

DOWNLOAD PDF MYRIAD-MINDED MAN: AN IMAGINARY CONVERSATION

Chapter 1 : ON THE ROAD TO EMMAUS: AN IMAGINARY CONVERSATION – CHRISTOS EXPRESS

nabindranath Ta~orc: A "Myriad-Minded Man" The son of the religious reformer Debendranath Tagore, he early began write verses, and aner incomplete studies in England in the late

I hope you enjoy it as much as I enjoyed writing and playing the part! Barth is professor of dogmatics at Basel University, a post held since ! You are looking very well today! Guten Tag, Herr McKinnen! I blush at your comment of my appearance. I had difficulty with my hair this morning. But please, call me Karl! If I were speaking Deutsche, I would be glad to address you in the familiar du! And I am sehr happy to share some time with you, even though I must admit that it was difficult to pause in the writing of my Church Dogmatics this morning. Pride, for agreeing to be interviewed in such an auspicious setting, and sloth, for delaying work on my Church Dogmatics! Well, then, I guess we are fortunate that we were able to appeal to your pride to convince you to be on the program! I hope God will show you a measure of grace for choosing the program over your dogmatics today! Now, as you know, our objective this morning is to get a handle on the essential character of your life-long work in theology. Indeed, those who call me neo-orthodox are just about though not quite as single-mindedly concerned to paint me into the corner of their predetermined categories as those American fundamentalists who denounce me even while seeking to open conversation with me. You can understand, I hope, that I have little patience for such simplistic caricatures. Nevertheless, I am honour bound to address your question formally. That has never been my goal or vocation, nor should it be the goal of any theologian or preacher – even if it appears to me that Tillich and Bultmann have in some ways capitulated to this felt need to find new ways of addressing modern man in his present theological existence! Indeed, this is not only my task, but the task which every generation of the Church is called upon to do. So if I am to understand you correctly – and if I wish to maintain a good friendship with you in the future! That would warm my heart greatly! And even more so if I knew that my critics would at the very least allow me to reject their labels, even while I allow them perfect freedom as theologians to reject my conclusions! But to be utterly clear for hopefully the last time, let me simply say that I am at least as far from neo-orthodoxy as I am today from my old desk now residing at Pittsburgh Theological Seminary! Imagine that – they wanted my desk, which of course, I joyfully gave up in exchange of a new-fangled model now in my home in Basel! I now feel like a Swiss banker sitting behind that grand piece of furniture! I wish someone would allow me to trade in my old desk for a newer model! Nevertheless, before we fully leave this topic behind, might I ask the question from a slightly different angle? That is a much better question, Ian. Of course, there are a few theologians who would proudly plant their flag against orthodoxy. Though I have my suspicions about certain theologians whom I will not name! However, note this well: My dear old teacher, Herr Professor von Harnack, fondly identified orthodoxy as if it were some kind of latter political consensus isolated from the Gospel and Jesus himself. In contradistinction from him, however, I understand orthodoxy, not as an independent conceptual rule of faith standing outside or historically beyond the canon of Holy Scripture, but a characteristic which can only properly be associated with God himself. There is, in a very real sense, only one who can be orthodox, and that is God himself in his own self-speaking. Thus, even the biblical authors are themselves witnesses to orthodoxy and are restricted, at the very least, by their own human finitude. Here the saying, finitum non capaxi infiniti – the finite cannot contain the infinite, is appropriate. Consequently, all human doctrinal statements, whether creeds, dogmatics, or even the Scriptures themselves, are what they are relative to how well or how poorly they witness to the orthodoxy that can be said of only God himself. Barth, your discussion of orthodoxy has led me to an increased state of cognitive dissonance. Do you see yourself working for orthodoxy or not? If it is possible to resist a question while welcoming the questioner, that is where I find myself at this moment. For you see, I do not accept the assumption I believe is embedded within your question. And so, to be short – and you know dear Ian that I have long struggled to speak about most matters with brevity! But now I am left with a conundrum, Dr. The purpose of our interview was to try to get at the

