

Chapter Two

SPIRITUAL PRINCIPLES OF THE MIDDLE STANCE

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Digest of “Four Concepts Of The Spiritual Structure Of Creation”, pg. 28 - 42, chap. 2

“The Most High requested that the following spiritual principles of the Middle Stance be formulated and transmitted for consideration to those who are interested in spiritual issues.

Throughout Creation and in the active Universal Multidimensional Zone of Displacement there has been a tendency for some sentient entities and humans to understand and to interpret concepts, ideas, events and happenings in extremistic terms. This situation and tendency has been going on for millenia. Each extreme has its own revelators, philosophers, interpreters and numerous followers.

Basically, one can recognize in this respect two extremes which are very often unreconcilable in their approach and views. One extreme has a strong tendency to see and to interpret everything in Creation and in the Zone of Displacement in purely spiritualistic terms. The correctness of this stance stems from the fundamental spiritual principle of Creation which states that everything which happens in the entire Creation and its parts is always the result of the spiritual state of affairs. This means that spiritual ideas occur which proceed toward their becoming, and, by the process of their manifestation and concretization in objective spiritual reality, they cause the occurrence of events. For the defenders of this extreme, spiritual reality is the only reality in being and existence. All else in Creation and outside of Creation is regarded as having little or no importance. Despite the fact that this is a correct view, disregard for other realities, which derive from spiritual reality and have their own life, is an incorrect aspect of this extreme spiritualistic stance.

The other extreme, in turn, has a strong tendency to see and to interpret everything in Creation and in the Zone of Displacement in purely local, naturalistic and so-called literal terms, perceiving everything in a manner which is narrow and isolated from the rest of Creation. The correctness of this stance stems from the fundamental spiritual principle of Creation which states that any spiritual idea, concept or thought, as it occurs, has a tendency to proceed toward its becoming in order to become its own consequence and outcome in its manifestation, actualization, realization and concretization everywhere and **everywhen** in Creation and outside of Creation, particularly in the natural degree and physical environment where it assumes the fullness of its being and existence.

The incorrectness of this extreme naturalistic and literal stance is in the fact that its defenders have a tendency to see these consequences and outcomes as independent of their source. In other words, the defenders of this extreme see them as self-causing, internal events of the local natural, political, economic, social and environmental interplay and constellation without any causative connection to anything else in Creation. Yet everything in Creation is interconnected on all levels, dimensions, degrees and steps of being and existence. Even the Zone of Displacement maintains its life support system through its connection with the real Creation of the Most High by and through special agents, emissaries, messengers and their followers who are capable of bridging the chasm by special spiritual means.

In religious interpretations, for example, these extremes are seen in the way people understand and interpret the content of the prophecies which are recorded in the Christian Bible. The majority of Christians interpret these prophecies in a literal, localistic sense without any regard for their deeper, inner purely spiritual meaning and sense which describes events in the various spiritual dimensions and various states, qualities, levels, degrees, steps, etc., of good and truth, evil and falsities and their combats. On the other hand many people in the spiritual world and a minority on Earth have a tendency to interpret these prophecies entirely and purely on a spiritualistic level without any regard for their literal meaning and the possibility of their literal fulfillment as described in political, social, economic or cataclysmic natural terms in the Bible.

These two extreme understandings, interpretations and conceptualizations are causing great confusion in the spiritual world, the intermediate world, the natural world and the Zone of Displacement (to the great delight and pleasure of the negative spirits and all their Hells).

Now it is time that this situation be corrected, confusions removed and a more appropriate understanding of a new practical spirituality becomes available to all who are open.

Neither of the described extreme stances are correct in themselves and by themselves. Only in combination, integration and unification of both can one wisely discover the real truth and the work of the Absolute Divine Providence of the Most High. Therefore, if one looks upon them separately, one can say, using human statistical probability terms, that each stance by itself without any regard for the other stance is approximately 50% correct at any given time and state as to its interpretation and probability of fulfillment.

