

**Chapter 1 : On the grounds of / On the basis of | WordReference Forums**

*Word of the Day. goosebumps. small raised areas that appear on the skin because of cold, fear, or excitement.*

Characteristics[ edit ] Like other fig species, including the common edible fig *Ficus carica* , banyans bear multiple fruit in structures denominated " syncarps ". The syncarp of *Ficus* species supplies shelter and food for fig wasps and, in turn, the trees are totally dependent on the fig wasps for pollination. Frugivore birds disperse the seeds of banyans. The seeds are small, and because most banyans grow in woodlands , a seedling that germinates on the ground is unlikely to survive. However, many seeds fall on the branches and stems of other trees or on human edifices, and when they germinate they grow roots down toward the ground and consequently may envelop part of the host tree or edifice. For this reason banyans bear the colloquial name " strangler fig ". A number of tropical banyan species that compete for sunlight, especially of the genus *Ficus*, exhibit this strangling habit. Like most figs, the leaf bud is covered by two large scales. As the leaf develops the scales abscise. Young leaves have an attractive reddish tinge. Old trees can spread laterally by using these prop roots to grow over a wide area. In some species, the prop roots develop over a considerable area that resembles a grove of trees, with every trunk connected directly or indirectly to the primary trunk. The topology of this massive root system inspired the name of the hierarchical computer network operating system " Banyan VINES ". Looking upward inside a strangler fig where the host tree has rotted away, leaving a hollow, columnar fig tree In a banyan that envelops its host tree, the mesh of roots growing around the latter eventually applies considerable pressure to and commonly kills it. Such an enveloped, dead tree eventually decomposes, so that the banyan becomes a "columnar tree" with a hollow, central core. In jungles, such hollows are very desirable shelters to many animals. Different parts of the tree are known to be helpful in treating diseases like dysentery, diarrhea, diabetes, leucorrhoea, menorrhagia and nervous disorders. These endophytes have a symbiotic relationship with the tree by providing the tree with protection from microbes, and the tree in return hosts the endophytes. In an experiment, these endophytes from the aerial roots of a banyan tree were examined to see how well they would be able to fight off certain bacteria strains that highly affect different plants. An ICMS approach was used to test the virulence of the endophytes against the bacteria. Its aerial roots help it survive in a warm and moist environment as well as provide the large tree with structural support. It also has adapted to having symbiotic relationships with many organisms spanning from endophytes to humans. For example, the tree hosts the endophytes and the endophytes provide it protection from pathogens and nutrients. The tree can provide humans shelter as well as many different health-related benefits like antioxidants from its bark. The Portuguese picked up the word to refer specifically to Hindu merchants, and passed it along to the English as early as with the same meaning. By , English writers began to tell of the banyan tree, a tree under which Hindu merchants conducted their business. The tree provided a shaded place for a village meeting or for merchants to sell their goods. Eventually, "banyan" became the name of the tree itself. Over time, the name became generalized to all strangler figs of the *Urostigma* subgenus. The many banyan species include: One theory is that the Portuguese name for *F.* The Florida strangler fig *Ficus aurea* is also native to southern Florida and the Caribbean Islands, and distinguished from the above by its coarser leaf venation. In horticulture[ edit ] Early stages of a strangler fig on a host tree in the Western Ghats , India Due to the complex structure of the roots and extensive branching, the banyan is used as a subject specimen in penjing and bonsai. The oldest, living bonsai in Taiwan is a year-old banyan tree housed in Tainan. The banyan tree is the national tree of India. It is also called Indian or Bengal fig. This tree is considered sacred in India and can be seen near a temple or religious center. It is a big tree and gives shade to travelers in very hot summer months. An old custom offers worship to this tree. In Hinduism , the leaf of the banyan tree is said to be the resting place for the god Krishna. In the *Bhagavat Gita*, Krishna said, "There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas. We have experience of a tree whose roots are upward: The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but