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essential character of your theology. So if we cannot pin your theology down as either neo-orthodox or orthodox, it still begs the question, then, how we shall characterize your theology? So, I suppose this is a good point to transition to the main substance of what I wanted to talk with you about today. For us English speakers, at least, the idea of a theology of crisis sound very much like a theology responding to an emergency. Is that an accurate way to describe what you have been attempting? Ahh, the theology of crisis! This designation brings back a flood of memories from my days spent in Safenwil while I was a pastor and when my friend Eduard Thurneysen and I would converse late into the night on the discoveries we were making! We called it learning our theological ABC all over again from the beginning. As I reflect on those heady early daysâ€”you will remember that it was right around the time of the Great Warâ€”that there was indeed a sense that Thurneysen and I were seeking a theology in response to an emergency. The urgency we felt was that so many of the German intellectuals under which we had just finished our theological studies were now standing up publicly to justify the war effort by making it seem as if God were obviously and unreservedly on their side. Despite my utter respect for my teachers such as Harnack and Hermann, I became increasingly dissatisfiedâ€”alarmed evenâ€”with the confusion which their pronouncements were causing. What kind of confusion and distinction are you talking about? If I were to make it as plain as possible, it seemed to me thenâ€”and now! Can you unpack this a bit more? I lead a sheltered life and I realize that my metaphors, not least my jokes, are strained, at best, and often simply bad, at worst! There I discerned that the whole world, due to not only to its sin, but its finitude, was under the judgment, the word *krisis* in Greek, of God. God alone is capable of speaking rightly about what the world is like and indeed, what we are like. Conversely, whatever we might say about God and the world constantly comes under his judgment. It is in that sense, then, that those observing my work from close and from afar came to speak of my theology as a theology of crisis, a theology which resistedâ€”Protested! Now I see why some the early observers of your work suggested that your commentary on the Epistle to the Romans fell like a bombshell on the playground of the theologians! You are a quick study, my dear Ian! If you had just submitted that comment on a theological examination, I would be pleased to give you a bonus point! Here is another question that will perhaps give us even sharper insight. I recall an early essay of yours in which you mention the strange world of the Bible. Does this have anything to do with the theology of crisis? You are right to recall that essay of mine. I called it strange because the world portrayed in Holy Scripture speaks of a cosmos created, ruled, and held accountable to God and to God alone. Contrast that with our modern era, with our mighty ships, war machines, and banking empires and believe me, we Swiss know a thing or two about banking! But herein lies the clash: Between the world of realityâ€”the essentially alien world in which God is Creator, King and Judge over all things, and the essentially comfortable world of illusion which we daily inhabitâ€”the world of our social, economic, political, and philosophical construction. Although I understand now what you are saying, I have to confess: It is quite unsettling to me, and perhaps to our listeners, if what you say is true. Fortunately for you, you are correct to understand the situation as I have put it in that way, but unfortunately for all of us, you are also correct in your assessment! Even in the biblical creation account before the fall, God alone is God and we are dust. It just so happens that the situation in which we find ourselves as rebellious sinners after the Fall simply puts us at a two-fold distance from Godâ€”a distance first inherent in our creatureliness and now second, exacerbated in our sinfulness. This is unsettling indeed. But we must now move on! Let me assure you, friend, that your understanding of dialectic is not far off the mark. Thus, theology, as a human task, is in fact an exercise in dialogue. It is, after all, a dialogue amongst human conversation partners much as we are doing today. But if that were all there was to theologyâ€”a cluster of clever or not so-clever individuals engaged in conversation about supposedly divine mattersâ€”then theology would be no different than any other human conversation, whether in philosophy, grammar, history, art, or even science. No, what makes theology a unique kind of dialogue is because its primary dialogue partner is not simply other humans, but God himself! We speak because God has first spoken. If God has not first spoken, then all our speaking is circular and speculative. It may be interesting, even poetic, but there is no guarantee whatsoever that it could

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be true or fruitful. True dialectical theology is thus nothing less than the response of prayer and praise to God. Dr Barth, I am unsure to what extent you are familiar with some of the classic films in America, but at this point, I am beginning to feel a bit like Westley and Buttercup in *The Princess Bride* as they faced the Fire Swamp! It feels like we are facing an insurmountable challenge forward or backward! If I may, please let me try to put these two concepts together: On the one hand, you seem to be saying that the reality of the utter and infinite qualitative distinction between God and humans makes the possibility of saying anything meaningful about God, well, impossible. And yet on the other hand, you are saying that theology is a dialogue, a conversation of sorts between God and humans, albeit a conversation initiated by God. Are we not in a contradictory or at least paradoxical situation in such a state of affairs? If you will forgive my infelicity, it sounds like you are speaking out of two sides of your mouth by telling us that theology is impossible, on the one hand, and yet insisting on its possibility, on the other! An impossible possibility, you say? I am drawn to the beauty of that phrase such that I may use that phrase myself some day! But yes indeed, you catch the essence of what it means for theology to be dialectical in nature. We are human, however, and so we cannot speak of God.

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Chapter 2 : Ethiopia: An Imaginary Conversation with Nelson Mandela

Dramatic sketches The birth and death of the prince On the mountain top At the foot of the rainbow Myriad-minded man; an imaginary conversation The day of days; a prothalamion Call number

This past February, Yoweri Museveni of Uganda lectured a press conference: In the most humane manner possible, bang them into jails land that would be the end of the story. In , troops under the direct control and command of Zenawi shot dead at least unarmed demonstrators, wounded an additional and jailed over 30 thousand following elections that year. In March of this year, Zenawi reaffirmed his No need for hassles. EPDRF knows it and the people know it too. Every ballot dropped and stuffed in the box is the equivalent of an individual signature in blood on an iron clad five-year contract. Muammar is not a president to leave his post, Muammar is leader of the revolution until the end of time. Muammar Gaddafi is president-for-life! In , Robert Mugabe, the self-proclaimed Hitler of Zimbabwe, shocked the world by declaring: This Hitler has only one objective: Justice for his people. Sovereignty for his people. If that is Hitler, right, then let me be a Hitler ten-fold. Is peaceful change possible in Africa? Refusal to resort to force has been interpreted by the government as an invitation to use armed force against the people without any fear of reprisals! Neither should it ever happen that once more the avenues to peaceful change are blocked by usurpers who seek to take power away from the people, in pursuit of their own, ignoble purposes. If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner. It always seems impossible until it is done. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind. Lead from the back " and let others believe they are in front. It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership. As a leader! I have always endeavored to listen to what each and every person in a discussion had to say before venturing my own opinion. Oftentimes, my own opinion will simply represent a consensus of what I heard in the discussion. This [first democratic election for all South Africans] is one of the most important moments in the life of our country. I stand here before you filled with deep pride and joy " pride in the ordinary, humble people of this country. You have shown such calm, patient determination to reclaim this count. I stand here before you not as a prophet but as a humble servant of you, the people. Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands. Does this concern you? I wanted to be known as Mandela, a man with weaknesses, some of which are fundamental, and a man who is committed, but, nevertheless, sometimes fails to live up to expectations. Do you have any regrets for all the sacrifices you have made? I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons will live together in harmony and with equal opportunities. It is an ideal which I hope to live for. But, my Lord, if needs be, it is an ideal for which I am prepared to die. There are African leaders who say democracy and freedom must be delayed and rationed to the people in small portions to make way for development. Can freedom be rationed? What is at the end of the rainbow of freedom? I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not yet ended. One African leader takes great pride in comparing himself to Adolf Hitler, the iconic symbol of hate in modern human history. Why are so many African leaders filled with so much hatred, malice and bitterness? People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. What can Africans do to liberate themselves from the scourge of dictatorship? You can only liberate a country if you act as a collective. Our deepest fear is that we are