A good example of this situation can be found in the prophetic predictions, based on the literal sense of the Bible's prophets, that one hears and sees on television and radio programs, such as, for example, "Praise the Lord". According to these programs, all these interpretations and predictions are purely literal, local and isolated, related only to the political, economic, social, religious and external events on Earth (this can be called a separatistic stance). Little or no regard is given to the inner spiritual meanings related to the spiritual world and its events, which are manifested as consequences and outcomes in Earthly events.

On the other hand many people in the spiritual world and some Swedenborgians, as they understand and interpret Swedenborg's Earthly writings, take the opposite extreme and tend to interpret everything in purely spiritualistic terms, with little or no regard for the fact that there is a 50% chance and probability that the literal aspects of such spiritual events and ideas may be truly manifested **also** in a purely literal sense as they are described in the Bible. In this sense the preachers on such programs as "Praise the Lord" may be 50% correct in their interpretations of the literal sense of the prophecies in the Bible.

The convincing example of such a literal fulfillment of these prophecies can be seen in the history of some of Earth's nations. For example, Babylon, Nineveh and many others spiritually signify, as Swedenborg revealed, self-love in worship, or all that is filthy and profane and those who deprive others of knowledge and acknowledgment of truth (Babylon). In the New Testament Babylon signifies the Roman Catholic religion as to its dogmas and doctrine. Also it signifies utter deprivation of the goods and truths of faith. Nineveh signifies, according to the spiritual understanding, falsities of doctrinal things from reasonings, contrived by the selfhood; also it signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, or ignorance. Now, those who call themselves Swedenborgians together with many in the spiritual world have a tendency to stop there, and block themselves seeing further, deeper and in an open-spread manner, disregarding any literal sense. However, as everyone knows so well, the literal sense of the prophecies about Babylon, Nineveh and many others **also** were fulfilled and those nations which represented

the abovementioned spiritual meaning, were physically destroyed and literally erased from the face of the Earth (just as described in the literal sense of the prophecies of the Bible).

Now, the preachers and their followers on the "Praise the Lord" program and similar interpreters have a tendency in the opposite direction: they see only the literal aspect of that situation in the locality and isolation of those events to those nations on planet Earth. They do not take into consideration any spiritual meaning or significance as described, for example, by Swedenborg.

In view of this fact one can see clearly that neither stance by itself is complete, full and exhaustive. Fullness, completeness and exhaustiveness can come only from the wisdom of the so-called middle stance which contains within itself the fullness of activities of the Absolute Divine Providence of the Most High.

In this respect one can define the middle stance as a stance which integrates, combines, unifies, incorporates and distributes evenly all meanings, concepts, events and their consequences, outcomes and manifestations to and from all and every standpoint, level, dimension, degree, step, and time of the Most High's Creation and the Zone of Displacement from the innermost to the outermost and outward degree of being and existence without either exaggerating, neglecting or underestimating any one aspect, position or stance.

From the standpoint of someone in the Zone of Displacement, as well as anywhere and **anywhen** else, this definition is valid only with the understanding that natural or physical consequences and outcomes of the spiritual state of affairs will be actualized and realized, as predicted, depending on current choices which nations, countries, societies, people and individuals make at each step of the physical phase of their lives.

The point here is that spiritual states and processes are extremely fluid, progressive, changeable, mobile and flexible. There is nothing finalistic about them.

How is this situation reflected in the world and Zone which is relatively fixed, stationary, finalistic, rigid and difficult to change? It is reflected in people's abilities to change any situation from their free will by presenting them with continuous opportunities to make new choices. In making certain choices, people can change the described literal consequences and outcomes of any spiritual state or event, of any prediction, since any spiritual state and process is, after all, fluid and flexible and contains within itself **all possible alternatives** of its consequences, outcomes and manifestations. So, regardless of one's choice, the alternative of any specific choice and its consequence is contained in its spiritual state and process. By making certain choices at each step, people trigger consequences and manifestations of congruent alternatives of the overall spiritual states and events.

The proper understanding of the mystery of this interconnectedness can be found only in the perception and conceptualization of any positive spiritual state and spiritual world as a fluid, mobile and flexible condition of being and existence. Any positive spiritual state **contains within itself all imaginable alternatives** which are always in the state of readiness to be actualized and concretized by people's choices in all worlds. In this respect, it is not surprising to find that the same spiritual state or event occurring in the spiritual world will be manifested and actualized in various worlds and Zones in a different manner depending upon the kind of alternatives of each such spiritual state or event which were triggered by those Zones, people's and societies' choices relevant to those worlds.