from the shadow we can understand that there is substance and reality. The god Shiva as Dakshinamurthy is nearly always depicted sitting in silence under the banyan with rishis at his feet. It is thought of as perfectly symbolizing eternal life due to its seemingly unending expansion. Married Marathi women observe a fast called Vat Savitri Vrat for the well-being and long life of their husband. Tying a thread around the banyan or vat tree is an important part of the ritual. In many stories of Philippine mythology, the banyan locally known as balete or balite is said to be home to a variety of spirits diwata and engkanto and demon-like creatures among the Visayans, specifically, the dili ingon nato, meaning "those not like us". Filipinos always uttered a respectful word or two to the spirits in the banyan tree when they are near one, walking near or around it to avoid any harm. Nearly every Filipino believes that provoking the spirits in a banyan tree can cause one great harm, illness, misfortune, untold suffering, and death. In Guam, the Chamorro people believe in tales of taotaomona, duendes, and other spirits. Taotaomona are spirits of the ancient Chamorro that act as guardians to banyan trees. It is present in the Indian Botanical Gardens and is more than years old. Its branches spread over 8 acres, hence it was recorded as the biggest tree in the Guinness Book of World Records in It is said to be more than years old. Records show that Kabirvad is more than years old. Another famous banyan tree was planted in Jaipur district of Rajasthan. Records show that it is more than years old. The Iolani Palace banyans in Honolulu, Hawaii. In the s Queen Kapiolani planted two banyan trees within the Iolani Palace grounds. These trees have since grown into large groupings of trees on the old historic palace grounds. It has grown to cover two-thirds of an acre. At night, many people come to sit, relax, and chat around it. Usually, a small deity is placed and worshipped at its foot. Several banyans grow near downtown Hilo, Hawaii, United States. Some of them were planted by celebrities in the 20th century and form Banyan Drive. Edison planted the first banyan tree in the continental United States in Fort Myers, Florida, in an attempt with Henry Ford to find a more cost-effective way to produce rubber for car tires. The tree, originally only 4 feet 1. One large banyan tree, Kalpabata, is inside the premises of Jagannath Temple in Puri. It is considered sacred by the devotees and is supposed to be more than years old. It was planted in in a 5-gallon bucket. It is meant to symbolize the unity of Indonesia - one country with many far-flung roots. As a giant tree, it also symbolizes power. Soeharto used it as a logo for his party, the Golongan Karya Golkar, taking advantage of the deeply rooted belief of his fellow-countrymen and women in the sacred sakti nature of the banyan. The Economist magazine features an opinion column covering topics pertaining to Asia named "Banyan". The quarterly newsletter of the British Friends of Vanuatu Society is named Nabanga, after the local word for banyan.

**Chapter 2 : Banyan - Wikipedia**

*Regarded as set phrases, the distinction between 'on the grounds' and on the ground' is that the former is used in legal vernacular to mean 'based on' or 'justified by', whereas the latter, according to the American Heritage Dictionary, has the meaning of 'at a place that is exciting, interesting, or important'.*

Some, like the discourse on the Good Shepherd, takes up most of John The Farewell Discourses include all of John These discourses differ from the sayings of Jesus in the Synoptic gospels, which are often rather brief. Moreover, the Johannine discourses often have enigmatic elements that are difficult to interpret. The progression of thought in the discourses is not always easy to follow--and this in turn compounds the challenge for the preacher. A place to begin is with the situation presupposed by the discourses that are read during the Lenten season. All of them address a situation in which the followers of Jesus face some kind of threat. The discourses envision a horizon that extends beyond Easter to life in the community of faith after Jesus is no longer visibly present with his followers. This is put most vividly in John What the disciples might feel is that they are orphaned or abandoned. But the words Jesus speaks assure them that this is not the case. The same is true of the good shepherd in John Throughout that passage there are thieves and robbers who threaten the flock. The placement of these passages during the Easter season can seem odd. If Easter is supposed to be a time of celebration, the passages from John candidly recognize that life after Easter is not all blissful. The risen Jesus has come to give life, yet death remains. The risen Jesus promises life with God, yet that can seem distant. These passages press for theological depth in preaching. The good news is not that the faithful no longer have issues. Rather, it that the gospel challenges the forces that threaten despair. The gift of life is given despite the presence of death. Relationship with Christ remains real despite the fact that his followers see him no longer. Since the setting and themes of the discourses overlap, it can be helpful to identify a range of issues that can be addressed throughout the season. The discourses do not necessarily follow a clear and logical progression. Jesus introduces a theme, moves on to another theme and then circles back to pick up an earlier point. For clarity in preaching it can be best to work with a small section of text. For example, the good shepherd passage in John 10 begins with a complex cast of characters. There are thieves and bandits, a shepherd, a gatekeeper, and the gate itself. Not all of these need to be worked into the sermon. Focus can be helpful. One section of this complex passage may well be enough for a sermon. The discourses often include one or more images. These can be developed in ways that make the sermon more vivid. For example, John 10 identifies Jesus as the gate to the sheepfold. A gate is something that can be pictured in words. A gate creates a boundary. Yet it is a permeable boundary. A gate is not a wall. A gate shows that there is a difference between belief and unbelief, between the community of faith and the world outside. Yet the gate also allows for movement. People come into the gathered community and out into the world. This is the rhythm of faith. That invites reflection on a spacious dwelling place. But then note the twist. There is a shift in emphasis from place to person. Spatial imagery eventually points to the centrality of relationship. The prayer in John 17 continually interweaves themes that readily lend themselves to abstraction. Glory, the world, knowing--all of these operate at an elevated conceptual level. Therefore, it can be helpful to use other parts of the gospel to show how what is said here takes compelling form. For example, Jesus says that he has glorified God by "finishing" the work God gave him to do It also anticipates his crucifixion. That is where he can say, "It is finished," for there he reveals the glory of divine love One might also think about analogies with common practice. It takes shape in medals, trophies, and photo opportunities. How is that similar to or different from the kind of glory that Jesus speaks about? Finally, we might return to where we started. These discourses are not academic exercises or armchair ruminations on obscure topics. Each discourse speaks to Christians in this world. The words are spoken to foster relationships with the Christ who is no longer visible in incarnate form, but who continues to claim and call people to faith and life. This is the final in a series of three articles about Preaching the Gospel of John.