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powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? You are a child of God. We were born to make manifest the glory of God that is within us. It is not just in some of us: And when we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. How can African intellectuals contribute to the struggle for democracy, human rights and accountability in the continent? But when you add to that a literate tongue or pen, then you have something very special. What is the one important thing young Africans need to guarantee a bright future for themselves and the continent? Education is the great engine of personal development. What is your dream for Africa and humanity in general? I dream of the realization of the unity of Africa, whereby its leaders combine in their efforts to solve the problems of this continent. I dream of our vast deserts, of our forests, of all our great wildernesses. Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another. If there are dreams about a beautiful South Africa, there are also roads that lead to their goal. Two of these roads could be named Goodness and Forgiveness. This must be a world of democracy and respect for human rights, a world freed from the horrors of poverty, hunger, deprivation and ignorance, relieved of the threat and the scourge of civil wars and external aggression and unburdened of the great tragedy of millions forced to become refugees. What are the choices facing the people of Africa today? That time has now come to South Africa. We shall not submit and we have no choice but to hit back by all means within our power in defense of our people, our future and our freedom. May you live for a thousand years! Previous commentaries by the author are available at:

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Chapter 3 : myriad-minded - definition and meaning

This moving, essential biography of one of the century's great artists profiles an individualist who brought East and West into receptive emotional and intellectual contact.

Pi narrates this story through a series of interviews conducted by an anonymous man who periodically allows the reader an account of Pi as a settled, married man; this provides the information that Pi does survive this story and moves on to a successful life. Pi is named after a swimming pool, his father owns a zoo and Pi grows up amongst animals in myriad, and his early passion is a love of God, faith, and spirituality. At the age of fifteen Pi practices three religious doctrines: Hinduism, Islam, and Christianity. The Life of Pi " Essay We have so large base of authors that we can prepare a unique summary of any book. How fast would you like to get it? Pi allows faith and belief to have a great say over reason, and he holds unique beliefs towards God, religion, and spirituality which lend substantial weight to his tale. A large contributor to his unique beliefs is the Hindu idea of spirit that he grew up with, and he explains them on page Brahman nirguna cannot be fully understood, and Brahman saguna is given different masks so that humanity may relate and allow an understanding of God. This is why Hindus have thousands of Gods; it is one God wearing thousands of different masks. God and the individual soul are one and the same; God is in everything, and everything is a part of God. This belief leads Pi to begin accepting other religions, for despite religious practice and doctrine, all worship one God, and Pi feels fully justified despite the effort of others to convince him otherwise. Pi argues his faith in God and spirituality with an ease and simplicity that confounds others and transforms what appears to be religious zeal into common sense; this all-encompassing acceptance proves his belief that all spirits are related and all relate to one god, whether Hindu, Christian, Muslim, Tiger, Chimpanzee, or carnivorous island. Before Pi becomes a castaway upon a lifeboat, he lives in the Pondicherry Zoo which his father runs. This is not the case. Pi calls it zoomorphism: Pi and his family immigrate to Canada due to politics, but unfortunately, their ship sinks. Pi finds himself upon a lifeboat with a zebra, an orang-utan, a hyena, and a tiger named Richard Parker; soon enough, only Pi and Richard Parker remain. Pi watches and understands the actions of each of the animals on the boat, but when it comes to Richard Parker he cannot overcome his fear of the otherness, and this is because of the lesson his father taught him. Pi spends the first few days on the lifeboat hanging from an oar that he has attached to the lifeboat. Then, when he realizes rescue will not come and he must find a way to survive, he contrives six different plans that will allow his survival. Every one of the six plans involves the death of Richard Parker. I had to tame him. It was at that moment that I realized this necessity. Pi comes up with a new plan: Pi begins to train Richard Parker. The tiger cooperates and becomes more human, while Pi slowly becomes more animal. With the knowledge that he will eventually run out of food, and he has to feed a Bengal Tiger, he begins to fish. He kills it; the foreign environment forces him to turn from his conditioned social rules, and soon he is killing fish easily. In this sense, he is living in the present in the same way that he describes Richard Parker swatting flying-fish out of the air: The moment when Pi truly loses his humanity and conforms to the otherness, or sameness, of Richard Parker, cannot be pinpointed, but Pi realizes when he finds himself eating his food exactly the same way that Richard Parker eats: As Pi shows more and more of his animal-self, Richard Parker becomes domesticated and more human in the sense that rational begins to outweigh his animal instinct. It is Richard Parker who makes the first display of cooperation and alliance, as I mentioned earlier, in the form of a prusten, and this is human behaviour that Richard Parker displays. Break the rules and suffer the consequences, and Ricahrd Parker suffers the consequence of sea-sickness. Finally, Richard Parker displays his growth of human behaviour when he and Pi have a stand-off over a huge fish that jumps and lands in the lifeboat: Richard Parker, a Royal Bengal Tiger, concedes to a scrawny, little, human boy; Richard Parker understands that killing Pi over a fish would mean his own death in the long run, and this rational thinking is a very human process. First, Martel gives the Royal Bengal Tiger a human name and claims it was due to bureaucratic bumbling; this allows Pi to

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tell the reader he misses Richard Parker on page seven, and it allows Pi to point out a picture of Richard Parker on page ninety-six without revealing that Richard Parker is not human. The reader does not discover that Richard Parker is a Royal Bengal Tiger until page one-hundred and ten. Then, upon the lifeboat when Pi is extremely malnourished and his body begins to waste away, the boy goes blind and has an imaginary conversation with Richard Parker. These references to Richard Parker as human, and the ability to hold up a conversation with a creature that certainly cannot talk, shows the reader how fully Pi believes that he and Richard Parker are the same. Life is hard to believe, ask any scientist. God is hard to believe, ask any believer. What is your problem with hard to believe?