Unless this structure of spirituality and the nature of the Most High's Creation is understood, one will always have a tendency to fall back into the extremes of the interpretations, which disregard this vital and fundamental principle of spirituality.

Thus, the literal sense of the prophecies and predictions of the Bible, for example, may or may not be fulfilled, depending upon spiritual choices which people on Earth make. Such choices determine the spiritual alternatives to be manifested in their physical lives and on their planet. Since societies and nations, as well as individuals, very often choose the alternatives congruent with the literal sense of the prophecies of the Bible, such prophecies are literally fulfilled.

The human language of externals, which dominates in this Zone of Displacement, which is manifested by the use of the strict literal sense of the Bible, cannot contain the synchronicity and simultaneity of all the infinite numbers and varieties of available alternatives in any spiritual concept, state, process or event. It is rigid and linear. Therefore, it must describe events in their finalistic extremes. On the other hand, spiritual language is not linear and it does contain in its content all such alternatives. Therefore, that which in the literal sense of the Bible sounds as a final, irreversible, unchangeable and locked in state and condition, in its spiritual sense is described as a potentiality for all alternatives of such a spiritual state to have **equal** opportunities and chances to be triggered and occur.

The above description and explanation, which is not easily understood by the human linear mind, can be considered a true philosophical base for the middle stance approach toward these matters. By it the Absolute Divine Providence of the Most High operates and functions.

Although the Most High foresees all choices which people make in the course of their entire being and existence to eternity, He/ She does not predetermine them but instead gives people all the alternatives for their consideration from their free will without any interference, imposition, duress, force or condition. Each chosen alternative contains within itself all its consequences and outcomes. Because all are known to the Most High, apart from time-space continuum linear manifestation, in synchronous presence of all times and spaces from eternity to eternity, nothing can be hidden from the Most High, and the Most High knows what people are going to choose at each moment of their manifestation in the linear time-space continuum of their being existence. From such a knowledge the Most High provides everyone opportunities not only to fulfill the consequences and outcomes of any choice, but also the awareness and ability to change these outcomes and consequences. What seems to be inevitable in the linearity of time-space continuum, is not so in the synchronicity and simultaneity of the discrete mode of being and existence. Here it has equal potentials and chances to be or not be projected for being fulfilled in the linear mode of being and existence. This is the reason why 100% predictions with regard to the people's destiny, choices and their consequences and outcomes, because they are in the linear aspects of being and existence and in their externals, can never be made. The probability of fulfillment of such predictions and prophecies can never exceed 50% in accuracy because of the human factor, which in fact, is a spiritual factor - mobility, fluidity, changeability and flexibility inherent in the essence and substance of the spiritual nature of the Creation. As long as one is alive, no matter where, when and under what conditions, one is a spiritual being, because life comes from the Absolute Source of Life - the Most High. This is the spiritual factor of anyone's life. This is a reflection of the Absolute Nature of the Most High - Absolute Freedom and Absolute Independency. Nothing is dictated and predetermined from such a Nature. Therefore, people can and may change their destinies by making different choices.

Having freedom and independence relative to the Absolute Freedom and Independence of the Most High, all sentient entities and humans are given enough room and freedom in their lives to actualize and realize themselves in an infinite variety of modes. In this respect and because of this, sentient entities and human's choices and their consequences in the ultimate sense are unpredictable from the standpoint of linearity of spatial-temporal continuum. However, in the Absolute State and Condition of non-spatial-temporal synchronicity and simultaneity, all choices and their consequences are known because they occur synchronously in the totality of their being and existence at the discrete level of

Creation. There is no time and linearity in this mode of Creation. But it is a different story when they are projected into the linear mode of being and existence. Here all choices, destinies, fates, etc., become basically unpredictable or predictable only at the level of 50% accuracy because the various alternatives of the spiritual states which correspond to such choices and their consequences cannot be manifested synchronously and simultaneously but in succession only, or not at all (if a different choice is made).

