us spirits should put a pinch of sand-lime and cement to the castles that others will finish. Another reason for my originality, sometimes at odds with the giants of thought, is because all those who have wanted to discover something new have been at odds with the old schools and are called Revolutionaries. Finally, I am Illyrian-Thracian, the only people in the world who called themselves ILIRIS, ie warriors of all information. Only Time will prove if in my writings there will be any clue to the real Revolutionary reality with Revolutionary purpose. Isuf LUZAJ "Bee Care" Volume I, page 14.

*Note: To have a clear idea of some of these dark-looking ESSAIS, it would be good for the reader to use Andrè LALANDE's Technical Dictionary of Philosophy French Academy.*

### 14. EURO-AMERICAN CIVILIZATION



Libraries should be cleaned of leukemia that covers them and by replenishing Libraries with books of Euro-American civilization: Philosophy-sociology-epistemology- with courses on the philosophy of history, diplomacy-science. With interpretations of beliefs, for example, Gabriel Marcel - *Metaphysque Journal*. For natural continuation with then-science-technology.

All these factors can be imposed by the sound civilizations that have given for the result-happiness of man. The Albanian people must sincerely acknowledge their mistakes and, as a conclusion, acknowledge themselves; to place himself at the point of the trajectory of his existence; to rebuild his conscience, to chemically recognize his microbes, to kill them and take a new path, with a new ideal, for a sincere democracy, for a new life, faith in God, faith in the glorious history his, faith in moral values, faith in himself, to open the new path to national history, as soon as, otherwise, he will lose another 50 years, in a swing away from you; one cap front, two cap back.

If he was still able, the sick man to stand up (not as an ambulatory corpse, but as a hero), when the hope that soon he can take the place he likes, as a historical people, in European Civilization and the society of Nations. Let's pray to God for this miracle.

The Argentine and American poet Jorge Luis Borges suggested that I write a study on Albanian Morality, Ethics, and Aesthetics. Modern thought, intellectuals came as they heard journalists, writers, poets, painters, musicians, and a world-famous sculptor.

On that occasion and for that reason, I became a close friend of the great poet, the friend and not companion, because he was a giant, and I a minor, and because he was a Marxist spiritually and an oligarch practically. We sailed in different waters, Isuf Luzaj "Philosophy of Beauty" , page 106. Intellectual personality is a function, it is not balanced, it tends to a permanent integration without rest from an experience, which is added. Another critical meaning, which rectifies, Isuf LUZAJ "Reconstruction of Spiritual Powers".

## 15. READERS OF THE 21ST CENTURY

So, reader, I send you, to fly like a bird bee, flower by flower, to suck the nectar that will be converted into honey. that will ignite in your soul a desire for knowledge in thoughts that are the fruit of half a century of experience, **BUT READ AND THINK!**

Make desire habit and habit, not as a curious walk of the Epicureans, but as a methodical school study, delve into thought systematically, roughly, logically by analyzing each subject and depositing it in your memory chambers regularly, so that when to want to open its doors and find you fresh for every purpose, Isuf LUZAJ "Teacher Diary" Volume IV.

End of part 1

## 2. CYCLE OF AESTHETIC ESSAY POEMS

16. "Literature imposes its magic such as the novel. But our time belongs to thought, truth, beauty, and sadness, not caring about impressionism".

Let us divide it into two distinctions, what we mean when we say good poetry: It means either, that poetry is good art, or that poetry is good for you; and they are certainly not the same thing. For many reasons we can agree that Dante's poetry has value because it is moral in the soul of the poet, but also because it is expressed with such noble height of art, that it makes us friends to read it all our lives. We must share the judgment critical in ambiguity: aesthetic value and moral value, either in judgment as *tra*, considered especially by the subject matter, or in judgment in agreement with the subject matter. Poetry is good in the aesthetic sense, it is good as ART when it is expressive and it grabs us, readers, it makes us its clothes. When the poet, looking at an experience, has succeeded = winner, finding equivalent expression to reflect it, which helps the reader to construct a personal experience of his own, to be in quality, like that of the poet, and not much inferior (lower) in intensity. Expression is greater than goodness. A true word can be expressive and in this case, it is moral poetry, and poetry from such a thing is a special expression, or in this case, it can not be an admirable morality it is not poetry. Moral depth can add value to what is being said, but it cannot escape the weakness of expression. Romantic aesthetics made poetry the activity of the human mind, higher than all other activities. Poetry was thought to be the noble endeavor to find the truth, as the apex of the pyramid of thought. We will find many things that can be overcome, if we are obsessed with this esoteric (supported) concept of art, to identify poetry with the language itself, and this opens our eyes to ubiquity (Omnipresenca = almost present) and its primitive nature.

To reverse the judgment: Poetry is not the highest degree of reason, it is the first degree of the experience in question, before logic, before morality. Our mind imposes the human form on

this subject, grabs it intuitively. The mind expresses its intuitions in dictionary symbols and what expression is poetry, Isuf LUZAJ.