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Chapter 4 : Capriccios : Block, Louis James, : Free Download, Borrow, and Streaming : Internet Archive

An Imaginary Conversation Involving David Bohm, Jerome Bruner, Viktor Frankl, and Robert Terry On The Topic "Meaning and Leadership" ORLD , Winter

My wife and I were part of the hippie invasion driving up property prices and corrupting Anderson Valley youth with our New Age ways. Jack was a member of the old guard, bedrock Republican, frozen in time somewhere back in the late 19th century. But then he began to surprise us. At our very first meeting, we learned that a highly experienced forester could conduct a timber cruise from the comfort of a deck chair. Jack extended a hand and welcomed us as if we were members of the family, kind of long-lost cousins who managed to return from the big city. And when he drove off in his modest pickup so different from the 4 wheel monster trucks of other neighbors , he leaned out and waved a friendly Boont Salute. Jack was Boont from top to toe. May he rest in peace with a frisky trout at the end of his fly line. He was one of the most agreeable of the old-time Boonville pioneers, combining amiability and irascibility in a unique package rare in the outside world of Bright-lighters. His grin and salute greeted friends and most of his neighbors as he passed on his way to go fishing. There was not an aspect of forest management or agriculture on which he could not offer expert opinion. Come to think of it, there were few subjects of any kind, from national politics to social norms, where he was not willing to offer expert advice, or to argue at length. But his true and genuine field of expertise was fishing, in particular, steelhead fishing in our beloved Navarro River. He had been around in the days of the great steelhead runs, when fish were so plentiful that when the mouth of the river opened to the sea with the first good winter storms, the first spawners came in so thick and heavy that a brave soul could walk shore to shore on the backs of the fish. One November I tried it, and I did make it almost all the way across. But they were piled up so high, and kept on leaping like popcorn popping that I had to turn around and go back. Valley history, maybe not so much. In my experience, it was rare to actually land a fish much more than forty or fifty pounds. Never weighed her, of course, but I did get a picture. But that snapshot by itself printed out to 3 by 5 feet, and even on ordinary photo stock, it came in at 18 pounds and some ounces. Navarro River quality declined and the great runs disappeared. Jack was no tree-hugger and did not waste his time whining about mistakes of the past. He adapted to the changes and no longer dunked bags of bait in the silted-in deep holes with dozens of others who spent more time clacking rods together and tangling lines than actual fishing. Jack usually loved a good debate, but the dialog about good times long gone became too repetitive and depressing to listen to. His idea was that the good times are now, so he started fishing the cut banks in the lower river with his fly rod, presenting tiny shrimp-colored flies resembling the ocean food of the just-returned-to-fresh-water steelhead. Although no one actually saw him catch a single fish, he reported the results with precise mathematical accuracy. One was a jack salmon, jumped straight out of the water into a willow, wound my line into a clinch knot and broke off, the fly still in the corner his mouth. Looked like he was laughing all the way upstream. Especially without fingers or thumbs. Sad to say, even those days of depleted runs came to an end. So few fish were ascending the Navarro to successfully spawn that Jack no longer had the heart even to catch and release. But instead of complaining, Jack changed with the times once again. Navarro River Three-Spine Stickleback. The Navarro Three-Spine Stickleback is a tiny bottom-dwelling kind of minnow size sculpin unique to our river system. But scattered in the gravel, no more social than loggers and cowboys at the Lodge the night before rodeo. And a little imagination. The end was next to invisible. After all the stories were told and the laughter subsided, Jack June would hop in his pickup and leave us, a sly grin on his face, and a friendly wave of the Boont Salute. In his memory, why not offer the salute to your own best friends and neighbors? It just might catch on. Jack was born June 17, , in Boonville. With the exception of his college years and the time spent in military service, Boonville was his life-long home. His mother, Blossom Vestal June, was the daughter of pioneer families who settled in the Anderson Valley during the mid s. For more than 20 years his father, Harwood June, was the Justice of the Peace in

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Anderson Valley; he was a rancher, and was instrumental in procuring the Mendocino County Fair for Anderson Valley where he served as manager for over 26 years. He was drafted into the army in and put his surveying experience to work as a combat engineer. His first overseas assignment was in New Guinea where Jack and his fellow engineers built airstrips and roads in support of US efforts to drive the Japanese invaders from the country. Jack finished his military service by taking part in the occupation of Japan and helping to build the first post-war airport at Yokohama. After receiving an honorable discharge from the army, Jack returned to Anderson Valley in He was also responsible for the prudent and effective management of the forest resources of the family-owned timberlands. Jack became a Registered Professional Forester in and he managed the timberlands of numerous private timberland owners; always ensuring, as with the family holdings, that the productivity of these timberland were enhanced and maintained while bringing just returns to the stewards of the lands, the timberland owners. He retired as a forester in after 31 years of service. Jack absolutely loved Dixieland and big band music and earlier in their marriage he and Janese could be found nearly any Saturday night at a dance somewhere in the county. He as also an avid hunter and fisherman; loading his own shells and tying his own flies. He was even known to be on the river bright and early each Christmas morning, alone just he and the fish. On more than one occasion he would simply forget the time and return home late for the family Christmas dinner, somehow always placating wife and family with a great catch. Jack was instrumental in perpetuating "Boontling," the language of Boonville. As a young boy he would seek out and listen to the old Boonters "harp" and because of his fascination with the language would write down each story and new word on any slip of paper he had available. Later, in a book on the "lingo" would be written by Charles C. Jack was renowned as an expert on Boontling and he appeared on a number of national television programs, including "On the Road with Charles Kuralt" and the game show "To Tell The Truth", in which each of two impostors tried to convince the celebrity panel that he was the real Jack June. So named after his father, Harwood, who was called Fuzzy. Jack is survived by his devoted wife Janese June, his son Eric June, his daughter-in-law Tamar June, as well as numerous loving nieces and nephews. The family wishes to express a very heartfelt Thank You to Dr. Their caring, compassion and thoughtfulness will never be forgotten. And God Bless Eddie Slotte, a special young man whose steadfast loyalty was more like that of a son than of an associate. Jack considered him a member of his family. So in keeping with his wishes a "party" for all of his friends will be held at a date later in

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Chapter 5 : Myriad-minded | Definition of Myriad-minded by Merriam-Webster

The story of an imaginary word that managed to sneak past our editors and enter the dictionary. Literally How to use a word that (literally) drives some people nuts.