This approach can be considered a true approach of the middle stance. It reflects the spiritual philosophy of potentialities and choices that always provide an equal opportunity to all alternatives of spiritual states and process for coming through or being fulfilled in various levels and Zones.

In order to better understand the philosophy of the middle stance, it is necessary to formulate the following spiritual principles of this stance.

(1)

Understanding, conceptualization, interpretation and correct perception of any occurrence cannot be accomplished from the extreme position because it is one-sided, limited, localized and of a singular aspect. The Most High does not operate from extreme positions but from the center to circumference in a simultaneous, continuous and synchronous manner. Therefore, any occurrence must have a simultaneous, continuous and synchronous impact throughout all its meanings, senses, dimensions, levels, degrees, steps, times and paratimes in being and existence. No preferences are given to any one aspect or side or meaning because they are all interconnected in unity and oneness of functions, and they are all equally important and needed in the totality of the Most High's Creation and its being and existence. Therefore, the true reality of any occurrence can be properly apprehended from the middle stance only. This stance takes in consideration all possibilities equally without one-sided emphasis on any one singular aspect or one singular level of its manifestation.

(2)

The events in Creation are never limited to one level or aspect only and, therefore, cannot ever be of isolated, local importance, impact and implication without any connectedness and consequences to the rest of Creation. Whatever happens in one place or state of Creation has the ripple effect throughout all Creation without exception or exclusion. It is true that there is always that first occurrence that takes place without exception on the spiritual level, which level is the source of any occurrence, and gives impetus to the ripple effect. However, occurrence without its proceeding and becoming has no usefulness and validity, no base and foundation, just as proceeding into becoming cannot take place without its occurrence first. Neither becoming is possible without the proceeding of its occurrence. It is impossible to see reality properly and correctly from the stance of either occurrence, or proceeding or becoming in themselves, independently of each other, only. Such a stance would be extremistic, depriving one from seeing things in the totality of their manifestation, actualization and realization throughout all Creation. Only in the middle stance can one discover the principle of the ripple effect that gives one a sense of completeness and totality of any occurrence, proceeding and/ or becoming and their mutual connectedness and interdependency.

(3)

There is a multiple level of interconnectedness and interdependence of everything and everyone in being and existence. One such level is effected by the process of continuity in linear mode and fashion. The other level is effected by the process of simultaneity in the discrete mode and fashion from the innermost to the outermost. However, each level is simultaneously and synchronously discrete and continuous at the same time. The discrete aspect of being and existence by itself and in itself cannot take hold in reality without its continuity, as the continuous aspect of being and existence does not have any reality without

its discrete aspect. The discrete aspect can be conceptualized as the spirit of being and existence or their spiritual aspect, while the continuous aspect can be conceptualized as the body or form of being and existence. The discrete aspect, the spirit, is the occurrence; the continuous aspect, the form, is the becoming. Both these levels are intervened by the proceeding of the occurrence into its becoming. This is an intermediate level which can be conceptualized as the soul or mentality of being and existence. Neither of these levels have totality without one another and they would lack any substantial reality by themselves separately.

Therefore, seeing things in either the extreme spiritualistic stance or in the extreme naturalistic stance considerably invalidates all conclusions about the nature of events and happenings in being and existence as well as being and existence themselves. Only in the middle stance, which takes into consideration all possibilities and alternatives equally, can one find the most approximate understanding about the nature of events and happenings as well as their consequences.

(4)

Everything in being and existence is in continuous motion, progression and evolvment. As a result of such a nature of being and existence, no event or happening or its consequence can have a final or absolute validity leading to the situation of unchangeability and stagnation. The Absolute Truth can be found only in the perception that nothing, except for the Most High, is absolute and inevitable. Instead, everything in being and existence is changeable and fluid. Such a nature requires that everything in being and existence be many-sided, multiplied, manifested and equally real, needed and important. This gives to everything and everyone a constant opportunity for continuous self-improvement, growth, betterment, progression and evolvment. In such a nature is its mobility, flexibility, fluidity and changeability.

The extremistic stance is always one-sided disregarding this true nature of things in being and existence. Therefore, its validity is limited only to one aspect, which aspect in itself and by itself does not have any reality and life. Only the middle stance, which takes into consideration the equal possibilities for manifestations of all aspects at all levels, can properly and correctly approximate the true nature of reality.