*End part 2*

## 17. MERCY SHELF

The dust of sorrow falls from loom,  
Tired of all that travel,  
Whoever plants a tree expects the fruits of  
hope.

Most of the time, fate is unreliable  
Sleep like a mountain hotel in winter,  
Bitter mistakes go to the parade.  
The Idea was shared with the Idol  
the green olives are fallen.

The sacred love of bitter times  
Resurrected in faking an old dream.  
Toss the feather and notebook into eternal  
rest,

I turn from your shelf, classmate,  
And you abandoned, serious and feverish  
Loneliness upset you, patience tired you  
out.

To me, you are a city, a day of celebration,  
The old temple, but new in splendor,  
He embraces the orphan like a mother,  
Ribs for ribs, heroes of thought.

Cut, polished into walnut trunks,  
Hard to enter a forest full of giants;  
In you, I find believing hope.

Give me generously what I do not have,

The keys to barbaric life.

I believe in you that you will see me on the  
other side,

The last hope hanging on the mandala  
In your pillars an unnamed sculptor  
Carve a figure, a faceless God  
Gives luck and spreads both mind and  
heart.

I see Patriarchs clearly as mirrors  
Looking forward to kissing a female  
conscience,  
Sow their wheat seed

Your faithful friend, I come and thank you  
As the monk of Christ, we are heart in hand.  
I ask you, you answer me, I renew myself,  
I rise again.

I flee from this world, this cruel life,  
I leave with you for the snowy mountains  
Along with the Patriarchs I worship as  
saints,

I renew, I get rich, I enjoy.

In you, I find hope, comfort, and peace.

When night comes to beautify the moon,  
Giants walk like shadows on the wall,

THE STARS COME DOWN, HUG ME  
AS A MOTHER

In ancient times when the glory of the flag  
Revived the nation with the dawn of  
freedom.

Dark silhouettes of a world of thought  
They travel through the eyes like ships of  
exile.

A silence comes like in summer when the  
sea sleeps,

It piles up the thoughts I gathered from the  
sheets.

Keep memories and nights faithful,  
My heart is filled with gold like the king's  
treasure.

I hear the old man traveling and the river,  
Embrace those civilization parents  
Enjoying that learning happiness.  
The old man lowers his eyelids, so he falls  
asleep.

*Isuf LUZAJ " Lamtumira e Yjeve ", page 164*

## 18. NEGLIGENCE

Let them pave my way with thorns and  
thistles,

Let me plot mediocrity circles  
Born crooks born of curds,  
The corpse ambushed the prickly soul.  
Linda in the mountains dies standing like  
oaks.

Never in my life have I mentioned rabbits.  
I will drink the water with my clean fist,  
Everywhere they asked me, I left the  
message,  
Those farther away approached me,

I taught them the lesson with harsh  
examples,

Prepare for the battle of lifelike fire,  
By faith, I denied every power to the devil.  
The laws of life never had a hearth  
Nor in the lost farm equation.

Evil can take anything from me,  
Values are stolen as History is stolen,  
The tyrant stole the path of fate.  
One thing they can not take away from me:  
‘The Mysticism of the Church’,  
Patriotism and battles of fire,  
The trust I had in the Father,  
Nor the pleasing shade under the pine  
branches,  
No matter how much the swamp frogs how.  
*Isuf LUZAJ " Lamtumira e Yjeve ", page 172*

## 19. INSPIRATION

Trees of silence, shake in the shade  
Sheets of that of memories  
From a river frenzy to a sea beach  
The same forest that did not know the time,  
So it did not change from snow or fire.

As he was born, he ascends to heaven.

It's not true that stars are born at night,  
It is the darkness that strips them naked,  
So they give light to the centuries,  
Written will without. But for whom do I  
know

Color has traces of what without their appearance, He meteorologist, predicts History.

When they disappear Tragedy begins.  
Reads the unwritten testament History,  
Somewhere rarely do civilizations arise;  
Where female minds are born virgins.  
The meteorologist had predicted it.  
When you're silent, like a dumb born,  
I hear the voice saying  
What your tongue would never have said,  
For between your word and your silence  
There is the same geometric distance that is  
in the middle of the idea that forms the blind  
For light and light is never heard.

When the meteorologist catches you, he speaks to you without fear, he sings loudly  
Everything that the thought knows about you,  
But be silent without saying what you are,  
What you have been and what you will be

But every day dawn means your mysterious essence. Although you get angry with a whim of joy.

*Isuf LUZAJ " Lamtumira e Yjeve ", page 256.*

## 20. JOHANN STEBASTIAN BACH

Thank you, O heavenly mind, You have made me very sad times from sadness, so great that I suffered, so much misery.  
I called the witch to come with kosor.

I am a stranger in your Paradise  
Where you have accepted the wicked and the good  
Of all races, nations, and countries;  
You saved mankind from the anxieties of emptiness.