But why only death!!! Why not anything less??? How can we say that sin really exists in this world? The heart of man is corrupt and unsteady; he is liar, lusty and greedy, For erring with thoughts, lips, hands he is ever ready Despite all promising leaders of our day; gravity of sin is visible in every human malady, Every failed human agency proved the problem is spiritual; and Christ is the remedy Two Disciples: So if God hates sin we are gone forever. You missed the point!!! God also said that through you whole nations of the earth shall be blessed. How will that be possible??? Moses fought with human enemy not spiritual. What was the last plague on Egyptian??? Killing of the first born, what else? We celebrate every year this festival, namely, Passover Lamb. We know it well. How did Israelites save their first born? By applying blood of the lamb on their doorpost. Yeah we remember Jesus Christ symbolically said in the last supper that my body is the bread and my blood is wine. Because our prophets told us that through law we are justified. Do you follow all the commandments?? Did you ever err?? Even in your thought? We have always lived a good life did good to others. So why was law given then? God needed an innocent lamb; not bloodied hand, Who would mediate man to God; bring light in the darkened land God knew this demand will one day be; before creation He could see, No man was ever been, nor will ever be; the model Christ set for all to see Two Disciples: But people were thinking that Christ would be like a king as David. Rising from the dead was a spiritual victory over power of the darkness which was no way possible by worldly kingship. What of a worldly king?

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Chapter 6 : AO An Imaginary Conversation with a Great Mind by Tammy Glaser theinnatdunvilla.com

AmblesideOnline An Imaginary Conversation with a Great Mind. by Tammy Glaser "In saying that 'education is a life,' the need of intellectual and moral as well of physical sustenance is implied.

Her piece, Zel Rebels! The Story of a Woman in a 1 Man Show, is an irreverent examination of the metamorphosis of female roles. She spent more than six months fundraising to bring Zel Rebels! What follows is an imaginary? Okay, this is the city of Edinburgh and the amazing castle on a hill in the center of town which you have to walk past to get anywhere â€” MA: In a thick New York Jewish accent. Oh this is the military tattoo. We were so busy campaigning that we missed out on a lot of sightseeing. All those men with nothing on under their kilts. These people are queuing up at the Fringe Box Office. They look so confused. Last summer people had to choose from possible shows â€” MA: And I thought Boca Raton was crowded in the winter. So why would anyone want to see your show? We pretended I was famous. You know, act as if? Yea, we kept making them bigger and better, adding more blown-up phrases from reviews hot off the press and 8 x 10 glossies from the show. Everyone hung flyers around the box office, but we wanted to stand out. So we hung a giant billboard from the scaffolding at the entrance of the box office, not a legal thing to do. Plus it was a glorious time to walk the Royal Mile. This is a picture of Dan and Phil with flyers pasted all over them. He had just been flyering for four hours straight and his bunions were killing him. Oh, he has bunions just like you. Did you have to wear that motorcycle jacket? You look like such a derelict. I was freezing my tits off, pardon the pun. I thought it was going to be warm in August. Edinburgh lies on the same latitudinal line as Juneau, Alaska, dopey. We were prepared for all the rain, but ended up shopping for sweaters at thrift stores â€” MA: The thrift stores were amazing in Edinburgh. There were tons of them and they were all run by little old ladies, like you. Only they were charming and spoke with incomprehensible Scottish accents. We were able to buy wool sweaters for 2. Now explain to me why you were running around the streets with those plastic boobs on. Thank god for that prop, they made my publicity. We had to hang posters and hand out 12, flyers in three weeks. It was such a fabulous marketing ploy that I bought Dan and Phil each a pair. Oy, vay iz meer. Wait a minute, who was that a picture of? A local Scot we liked to bug. He worked in one of the zillions of Scottish souvenir shops handing out free samples of shortbread. I showed him my tits, he showed me â€” MA: No, disgusting was when I was handing out flyers with the breasts on and a man pulled down his pants and flashed me! That was the second uncircumcised pe â€” MA: Change the slide already. With all the fish and chips and beer I guess there was no need for you to buy plastic thighs. The beer was brewed right Edinburgh so the city smelled like yeast morning, noon and night. Personally I favored baked potatoes stuffed with cole slaw. Dan managed to eat almost only at Burger King, and Phil actually ate Haggis more than once. How could anyone even think of eating Haggis? Looks like such a small theatre. What could be so difficult about filling that up? Not so small, a seat house â€” larger than most of the venues on the Fringe. We filled it up six or seven times and the other nights averaged around We thought that was great since the average audience size on the Fringe was 7. What about all those radio shows you did â€” the time you were on with Garrison Keillor? Ironically he made things more difficult for me because his show played for several nights at midnight too. So did many of the big comedians. They performed in these huge theatres and had an insane amount of publicity. But we rode on their coattails. Saved us from having to drag a bucket of glue around town or getting a fine. You were lucky if your posters hung for 24 hours. The competition â€” MA: I told all the neighbors and relatives you were on with Garrison Keillor. One night I played to an audience of four men. I told them they were my own private bachelor party, and we immediately bonded. It turned out to be one of my best performances. So that was your highlight? Running around naked on stage for four men? Ma, I did 22 performances in 24 days, not including all of the excerpts I did the pubs at 2 a. It was a true test of stamina and a test of my material in a town not littered with friends. Audiences seemed to love the show. Many people saw it more than once â€” MA: A middle-aged woman from France saw the piece five times, a year-old Scottish

