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framed as a philosophical dialogue between teacher and student centered on a question of supreme interest to all thinking persons whether man's soul or essence is immortal the work is an attempt to reach a conclusion by integrating into a coherent whole various diverse influences in the life of the author inspired by various sources eastern and western and many years or personal soul searching the dialogue reflects an optimism in the face of pain or loss that is the result of the author's lifelong passion for philosophy when it was first suggested to the author that a brief introduction to John's song of life might be helpful to the reader his initial reaction was that the dialogue should speak for itself after some reflection however he came to the conclusion that a few words about his background and how this work came to be written might be of interest to at least some of his readers the effort to philosophically bridge the gap between east and west made

herein is the result of the author's attempt after many years of study and reflection to assimilate and integrate into a coherent whole if possible differing influences in his life and specifically to summarize a personal faith which is both religious and philosophic. Born and raised a Catholic in New York, the author readily acknowledges his debt of gratitude for the invaluable education, religious and secular, he received at the parochial schools he attended over the course of twelve years. Then, after starting college over forty-five years ago, he was introduced one fateful day by a friend to Samuel Weiser's bookstore at 845 Broadway in New York. There he discovered a veritable treasure house of countless gems of Eastern wisdom. One of the staff was especially helpful and introduced him to the works of Paul Brunton, an Englishman who became an authority on yoga and India's higher philosophy. In a short while, the author, who had theretofore read only Western philosophy in school, became a serious student of Eastern philosophy and in the process a pretty good customer of the bookstore. Eventually, one of the proprietors was instrumental in the author's acquisition of some of Paul Brunton's letters from a dealer in California. The author never became a professional philosopher; he went from college to law school and thereafter chose a legal career with the State of New York. He did remain a student of Eastern philosophic thought and was fortunate enough over the years to have enjoyed many peaceful weekends of quiet reflection at St. Ignatius Retreat House in Manhasset, New York. It is in this vein that he offers his own reflections for whatever they may be worth to other seekers after truth. What is it really that we seek? One author, John Levy, aptly says that the words "ultimate reality" refer to a hunger which concepts even creeds entirely fail to meet. A hunger that is innate in every enquiring person. Can this hunger ever be satisfied? That ancient classic of Eastern wisdom, the Ashtavakra Gita, repeatedly enjoins us to be happy. This command implies that man's innate hunger and heartfelt longing for the ultimate can be completely satisfied notwithstanding the failure of finite human intellect to comprehend it. But does Western wisdom agree? Happily, the answer is yes. The Judeo

christian tradition includes the beautiful book of psalms where we find the famous injunction be still and know that i am god psalms 46 10 clearly these words indicate that knowledge of god awaits the man or woman who can find the stillness behind the ever moving mind but in our hectic society can such stillness ever be found what is yoga if not a discipline to achieve such an end that such a discipline has existed in the west as well as the east though under a different label is clear from the english mystical classic the cloud of unknowing the author in examining life as socrates urged is an optimist at heart in the dialogue whic

hilary putnam s unceasing self criticism has led to the frequent changes of mind he is famous for but his thinking is also marked by considerable continuity a simultaneous interest in science and ethics□unusual in the current climate of contention□has long characterized his thought in philosophy in an age of science putnam collects his papers for publication□his first volume in almost two decades mario de caro and david macarthur s introduction identifies central themes to help the reader negotiate between putnam past and putnam present his critique of logical positivism his enduring aspiration to be realist about rational normativity his anti essentialism about a range of central philosophical notions his reconciliation of the scientific worldview and the humanistic tradition and his movement from reductive scientific naturalism to liberal naturalism putnam returns here to some of his first enthusiasms in philosophy such as logic mathematics and quantum mechanics the reader is given a glimpse too of ideas currently in development on the subject of perception putnam s work contributing to a broad range of philosophical inquiry has been said to represent a □history of recent philosophy in outline □ here it also delineates a possible future

in the middle to late 1950s i lived in the brewster projects that were infested with gang activities in order to survive being beat up you were encouraged to participate or be a part of a gang there were two things i was good at fighting was one and

running was the other both got me out of some tough situations the brewster project recreation center was right in the area of the brewster s twelve story apartment buildings populated by a gang called the russians i spent a lot of time at the center which was a short distance from my house i learned to swim there took boxing there even learned to ice skate there the russians was to many to fight running was my best option until i joined the baby russians the school i attended was in the area of the gang called the angels i eventually found myself being a part of both gangs running and ducking allowed me to escape being found out until my family moved out of the area running kept me out of more trouble than fighting the story is based on my ability to avoid potential deadly situations

forty one papers from the 1991 west coast conference on formal linguistics are included the papers deal with diverse topics ranging from the traditional linguistic fields of phonology morphology syntax and semantics to the rapidly developing areas of cognitive and discourse linguistics

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