You give me expression, peace, tranquility.  
I followed the devil who gave me the temptation,  
With my breath, I extinguished the candle.  
The wounds of the soul defeated the spirit.

You restored harmony to my mind,  
Thought drains when you play the symphony.

He escapes the mystery, the emptiness of the slave  
The resurrected faith takes flight to GOD.

You snatched the LIFE effort again.

With the imagination of a thousand fantasies

I continued the journey of traces of truth, I created for myself many mythologies with your sounds I recognized the beauty, which I desperately needed to touch with courage.  
With it I built my Cosmogony

TO LIVE ALIVE AND WHEN I AM DEAD.

With you, I will dance, hymns of loving  
your servant in heavenly faith.

I will build a temple of poetry for you,  
With your mysticism, you took me by the  
hand.

Your music, Religion of Purity, Mirror  
symbol, crystal clarity;  
gives me hope the courage of harmonious  
language, gives me a wealth flight of  
inspiration, Unwavering faith your mystical  
power, your flight in the heavens  
Revelation.

I prepare quietly over the bridge,  
To live clean centuries across the river.  
Your art, the splendor of Architecture,  
It gave me dimensions in sleep dreams.

All peoples understand your language.  
All mankind sends thanks  
For light in the soul, in the senses, in the  
mind.  
The temple of the peoples for a thousand  
faiths.

*Isuf LUZAJ " Festimi i Yjeve ", page 70.*

*My note; The professor wrote the verses  
with his sounds because he liked Bach.*

## 21. MARIA BELLONCI

Italian Senator

The time has come like a sea wave,

Like molten silver in flag celebration,  
When it resembles gold and wood  
Green, more rhyming than the sky  
When it lacks the moon and the sun.  
The eye of light, the heart like fury.

Dumb mouth, stingy in question  
Feeling sincere, distinguished, alive,  
Promise and doubt trigger like eels,  
Concentrated on virtue with the stars,  
Here and there when it comes and goes  
Like the silence of the lazy moon in the  
woods,  
As the ascent-descent goat valley,  
In the branches that burned like fireplaces,  
fury.

Our pain a diamond silence,  
Tranquility like the night of Kumi,  
On the beaches, you have long slept  
Si pertesa ne koke elefanti.  
The time has come in May for the fingers.  
Iku time as a fantasy creature  
Deep green, like the light of your eyes,  
Express a heart in magic magnets,  
Merciful nun, when she breaks one knee

The chain that connected me to you  
That love found the limit,

On the one hand, a lawyer with a mind and  
a heart,  
Hope for my place in captivity,  
With a giant side like a church and a glass,

The other side of the devil in a woman,  
Hem's nuns with Calvary's faith, Marx's  
faithful veil, and weep for the plight of my  
homeland.

That was the question, this was the despair  
that forced me into exile.

I never read in your brave soul:

Were you with God, were you with the  
devil,

A man, a barbarian?

Your enigma will lead to the funeral.

## YES HERS

Once upon a time after months of rage

Reading your emotions,

I was seized by indefinite doubt,

Your very confused thoughts:

How not decide on the path you have taken.

I looked for the purpose in your oratory of  
indiosmicrosis that you hide with two  
minds, but I could not find the way to  
appetite

Both with Saint Paul and with Lenin,

Here uses the mind, here use the goods,

With one hand the cross, with the other the  
devil. I could not find a scale to weigh your  
heart, so I turned it in the fall of memory.

I have two reins in my feelings and my  
mind Because the flowers that sprout after  
summer Give only a mystical perfume.  
Even the devil could not find the intentions,  
if I had been a little hypocrite, To nurture  
your intentions and hope I would have

silenced all sadness. Yes, my mother gave  
birth to a steel block.

*Isuf LUZAJ "Farewell to the Stars" Pages  
184,185,186, book published in Albanian 2001.*

*Note Professor Luzaj called Mrs. Maria  
Belloncin an Italian Senator because she  
influenced culture.*

## 22. THE MOON THAT MY DEAR

She kissed me when she slept over the logs  
It has comforted me from the anxieties of  
life

He caressed me when I was in despair

She cooked me last night bread

When they hit me hard it gives me  
inspiration

She learned the law of the bee.

My obsession with the six oceans

That despite me as a baby in the cradle

Wait and follow the continents by land

Welcome! Goodbye taste of life.

I cooked the joys with fierce anxieties

I forgot the present, I lived for tomorrow

I saw the ideals with a different prism

I was convinced that ideas do not die

With my arms, I hugged the giants

The most religious, the most pagan.

Books make me the roofs of castles

When sleep did not come age-old enemy.

### 23. TIME OF SHAME CONFESSIONS

Poor my verses,  
He burned the robber's hand,  
Poor shame in history,  
Police time, gendarme time ...  
  