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boy saw it seven maybe even eight times and a group of high school students from Arkansas â€” MA: A year-old boy saw you running around naked? Where were his parents? His dad was the super of the theatre I performed in, Randolph Studio, so Mark was able to sneak in. His mother finally stopped chasing him. She got me back though. She made me eat Haggis. Mark drew this caricature of me â€” wait, I have a slide of it somewhereâ€”yep, here it is. I had it printed up on flyers and T-shirts, it was a smash. Another audience member who sat in the first row sketched me naked. No wonder they kept coming back. One time during the show a curtain caught on fire stage left. When a plane finally lands after a bumpy flight people applaud wildly, too. The whole experience was kinda like a bumpy flight. The ultimate satisfaction came from moving people who were from different cultures night after night. It was very powerful. Did you tell her it was really my life up there?

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Chapter 7 : Can you measure "great" art? An imaginary conversation" COLOURING IN CULT

It is maintained that the man who wrote the plays was not merely myriad-minded, but also myriad-accomplished: that he not only knew some thousands of things about human life in all its shades and grades, and about the hundred arts and trades and crafts and professions which men busy themselves in, but that he could talk about the men and their.

It is inspired by a ludicrous reference in this blog about the ludicrous forced adoption of Quality Metrics by Arts Council England. Simon Mellor is their Executive Director. Webber also referred to as Stanley is the unfortunate recipient of an incessant barrage of state-sanctioned pressure to comply, to conform. Petey is an old man: Think about the last piece of great art you experienced. Variety of experience " a challenge, sometimes making it difficult to agree on what we mean by quality and excellence. The Birthday Party " critical and commercial failure Would we have just written off The Birthday Party as another failed experiment"? The secret is breathing. Breathe in, breathe out, take a chance, let yourself go, what can you lose? If I could find a way of systematically comparing " , how might I use that information to do things differently in future? One of the old school " Respected by the whole community. Image of Underworld performance piece. The Metrics themselves " can come to an agreement about the indicators of quality that really matter to them. One of the old school. Find out more about the Quality Metrics and their origins. Do Quality Metrics have origins? Why did you leave the organization? Image of The Nightingale and The Rose. What would your old mum say, Webber? At its heart, the Quality Metrics system is about " a structured conversation " to capture valuable data " to understand " their intentions " to plan future programmes " improve the quality of their work. Why did you betray us? You hurt me, Webber. You betrayed the organization. We can sterilise you. Play up, play up, and play the game. Developing a data culture. What do you think? I sat where I was told to sit. I kept my eye on the ball. Improve what they do. Top in all subjects. There is a widespread appetite to use Quality Metrics " Image of a play in which one of the actors is in a wheelchair. Making evidence-based decisions that benefit the whole sector. A publically [sic] funded arts and cultural sector with an understanding of current and potential customers " something akin to that already enjoyed by the commercial creative industries. All NPOs to adopt it. Image of performance arts spectacle on scaffolding. Do your duty and keep your observations. Always bid good morning to the neighbours " I swore on the good book. Work hard and play hard. He emits a high-pitched wheeze-whine.

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Chapter 8 : The Ten Shadiest Reads of Oscar Wilde | AnotherMan

Rabindranath Tagore ()--poet, philosopher, painter, novelist, playwright, composer, traveller, political commentator and Asia's first Nobel Laureate--was one of his era's cultural icons.

Worship in temples, mosques, and churches and the celebration of religious festivals were essential parts of their identity. As immigrants, Hindus and Muslims sought to recreate the worlds they had left behind. Hindus, for example, observed eight major religious festivals, and countless smaller ones either in their homes or in temples. A few responded to traveling missionaries seeking to reform traditional Hindu ways; the greater majority held on to narrow nyati concepts to identify themselves. Muslims were equally strong in preserving their religious traditions around five major festivals. Mosques and madressas were central to the way these traditions were honored in South Africa and in the ancestral towns and villages from which Muslims hailed. Our research uncovered little about Christian Indian cultural and religious traditions, but they were likely as vibrant as those of Hindus and Muslims who created a myriad of organizations. This is the point we endeavored to convey in our detailed discussion of religious and cultural activities in chapters 3 and 4. Appendix 1 lists close to bodies organized around culture and religion. Religion was the strongest base around which the Indian migrants organized their lives. Only 25 of the bodies were secular in their orientation. Here are some characteristics of migrants during these formative decades: Gujarati-speaking Hindus and Muslims made frequent return trips to India. They were given farewell receptions on their departure, and some gave their impression about developments and conditions in India on their return. They created many organizations in an attempt to maintain links with the villages, towns, or cities from which they came. Our evidence was particularly strong for Muslims who sent money to maintain mosques and madressas in India. Such organizations published their accounts regularly. Recently, we discovered a trust deed of Mehafil Eslam Mota-Varachha, a body created in by eight traders in Pietermaritzburg, Newcastle, and Umzimkulu who were also natives of the village in the Surat district. Promotion of Traditional Values: Many groups emerged to promote languages such as Gujarati, Tamil, and Hindi through vernacular schools. Moodaly, as we pointed out in chapter 3, became inspired about promoting Tamil and educating girls after visiting India, and indeed sent his own daughter to be educated in India. Others sought to encourage religious values and held weekly meetings on discourses with the help of readings from scriptural texts. Groups met weekly to read from the Bhagavad Gita, and individuals gave discourses on morality and religion. Caste organizations endeavored to inculcate cohesion. Among Muslims there was often spirited discussion in mosque and madressa committees about how best to provide ilm to their children. For example, a Muslim in Standerton believed religious education should start when their children were seven or eight years of age, and recommended this to the Kholvad jamat in India. Identification with Movements on the Indian Subcontinent: Indians closely followed political and cultural events in India. Indian Opinion and African Chronicle kept up a steady stream of patriotic fare for their readers. Many Indians in South Africa spoke of the duty to the motherland. Swadeshi movement in India emerged in response to the British decision to partition Bengal, with nationalists like Surendranath Banerji leading the opposition. The call for resistance extended to British rule itself. The methods used included passive resistance, boycott of British goods, and even violence. We pointed to the numerous occasions on which organizations ended meetings with this patriotic song. Gandhi strongly condemned violent methods that were being used by some in India and publicized the virtues of passive resistance in the columns of Indian Opinion. Hindus in South Africa identified with reform bodies such as the Arya Samaj founded by Dayanand Sarasvati in India with the purpose of reforming Hinduism. In chapter 3, we referred to the activities of Professor Permanand and Swami Shankeranand who successfully won over reform-minded Hindus to their cause. A few had some contact with two movements in India, namely Aligarh, founded in , and Deoband in the s. The first sought to re-position Muslims favorably in relation to the Raj after the Revolt of , and the second aimed at cleansing Islam of practices that were considered alien. Some Muslims