(5)

One of the major principles of being and existence and their life is the principle of freedom. The nature of freedom derives from the ability to choose from an infinite number and variety of alternatives. No freedom can exist without such alternatives. In order for such alternatives to be constantly available for choosing, all alternatives are constantly present through their equal distribution throughout the entire being and existence on all their levels, degrees, steps and in all their dimensions in both the discrete mode and continuous mode simultaneously and synchronously. Only this kind of arrangement provides all sentient entities and humans with freedom of choice, on which freedom their life depends. No one in being and existence could survive for a fraction of a second without this freedom and alternatives from which to choose. Now, these alternatives are constantly in the state of readiness to be triggered by choices. The state of readiness is an active, fluid state. It is a state of constant actualization and realization. Since all alternatives are evenly distributed throughout all being and existence, they are manifested in their various aspects and forms at all levels, degrees, steps, etc., of being and existence relevant to the nature and condition of each level, degree, step, etc., of being and existence. Thus they all appear everywhere and **everywhen** in the form and nature which is relevant to, needed by and appropriate to every singular aspect of being and existence. The true reality of any such alternative can be found only in the totality of all its aspects, forms and contents as it is concretized in a synchronous, simultaneous and continuous fashion throughout all levels of being and existence.

Now, the extremistic stance takes into consideration only one possibility for such a manifestation of any alternative. Such a stance violates the vital and fundamental spiritual principle of freedom by isolating and limiting any alternative as to its level or its aspect to only one. Only in the middle stance can one find the most approximate view and comprehension of the reality of freedom and alternatives because only the middle stance is truly free. The extreme stance can never be free because of its self-exclusivity, self-isolation and one sidedness.

(6)

The operation of the Absolute Divine Providence of the Most High takes place from the position of the center as in a ball-like sphere. Only from such a position can the entire being and existence of their totality be properly governed, maintained and continuously added onto. The center of the ball-like sphere is equally present in any of its part or place simultaneously and continuously, being always the center of any part or place, comprising the ball-like sphere of being and existence. Therefore, any activity of the center is simultaneously, synchronously and continuously reflected in any part or place of the ball-like sphere at any given moment. Nothing can ever be left out or uneffected because the life of the ball-like sphere is derived from its center.

Any extremistic stance is lopsided and does not come from the center. It violates the principle of even distribution of effects of activities of the center throughout being and existence. Only in the middle stance can one find the most approximate understanding of how the Absolute Divine Providence of the Most High operates and governs the entire Creation.

(7)

One could theoretically conceptualize the entire Creation as a huge building and the Most High as founder and builder of this building, being its foundation and base. This huge building has many levels, stories, rooms, compartments and divisions. In all of them continuous activities are going on unceasingly. The entire building with all its parts stands and is dependent, in its proper functioning, on its foundation. Whatever is happening in its foundation has an immediate impact on all levels, stories, rooms, compartments and divisions of that building and its entire structure. Everything without exception is influenced by such activities of the foundation. The response to and impact of such activities will vary in accordance with the quality and proximity of each level and part of the building to the foundation. But no matter what this proximity and quality are, they all will be affected to some degree and extent.

In this connotation it is impossible to isolate one level or story of this building and proclaim that it is unaffected by such an activity or, on the other hand, that a room or story is the only one which is effected by the foundation and all else in the building has nothing to do with that foundation and its activities. This is exactly what the extremistic stance does. Therefore, the more one relinquishes such a stance and adopts the principle of the middle stance, which sees things in their totality and equality of their aspects and alternatives, the more one grows spiritually.