Silent time, time of hunger  
Time of shame, time of mourning,  
From head to toe;  
Dead fairy, dead watch,  
Dead nation, when Vlora dies,  
Deaf, dumb, and blind;  
Men for hours bag  
Bent back, broken knee,  
Poison on the head and claws,  
Destroyed through the mud,  
People, more river and stream -  
The first shame in History!  
Poor my verses  
Dream Hive Ideal,  
I believed in the healing  
In the state of the baraka,  
Around the cone of snakes  
Fate dice toy nation,  
Tirana, Switzerland, Italy  
Fly suitcases of gold.  
The people died of starvation  
Stuffed grass-clover mouth,  
Further on in Labëri  
Vdisnin si mizat beharit,  
When the storm catches them and it rains.

Poor my verses  
The stoves burned them.  
  
The arrest took place in Lice  
In class, I was teaching.  
  
Decourville does wonders  
"What will this young boy have done,  
very strict doggie-  
Why did the arrest take place?  
For some verses brave words  
That lalagjoni cried,  
Eavesdropping on young spies:  
The book speaks with irony  
Figure allegory  
Very vivid, allusion  
He speaks of His Majesty,  
In the Serpent and Nero  
Narrow bins in the ministry  
Ninety days in the dark,  
With two barbaric tortures  
That the Albanian is ashamed to say.

My poor Albania  
When will you remember the type,  
Learning in history

### HOW IS FAQEBARDHI HONORED?

Crucified soul in sludge,  
God is the bayraktar.  
A black trial was opened in Korça  
Ceremonia Prap Goxha,



Journalism is not allowed,  
 Gjergj Bubani protested:  
 "This is not a producer  
 A young boy is tried,  
 Why did he write poetry  
 Innocent, without wickedness  
 It was a dream come true! "  
 Judge Shkodrani happens to be there  
 Noble blood, noble uncle,  
 Trim posi Selam Musai  
 Arberian blood Arberori,  
 He denied what the witness said,  
 He played his fate,  
 Albanian "INNOCENCE".  
 The book that was written the most  
 With troubles, poverty,  
 It crumbled and was crushed,  
 Labi soul, how to endure!  
 Confessions make their ashes.  
 Woe to you, my Albania,  
 When will a new generation come:  
 Make time with me ?!

*Isuf LUZAJ "Stories published in 1937".*

*Note: 1.DECOURVILLE- French director of the Lyceum of Korça. 2. Snake and Nero, two poems in Confessions. 3. Ndoc Çoba presided over the trial of Vasil Xhaçka, Sotir Kozma, a mathematics professor from Gjirokastra, a prosecutor from Vlora, constitutes the trial of I. Luzaj.*

## 24. MY LIGHT

Throughout the centuries  
 Every tyrant has threatened me  
 Beaten, imprisoned,  
 I thought they buried me.  
 They caught my shadow.  
 The hand of the slave never disappeared  
 from me  
 That I am a slave of God  
 I teach, I teach,  
 Wherever tyranny disappears,  
 He raises the ghost from the grave,  
 Just as Lazarus was raised.

## MY PEOPLE LIGHT LIGHT

Woe unto him that heareth not me!  
 Knowledge is not borrowed.

Existence makes sense  
 From the essence of my heart.  
 Experience teaches lessons,  
 Corrects when he makes mistakes.

*Isuf LUZAJ*

## 25. ETHE EMPTY

Ask him out well if he is no longer absorbed  
 in the connection.  
 What he intends to do with my future,  
 would be folly.  
 No one deserves this miracle.

Nor can I ask my deeds to  
They look with search and understanding,  
without Anger, as jealousy would be as if  
forgiven, without guilt.  
Forgiveness cleanses the offended, not the  
offender,  
Which I do not love.

The freedom of my thought to discuss with  
Time is illusory  
for those who have not fought against it.  
I am determined to have the courage I have  
left through the millstones, If this is not  
enough, I give hope and

End of part 2

### 3. EXCERPTS FROM HIS DIARY

#### **January 30, 1940**

Today Hitler delivered a speech at SPORT PALAST in Berlin celebrating the seventh anniversary of his coming to power.

He announced that those who wanted the war would have it now. The Führer applauded deliriously when he articulated with ironic exaltation the information of the Allied war preparations: "We have not slept for the last five years." People jumped for joy and ecstasy that electrified them, who were sure that there were many bombs in military depots.

Crazy world. How is it possible for an entire German people to be mesmerized to such an extent that they think with the brain of a single man?

How is it possible that all that culture is lost and has no value in the face of the folly of a foolish leader, sick selfishness, a manic ambition, to be laid out for a strong medical visit? How is it possible that all that civilized Germany does not have an external scientific statistical service to recognize the productive power of North American heavy industry? How is it possible for a civilized people, of 100,000,000, to go all crazy? To drive a civilized nation crazy to exchange

My dreams, let the cynical Lady hear me.  
I do not claim to be treated by that poet,  
Which is an alms exaggeration, yes as a  
friend,  
As a counseling elder, as a schoolteacher  
Primary, for those who accept advice.