sent their sons to study at Aligarh Muslim University and were likely aware of the Muslim League founded which was to play a significant role in the creation of Pakistan four decades later. Muslims in South Africa embraced the Islamic ummah in its wider transnational context. Hence, when the Ottoman Empire was threatened, they rallied in the same way that Muslims in India did. The Ali brothers were prime movers in the Khilafat Movement that sought to preserve the caliph in the dismembered empire as the spiritual head of all Muslims. Muslims in South Africa and India accepted the caliph as their symbolic spiritual head, Mecca as the central place of pilgrimage, and the Koran as the source of the Islamic faith. There were Roman Catholics, Wesleyan-Methodists, and Anglicans who came to constitute well-established communities by the s and s. They recognized the value of Indianness even if their point of reference was Western rather than Indian. Like Hindus and Muslims, their primary source of identification was likely with the church denomination around which so much of their personal and social life revolved. Lazarus, to whom Gandhi was closely connected. Christian Indians became prominent in government civil service positions, promoted public education, and engaged in politics. Indeed, Christian Indians made up a substantial part of political bodies with a colonial-born orientation. As second generation residents who felt strong ties to the country of their birth, they often spoke out for their rights as South Africans. Lazarus, Joseph Royeppen, and others. The early traditional Hindu temples were meant for the Hindus among them. Since indentured Indians did not feature prominently in our two main newspaper sources except as victims of the system, we are less clear about their cultural and religious activities. There is sufficient evidence in official sources to suggest that they were not simply victims of the system, but acted in protecting their interests when the need arose, as we saw in chapter 6. We referred, for example, to the "chitti" system through which they pooled their wages to share in their meagrely monthly incomes. They did not hesitate to take concerted action in the workplace when their interests were threatened. If such action did not reflect a highly developed sense of class-consciousness, it nevertheless suggested collective concern for the welfare of the group. For example, in indentured Indians attacked railway police who tried to stop them from collecting firewood. They resisted arrest, and all seventy-one were eventually arrested after reinforcements were called. At their trial, Magistrate Dillon was sympathetic to the Indians and did not punish them. He said that they had no means to light fire to cook their food for seventeen days, and likened their plight to that of the ancient Jews who were forced to make bricks without straw. They also approached Gandhi to appear for them. A closer and more detailed examination of their roles would yield greater insights into the communities of the contract laborers. When did Gandhi realize the potential of using indentured issues to further the larger Indian struggle? The time he spent at Tolstoy Farm provided him with the opportunity to reflect on and renew his faith in satyagraha as a way of life. If he had doubt about being able to control the indentured masses, he dispelled them by He demonstrated his ability to achieve that objective and to transform them through his own brand of politicization, padayatra marches. The year prepared him for the role he was to play among the peasants of India. His change in dress and his insistence on using Indian languages were part of his endeavor to re-appropriate Indian values. Gandhi was aware of the discourses taking place among the many different Indian groups in whose midst he operated. He worked within the cultural and religious parameters set by these groups, but he sought to redefine them. Inevitably, he ran into people who disagreed with him as he worked tirelessly against caste and sectionalist distinctions. As a social reformer, Gandhi was creative in blending his message drawn from various religious traditions and strongly worked for interfaith tolerance. His unique brand of religious tolerance was the hallmark of his stay in South Africa, a great contribution in lesson to future generations of Indians. When he was assaulted by Meer Alam Khan in , he pleaded with his countrymen to drop khataas bitterness for mittass sweetness. In , Gandhi declared that a true Muslim could not harm a Hindu, and a true Hindu could not harm a Muslim. He insisted that a true follower of God thought of religion ethically and ecumenically. In India, Gandhi would devote his entire life to propagating this idea. In this respect, Mahmood Mamdani is correct in saying that "the colonial state tried to naturalize political differences, not only between the colonizer and the colonized, but also If he did not feel the need to spell out how Indians should relate to Africans, it was because he remained firmly