(8)

The relatedness of various sentient entities is based upon the infinite number and variety of the type, quality, quantity and content of their relationships. In order to establish such relationships, it is necessary to have a knowledge of the different possibilities and their outcomes and the degree of usefulness any relationship can serve. Such a knowledge is acquired by being connected to all alternatives of a choice and, thus, to all sentient entities and humans in being and existence through the Most High's presence in everyone's Inner Mind. The Most High is the Center of everyone. This is the common denominator of all sentient entities and humans in being and existence. Even in the Zone of Displacement the

Most High is the Center of the Inner Minds of its inhabitants. The difference between the former and latter is in the attitude to and recognition of this fact. While people in the positive state of being and existence recognize, accept and apply this fact, their counterparts in the Zone of Displacement deny, reject or distort it (with exclusion of those who are on a special mission from the Most High in that Zone). Yet even the inhabitants of the Zone of Displacement are connected to the positive state by the presence of that Center in their Inner Mind, which Center is the Most High. This connectedness is necessary for the sake of having alternatives opposite to the positive state, which negative people in the Zone of Displacement represent. This situation gives the positive Creation an opportunity to know experientially through the negative state what should not be chosen. Thus, everyone in Creation and in the Zone of Displacement serves a positive use. The knowledge of what one should not choose is a positive knowledge in itself. One has to know this first in order to avoid making wrong choices.

For this reason whatever happens in the positive state has its impact not only through the positive state of being and existence but also through the negative state outside of being and existence in the Zone of Displacement. No one is excluded from participation; the only difference is that everything received in the Zone of Displacement is immediately distorted and/ or appears upside down. The establishment of proper and useful relatedness of all sentient entities would be impossible if they were connected only to one isolated, self-exclusive, local level of being and existence as the extremistic stance contends. This would result in a tremendous deprivation for all sentient entities and limitation of their freedom of expression, impression and choice. They could not survive such a situation.

From this, one can see the danger of extremistic views or stances, and the wisdom of the middle stance which provides balanced opportunities for the establishment of all possible relationships in the entire being and existence.

(9)

Finally, and most importantly, no proper relationship of sentient entities toward the most vital and crucial aspect of their life - toward their Absolute Source within - the Most High - could be established if the extremistic views and stances were correct.

The Most High is equally present, manifested and active throughout all His/ Her Creation and its being and existence. There is no preferential treatment of any part of Creation because they all equally originated from the Most High and are parts of the one Whole. The neglect of one part would be dangerous to the entire whole and would result in neglect of Self. After all the Most High is present in one part as much as in the any other part and as much as in the totality of the Whole. Uneven distribution of the presence of the Most High throughout the totality of the whole would result in an imbalance and violation of the principle of equilibrium which maintains life in the whole. Such a situation would result in the permanent collapse of the Whole. Creation would cease to exist.

Moreover, through the equal presence of the Most High in every part of the whole, the Most High's inexhaustible Nature can be manifested and shared with all parts, since each part reflects a different aspect of the Most High's Nature. But there is no one aspect of the Most High's Nature that is inferior or superior to any other. The Most High is the Most High no matter in what aspect; and the totality of His/ Her Nature is reflected in the uniqueness of that aspect. If this were not true, sentient entities and humans would be dangerously limited in their choices for manifestation of the various aspects of the Most High's Nature and for establishment of a relatedness to the Most High from the level and degree with which they are most comfortable at any given moment of their spiritual development and progression.

Such a limitation to only one or a few aspects of choice would stop any progression because sentient entities could no longer approximate more and more the Absolute Nature of the

Most High. If they could not do that, they could not survive. Therefore, it is necessary that all aspects of the Absolute Nature of the Most High be available to sentient entities and humans for relatedness in an equal manner and even distribution throughout all being and existence. Only on such a base can any meaningful relationship be established.

Any extremistic stance has a dangerous tendency to put emphasis on one or a few limited aspects and manifestations of the Most High's Nature, proclaiming them to be the most vital, important and the only ones feasible. Such a stance is intolerable and in violation of the freedom of choice to relate to different and as vitally important aspects of the Most High's Nature as any others.

Only in the middle stance, which is a stance of the Center, can one find a proper and correct tendency to give an equal opportunity and even chance to everyone to relate to the Most High from any level, to any aspect with the same degree and quality of importance and vitalness as from any other. In such a stance one can find a proper balance and equilibrium which maintains an even distribution of life from the Most High throughout all levels of being and existence.

Therefore, one can conclude with a certainty that the true wisdom in all matters can be found in the middle stance. Such wisdom stems from the real, equal and unconditional love of the Most High to all in the Most High's Creation no matter in what dimension, level, degree, step or Zone they are manifested.”

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