Forgetfulness is knocking on my door; it  
It gives me hope because I will not  
I do most of the Mystery fever.

*Isuf LUZAJ "Farewell to the Stars" page 123.*

for madness? In our country, when one plays with the mind, he is tied with rope and locked in a dark room; in Germany, they wear it with ranks placed at the head of the state, *Isuf Luzaj "Philosophy of Beauty", Page 46.*

## **June 1941**

Today I received the transfer order to Cortona d'Arezzo. I greeted all Albanians. The communists also came to wish me well. I saw some tears in the pages of friends. They cried because they felt sorry for us; they cried, for it seemed to them that they were left alone and less; they wept because they remembered the day on which they could all come out; weeping with tears of joy or sorrow? God knows. Most cried. With suitcases in hand, a policeman in front and two behind, we went down the stairs and boarded the small steamer in the direction of Gaeta.

On the steamer, my hands untied. After three and a half hours of the sea voyage, we arrived in Gaeta. We got the liturgy for Foggia and from there the train to Rome. We arrived in Urbe at 9 p.m at the termini station, we were met by other police officers who picked me up.

I parted with a thank you for the effort they received from both police officers and one who remained accompanied me along with 4 others to the general police station, Via nazionale. From there we returned to Termini station and took the train to Arezzo. Darkness. Rome looked more like a prison, sacramento- war, danger, death.

These were the words that were heard everywhere. Trains full of soldiers; an extraordinary movement, a turmoil, a Babylon. We arrived in Arrezzo at 7 a.m only the fifth, with 4 policemen, went to the square of the prefecture palace, to wait for the police station to open. At the police station, I had a terrible fever with a severe headache. I was angry because tears came from the fire and the police did not see me because they were crying from weakness. I have a fever, 40 temperature. I was pulled out of the cramped closet where I was put and put in a large crate of more than 50 people. He had last year's watermelon skins on the ground, never cleaned, it looked like a pigsty.

## **June 27, 1941 CORTONA D'AREZZO**

Cortona is a medieval Mediterranean castle, some 35 m high above Lake Trasumen. A small town of about 2000 inhabitants, on a wooded hill. There is a main street called VIA PIANA, a gymnasium, two congregations of Jesuits and Franciscans, a cemetery, two primary schools; a museum, a library, a carabinieri office, 7 carabinieri, and some 5-6 fascists. Here are the great malarial and cavalier hospitals. It is a beautiful town and climatic center for the poor of nearby cities. A small annex police office of an office with an Arezzo quest representative and two secretaries. The police commissioner, a man some 50 years old, welcomed me well, i.e. as a human being, as opposed to those to date to treat like animals. After registering me in his register of internees, he showed me a pension where I could live more freely (cacciatore pensions). The owners of this pension also had an anonymous restaurant. There I settled as a pensioner with 15 lire per day, accommodation, food, cleaning and all that is left and of course. The retired lady was a strong young woman, male type. She ran the entire interior and exterior administration of the house, where her ex-husband was just gossipy, sweetly submissive to the spontaneous will of the Florentine lady.

Here I began to enjoy a little peace and rest. A neighbor named Arnetta Tribioli, a 35-year-old single girl came to me on good days of illness and accompanied me carelessly throughout my stay in Cortona. Anetta was a sincere, healthy, beautiful, blonde, blue-eyed, round-faced girl, very agile and quite smart.

He had graduated from a classical high school and spoke two or three foreign languages. She had been a teacher and a postal clerk. Now she stayed at her house and lived with private lessons.

She sang quite well, played the piano like a virtuoso, felt and knew classical and modern music, danced very beautifully all the modern and classical balls of Europe, even the Russian ones, and was a perfect ballerina as if strong muscles did not hinder her of the untapped youth who had remained virgins to this day by a disillusionment of love so strong that not even the grave pays for it.

I knew her because she sent me students for lessons to get some free. She then retired herself to bring me students and their parents to get to know me. It helped me a lot to recover materially and morally. Former superior woman, therefore former anti-fascist and democrat. The great pain that had kept her a virgin until that age had isolated her from all the social environments there for the fact that she hated them and called them "Contadinaci".

We went from an hour of rest with a long walk from via Piana to the tennis court near the forest. Usually, she always spoke. Our themes were literary, artistic, philosophical. When I wanted to talk about fascism and war, she summed it up with these words: let's not talk about canaglie; ladri, truffatori, criminali, ignoranti, megallomani dell tre clicbe: il mignolo (king), il pazzo (Duçja) ed il ladron (Papa).

She was well acquainted with modern Italian culture. He had spent almost 20 years of his life in solitude, reading, and had a discreet (secret) library of eight. He had an only brother, a militia officer in Florence.

This woman treated me very well. It gave me a job to live independently of home and government; gave me the courage to recover strongly after so many imprisonments and internments; gave me moral nourishment because it was my only spiritual fellowship. Respect respected me and, although we loved each other spiritually, I physically left him as I found him. That is why friendship lived, *Isuf Luzaj "Philosophy of Beauty", page 79.*

#### **ENTOTENE 1 November 1940**

I presented this draft program of the Social Democratic Party Ventotene central committee.