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focused on an imperial approach that put India at the center of his thinking. Yet he was keenly aware that oppression against Africans might blow up in the faces of White rulers if they did not face up to the legitimate aspirations of Africans. From the beginning he understood that he had to take into account the cultural and religious orientation of the communities he was working with and for. Pillay, one-time secretary of the Pretoria based Indian Congress, did not get far with the kind of name-calling he engaged in about Apolygamous Muslims," "ignorant coolies," and "Kathiwar Bunnia" who were agitating for the franchise and equal trading rights. Fourteen officials and others signed the document. For Gandhi, there were no clear lines of demarcation between politics and religion since action had to have a moral foundation. It is not surprising, therefore, that he was able to work with individuals whose primary interest could best be defined in religious and cultural terms. If he disagreed with individuals, it was not because of their specific affiliation to a cultural or religious body, but rather because of their interpretation on broad issues. We focus on a select few to show their strong cultural and religious affiliations even as they supported Gandhi. He established the Indian Prachini Sabha with the purpose of conducting adult education classes. He became a strong supporter of passive resistance and played an important role in encouraging indentured Indians to strike in October . Desai supported Gandhi strongly. He started out as an influential member of the Tongaat Hindu Dharma Sabha actively promoting the building of a temple and school to preserve Hindu values and traditions. In , he expressed support for swadeshi; and in endorsing satyagraha in , he outdid Gandhi in his call for sacrifice. His passion for patriotic values was reflected in an imaginary dialogue he wrote in December between Britain Devi and Hind Devi. When the Searle judgment was announced in , Desai asked Indians to protect their religion with their lives if necessary. He was a frequent contributor to Indian Opinion. Kanjee actively raised money and foodstuff for the strikers. In , he launched a fund to raise money for the Nadiad Hindu Anathashram in India.

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Chapter 9 : Myriad | Definition of Myriad by Merriam-Webster

More wrote A Dialogue Concerning Heresies, in which he holds an imaginary conversation with a young man somewhat attracted to Protestantism, soon persuading the young man to his point of view.

Nice to meet you, Mr. You sought to decolonize Indian consciousness. You dared to strive for non-violence as a mode of political resistance, even at a time when violence was all-pervading. You looked like a saint; but you were a revolutionary of some sort. Marcuse, there are multiple ways through which people look at me. For some, I am medieval, conservative and casteist. Some regard me as a dreamy idealist. And there are people who think that I am an environmentalist or some sort of ecofeminist critiquing the process of reckless development and hyper-masculine manipulation of nature. However, these are all labelsâ€”mere concepts or categories people use for their convenience. What is important is the quality of practiceâ€”how we live and relate to the world. Gandhi, you were truly charismatic; people loved you. You lived with them. Possibly, you would see me as an intellectualâ€”or an academic radical popular among the revolutionary youth and university scholars. I loved Hegel, Marx and Freud. I belonged to the Frankfurt School of critical thinking that evolved at a crucial juncture of European history. I wrote a series of books and tried to understand capitalism and new forms of social control, and technology and violence. You are a great scholar, Mr. I am rather simpleâ€”not a very learned man. Well, I loved Ruskin and Tolstoy, Thoreau and Emerson; I engaged with the Bhagavadgita, Sermon on the Mount and other spiritual texts; and through constant experiments with life I evolved and learned. Anyway, I would like to know from youâ€”the way you looked at technology, capitalism and violence. What are you saying, Mr. You are too humble. With your life, political mobilization and simple words you gave us deep insights into colonialism, modernity and violence. Even, because of my own reading of sexuality, sublimation and repression, I do not agree with your extremely puritan notion of body and sexuality. However, despite these differences, I tend to believe that there is immense potential in your simple booklet Hind Swaraj. In the modernist urge for endless development, I saw greed, desire and perpetual restlessness causing aggression and violence. The future of our civilization, I believe, lies in the soul forceâ€”not in the brute power of mere material prosperity and technological spectacle. Truly remarkable insights, Mr. You know I wrote a book entitled One Dimensional Man. Yes, my language was different. Simplicity was your strength; but then, because of the intellectual tradition I belonged to, I could not become so lyrical in my communication. I saw advanced capitalism in the West; I experienced the worst form of violence that European Enlightenment modernity led toâ€”fascism, totalitarian thinking, technological violence and all-pervading war. Like you, I too critiqued this aspect of modernity. Its inherent principle is domination. It controls, manipulates and conquers nature for selfish interests and domination. And it is used to control even the human spirit; our relationships seem to have lost the ecstasy of unconditional humanity; everything is measured, quantified and commodified for instrumental interests. I like to know more from you. You speak of technology and instrumental rationality. However, these days everybody worships technology. How do you explain? And that is precisely my point. Modern capitalism seduces and controls people through a mix of market rationality and technological packaging. These needs have been created by the market. There is no protest. Everyone tries to become like others. Hence this democracy is essentially a form of dominationâ€”not through military power, but through the seductive charm of the market. I have begun to understand what you are saying. In Hind Swaraj, I tried to see this intoxication with desireâ€”desire for more and moreâ€”as a source of psychic restlessness causing violence and disruption of man-nature relationship. Some think that I am against technology. This is not really true. Marcuse, you saw more advanced technology; you know more about it. From my limited understanding I tend to think that if machinery becomes gigantic, and replaces human agency and creativity, it can prove to be disastrous. What do you think about it? I do not misunderstand you, Mr. The fact is that I am against the instrumental manifestation of science and technology. And one must speak against it. I do believe that these days technology is diminishing human creativity.

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Technology has become overwhelmingly powerful over our lives. Even though we talk about democracy and freedom, the fact is that a new form of social control has emerged. You can visit a mall. There are hundred shades of a particular brand of lipstick. Apparently, the market gives you the freedom to choose the shade you like as a consumer. But is freedom so shallow? Is there a freedom of living without any of these needs that the market with its culture industry is constantly bombarding on us? Yes, I agree with you. Tell us something more about your friends and colleagues. Like you, he too critiqued the urge to possess, accumulate, control and have everythingâ€”property, relationships, food, entertainment, sexuality. He tells us how in modern times culture industryâ€”with mass media, television soap operas, sports carnivals, glossy ads, film and music industryâ€”shapes our thinking, choices and behaviour. Even in contemporary India we see the same danger. We all have to work together to create a new awakening. I know it is difficult. Gandhi, you were a great organizer, a truly remarkable communicator. When I see you I find hope. We will continue to meet.