1. The Social Democratic Party is revolutionary, militant, reformist.
2. The Social Democratic Party goes to war against the occupying Italian fascist enemy or any political color; goes to war against any external enemy that violates our integrity and any external and internal enemy that restricts political freedom and social justice.
3. The binomial of the Social Democratic Party is political freedom, social justice.
4. The Social Democratic Party fights for a free Ethnic Albania, with its natural borders that include the five vilayets that were part of the Ottoman Empire, i.e. Old Albania, Kosovo, and Chameria.
5. The Social Democratic Party will seek to take over the executive power of the government, but always in a democratic way, with direct elections for universal direct suffrage.
6. The Social Democratic Party will fight for the liberation and unification of the homeland, leaving it in the hands of a plebiscite or direct voting for the people to choose the form of their government.

7. The Social Democratic Party cooperates with every Albanian party that aims at the liberation of Albania and that does not violate territorial integrity, political freedom, or social justice.

8. The Social Democratic Party has in its program social, agrarian, financial, cultural reforms with a western spirit.

9. The Social Democratic Party fights for perfect social justice regardless of classes, beliefs, provinces.

10. The Social Democratic Party is popular, it is born from the people, towards the people, it consists of the people, it works with the people, for its ideals.

The decalogue was followed by a three-page minute, which included a motion for cooperation with the Communist and Socialist Party. After the minutes, a program of internal administration and the skeleton of the party, with a general congress of the Albanian people, from which the party hierarchy emerged d.m.th. the 7-member central committee, the national defense committee, would be a kind of executive power according to the program voted by the congress. Each prefecture a provincial committee, each sub-prefecture a provincial sub-prefecture; each village a committee, an armed gang, a political commissar, an administrative commissar, a financial commissar. The Central Committee appointed the central executive committee, which was a kind of general command of the armed forces.

It named three commands of the armed forces: one in the south, one in the north, one in Kosovo with one headquarters each. The three deputy commanders-in-chief were subordinate to the executive committee. The sections of the central committee would be:

1. Press propaganda. 2. Politics. 3. Military. 4. Administrative. 5. Disciplinary 6. Financial. this escalation would continue for the provincial committees as well.

Later I presented in a decree a revolutionary law for the regulation and administration with a strong martial basis of the civil and military rights and duties of the people, of the revolutionaries, of the armies during the revolution until the day of national freedom, *Isuf Luzaj* "Philosophy of Beauty" page 73.

*My note; continues but I'm interrupting it here.*

**March 17, 1940**

Went a week in prison in Vlora, with questions to students. Finally, 12 high school students were arrested. The others released them. This morning, at 4 o'clock, the prison guard woke me up, notifying me that we were leaving. Handcuffed, together with the 12 students, they transported us (took us) to the Durrës prison, from where they put us in the steam barn in the direction of Barin. The steamer was called Barletta, the commander was called Broggi; the commander of the police squad was called Meschino; the cops were all poor. They chained us, like horses or cows, so that they would not be killed with each other. What about us, why? I asked Commander Meschino, who answered meekly: - Because here the Fascist Roman Empire rules. -Aha, -I said, it is a form of adequate behavior with you and your Empire. No reason. "Tel maitre tel valet - tel grani tel pani" I translated into his language. The students slept all night because they were tired, and I could not sleep for the first, second, or third night at sea. On the fourth morning, we arrived at the port of Bari. After 6 hours on foot, hand in hand in the corridor of the port, we were taken to the police station of the mall. A marshal sat down at the table and wrote: 'Ordine of Carcerazone', Isuf Luzaj *"Philosophy of Beauty"*, page 49. *"Filozofia e Bukurisë"*

Today at noon the little steamer landed us at Ventotene. The small island of Pandatori near Ponza and St. Stephen in the Tyrrhenian Sea, five hours from Naples, three hours from Gaeta with a slow journey. The place is wild and without plants, with some rare trees and sea figs. It is inhabited by families of fishermen, police guards, militia, carabinieri, financial guards who serve to maintain a strong, disciplined order of internees. The houses are all ground floor, Gothic-Byzantine style, domes like mountain caves, where animals sleep or rest. The strong wind here is more lady than the human hand and therefore no tall houses can be built, nor can they be tiled. Legend has it that the first prison was set up here to send the first victim of society, the sister of the emperor of Rome, who shamed the honor of her family because there was blessing and curse in her soul, boy and worry. Legend does not define which emperor and what was called the bandille girl. As soon as we got off the steamer we climbed the zigzag path consisting of 387 steps, we found ourselves in a beautiful square that has a free view of the sea, and in the middle in the direction of the colony of internees, a vaulted hut with a half-floor; to the left is a small church and to the right is the residence of the principal and deputy principal. About 67 people were handcuffed because from the prison of Bari they accompanied us together with Dibra and Bajraktars and simple workers, among whom was noted for generosity and nobility of all Aziz Kaloshi, the uncle of Murat Agë Kaloshi. After being ushered into the small courtyard surrounded by an iron fence and lots of guards of the popular fascist security,

they untied our hands and feet and allowed us to sit in the square, *Isuf Luzaj "Philosophy of Beauty", page 55.*

## **25. AUTUMN MORNING PARIS 1933**

One autumn morning in 1933, with torrential rain that cooled even the bones, with fog that did not see man on the street, as happens in Paris, at the Sorbonne, in the Des Cartes amphitheater, my professor of Philosophy, Andre Lalande, distributed the themes of drafts. After handing it to one by one, approximately 100 pupils, he removed the halves, wiped the sweat from the eyelids and the wrinkled cheeks like elephant skin, and taking a deep breath, said: - I have the best topic, but also the most difficult one because it requires work, will, and nervous calm, which I do not owe to any of you who do not know you, but the volunteer is welcome.

The topic is: "*Philosophical parallelism from Des Cartes to my genius colleague Henry Bergson.*"

I raised my hand as a volunteer. - What ethnic group do you come from? -Iliro-Thracian, Albanian, The Mediterranean. With a smile of pity and an expression of the Patriarch, the old professor said:

-Today's Mediterranean nationalities do not have a cold scientific temperament. They are more imaginative than logical, therefore, you, young man, think well, that, if you did not develop the average acceptable, you may lose the right to the oral exam in December I want four to six thousand words. Think again. I begged him to give it to me. He extended his arm without looking at me and I took it from his hand. I worked on the topic, studying not only books selected from his bibliography but also translations of Kant, Hume, Libnitz, Nietzsche, Spinoza, Heidegger.

I wrote about 8000 words, over three months, devoted to religious faith. At the end of December, when he returned the drafts to us, he kept mine last, which made me experience cold sweat of fear. Finally, when the handover was over, tired of the many comments, he again removed his vestments, wiped his eyes, and with a smile the saint said: ‘Here is an exception that confirms the rule. I wish you to continue with this enthusiasm. Give the draft to be printed at the Sorbonne Philosophy Society. Whenever you have impediments, come to my office. I can not describe my joy when I saw that he had given me 18 out of 20, which was the best grade given by the Sorbonne "pig", *Isuf LUZAJ "Philosophy of Beauty" page 157.*



*Note Andre Lalande: Professor of Logic and Methodology at the Sorbonne; Professor of Educational Psychology and Logic at NORMAL SUPERIOR ECOLE, preparing (assistant) professors University; the author of the Dictionary of Philosophy used to this day in all the universities of the world, the most prominent personality of the University of Paris, visiting professor-friend of the Universities of London and Berlin. The former was so stingy on the grade that he passed no more than 15 to 20 percent of pupils (students) in the annual exams. For this habit or virtue (from which prism you look at it), the students of the Sorbonne had baptized him with the surname "le cochon" de la Sorbonne = Sorbonne pig.*

## SOLIDARITY

Justice does not consist in eradicating inequalities, but in reaping the benefits of using them to harmonize the whole world. It is incumbent on everyone to intensify their efforts by the characteristics of the environment in which it takes place.

Losing those features would be detrimental. Solidarity must be thought of as a balance by increasingly diverse parties, capable of better fulfilling their functions for the benefit of others. When a people lose the notion of interdependence between other peoples, it tends to break the balance in its favor, sparking war to the detriment of all.

### **Promoting solidarity**

It is characterized in the future by the development of legal, economic, and moral bodies that regulate the relations of peoples. An unstable and imperfect balance would promise the co-occurrence of parts, harmonizing the well-being of the family, the country, the provinces, and the states. Some dreamers, forgetting that humanity is not a homogeneous myth but a heterogeneous reality, nurture the illusory desire of an international ideology or conglomerate of universal world peoples. It is fairer to imagine that above the current political states, without moral unity, to attempt to constitute nationalities capable of producing new types of civilization, confederating peoples similar in blood, tribe, and race.

Solidarity will be natural, based on similarities of origins and interests, languages, customs, and aspirations. The present ideal of political perfection is the federal coordination of close sociological groups that respect its characteristics and harmonize them into a strong and general nationality, *Isuf LUZAJ "Philosophy of Beauty"(Filozofia e Bukurisë) , page 181.*

End of part 3

#### 4. OTHERS FOR ISUF LUZAJ

27. The prominent German albanologist Mr. Robert Elsie who when he died was buried in Albania, out of the love he had for Albania, to whom the Albanian people owe a lot said these words: - Isuf Luzaj raises the role of true moral poetry in life. According to Luzaj, Dante's poetry is good because it is moral. It includes the nobility of art. "Poetry exists as art when the poem read makes us cry, laugh, repent, correct ourselves".

Milton's "Paradise Lost" sums up all the qualities of the poem: "Virtue, ecstasy, spiritual purity education and above all heavenly music." The author rightly raises Homer, Hygo, Geta, Schiller, Milton, Mycenae, etc., but also Confucius, Buddha, Christ, Muhammad, because they also have in their works the true poetry, because they strongly touch the mind and soul of man. For the author, pure poetry is what tries to express as sincerely, as truly as possible the thoughts and feelings. The spiritual world of Professor Isuf Luzaj appears in the books, very rich, pure, sincere because it is the world of culture, education, and all the many human qualities and values, *Robert Elsie, "History of Albanian Literature", 1997.*

#### 28. DEDICATION FOR ISUF LUZAJ

Temple of knowledge, Coryphaeus of patriotism, for the liberation of the Eagles enslaved in the cage of dictatorship, worked tirelessly.

It was your undeserved reward the sad curve and the Animal Internment of woman and children, But from the grapes of misfortune, you produced a sweet wine By illuminating American Universities With your ingenuity.

In the meadow of your mind, Your verses blossomed. In the pantheon of scholars, In the constellation of philosophers Thunder Your immortal name, *Carrie Hooper "Pictures in Words", Page 96.*

*Note: Carrie Hooper is an American professor, poet, and even speaker of several foreign languages. Ronald Reagan at the occasional ceremony attended by the Governor of Indiana; Minister of Education and President Reagan. When President Reagan would hang the decoration of honor around his neck, it is a very interesting moment, because Reagan, while placing the decoration, tells Prof. Luzaj jokingly, because Reagan was a President who had*

*subtle humor, but also used many popular words. and says to Luzaj: "I have learned who you are and I have learned from you." Luzaj interrupts him, like Luzaj who was an explosive bit, and says: "I pray to God that what I think is not true because the truth is that I have learned from you and not you from me." Reagan likes this laconic expression, Isuf Luzaj smiles and applauds.*

#### MESSAGE:

"The love of truth compels us to never believe what can not be formed and never to accept what can not be proved. It must be clearly understood that dogmas, which are considered true, whether revived by religion or accepted by metaphysics , whether Learned from the social, political theories of this century, are all dogmas, because they do not allow critics to express their logic. Youth must open their eyes and nurture all other feelings, of every dimension, In order not to fall into the traps of new, served dogmas by demagogy "It is one of the supreme needs of the world and I firmly believe that one of the great contributions that the United States of America has made to the world is the science of governance, how the life of a nation can intelligently evolve, inspire ideals of new, to rebuild the universal structures of the Spiritual architectures of the peoples, cleansing and divorcing them from all the folly of dogmas, superstitions and emotionalist fears, which have blinded and blinded, even today, three-quarters of the planet's population, Isuf LUZAJ.

#### MY NOTES:

1. Professor Luzaj had correspondence with Starter and Gabriela Mistral, but this correspondence is lost or I was not able to see that at that time, the professor did not have a stable residence and because of this they lost some manuscripts even the letters of those perhaps.
2. He is known as an existential philosopher who in international congresses, has defended God's view against atheism. He also says that the inspiration for dictatorships came precisely from the atheism that caused the uprising, and you vehemently opposed beliefs in God.
3. Has helped Mother Teresa in Calcutta for 3 years, with the former UN chief Prez de Cuelar has collaborated to overthrow dictatorships, in several different countries, She was a functionary of Unesco and Unicef.

4. The former US Secretary of State in the Truman Presidency Mr. Dean Acheson will present Professor Isuf LUZAJ his book with a dedication phrase that was - "Desintegration of the Secular Faith" after his 205-page speech entitled "Captive Peoples" from the tyrannies and duty of the US and the European community.
5. Dean Acheson as United States Secretary of State in the administration of President Harry S. Truman from 1949 to 1953, he played a central role in shaping American foreign policy during the Cold War.
6. The President of France Charles de Gaulle during his historic visit to Argentina, also visited the French Institute of Higher Studies there, whose director was Professor Isuf Luzaj and De Gaulle broke the protocol and the two talked for about two hours drinking tea together.
7. If the European Union will formalize the contribution of Professor Luzaj, something I strongly believe, because he had cooperation with almost all European leaders after World War II, and he should be considered a European personality as he is, I think that there is a major interest in European Union policy, Western culture, and EU objectives in the Balkans, Argentina, and other countries. Because his contribution consists in the perfection of individual freedom of thought, the prosperity of peace, the development of human values, even for the quality of democracy.

From what I have read so far, I do not believe that anyone knows the Balkan issues better than Professor Isuf Luzaj, where it is worth noting that his father also studied at the Berlin academy precisely for the diversion of German culture in the Balkans, so values of western culture. Whereas it is known that culture, education, history, give us better results than sanction. At the same time, he is well aware of the anti-democratic, anti-Western influences that today threaten the EU.

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*Note; The book "Bee Care" is 12 volumes organized in two books, with 6 volumes and goes to 1 thousand pages.*