**Chapter 3 : Two Upbuilding Discourses, - Wikipedia**

*noun. communication of thought by words; talk; conversation: earnest and intelligent discourse. a formal discussion of a subject in speech or writing, as a dissertation, treatise, sermon, etc.*

What is the curse? Why did he curse? He caught sight of one and entered. But no one answered. He saw a sage deep in meditation. There were signs of people moving about, but none came to him. He got angry because he did not receive the honor due to him as the ruler of the country. He saw a dead serpent on the ground, he lifted it and put it round the neck of the sage and went his way. He should not have cursed the ruler of the country because it would affect the entire country. How did the king receive the curse? What do we learn from this episode? Whether one commits a sin, knowingly or unknowingly, one has to suffer the consequences, but repentance would absolve him of the sins committed. He would often sit and listen to these sages. When they were about to leave after four months, he wanted to follow them. But they advised him, to chant the name of Hari, and to take to the path of devotion. He was made to realize, that God alone is the dearest to an individual and none other. One day he heard a divine voice warning him to give up the desire of having the vision of God too. Then he took to "Soham" "I am That" - "I am God" meditation and gave up his life only to take a new life form. How many Cantos are there? In the center square, Krishna is shown in His original two-handed form, holding a flute. Surrounding Him are ten of His eternal incarnations, pictured in the order in which they appear in the material world, beginning clockwise from the left-hand corner. Matsya, the fish incarnation, is saving the Vedas. Kurma, the tortoise incarnation, is holding the hill on His back. Kalki is riding on His horse, killing all the demons and thus liberating them. He was a court poet of King Lakshmanasena, who ruled Bengal during the 12th Century. His mastery of Sanskrit language was matched by his extraordinary talent in music and dancing. As sacrifice of worldly affairs is essential for the stability of mind for contemplation on God, it is symbolized by the Boar form of the Lord. When the rulers, endowed with power for protection of the subjects, had however degenerated into an oppressive tyranny, it had to be crushed ruthlessly. He instructed them to churn the ocean of milk having the mountain Mandhara as the churning-rod and Vasuki-serpent as the rope. While they were churning, poison emerged out of the ocean. Both the gods and demons became panick stricken. Several things emerged from the ocean both living and non-living. When at last Amrith was brought by a celestial being, gods and demons fought for the possession of Amrith. Of course the demons were deprived of their share because if demons were to be immortal what havoc would result, no one need to be told. But the Boar clawed and pierced him to death. Death should not occur to him either during day or night, on earth or water or sky nor by any weapon, indoors or outdoors. The father tried his best to dissuade him from praying to Hari but in vain. He struck the pillar. It split into two. The Lord in the form of Narasimha man-lion emerged and tore him to pieces by his claws. He demanded a gift of three feet of land from Bali [ SB, 8: Then the emperor Bali bent his head and asked Him to keep His foot on his head. Hari pushed Bali down to the under-world. Emperor Bali was not in the least sad or sorry because he had the privilege of giving away a gift to the Lord of the three worlds. Lord Hari purposely did this only to proclaim to the world the total surrender of Bali to God. It is indeed strange to understand the ways of the divine. He might seem to be punishing one externally but the punishment would be only for the redemption of the punished. They had with them the celestial wish fulfilling cow Kamadhenu. The Sage received the emperor and his retinue, fed them well with the help of the celestial cow. After a fierce fight chopped off the head of the emperor. He took a vow to exterminate the Kshatriya clan out of existence. He was the very embodiment of Sathya and Dharma. His mission was to protect the good and punish the wicked. His main gospel was to conquer desire and to practice love and compassion. God would always come to rescue His devotees. God would do anything to prove the faith of His devotees. The Lord proved his verdict to be true. This sacred listening sravana had an impact on the child in the womb. What was the Mantra always chanted by him? The story of Dhruva [ SB, 4: Dedication, devotion, discipline, discrimination and determination can make one achieve anything related to this world or spiritual world. What was the Mantra that he chanted during the penance? Who taught this Mantra to Dhruva? He left everything to the will of God. This is a supreme example of total surrender to God. In which Canto do

we have the story of Krishna? In the Tenth Canto , [called: Where was Krishna born? What are the details related to His birth, date, month etc.? Sravana May , Thithi - Astami eighth moon-day , Star: Rohini, Krishnapaksa new moon. It was declared by a voice from the sky, "The one who will slay you will be born as the eighth child of your sister". Why did Kamsa hate Krishna? To which place was Krishna taken? Repalle [Gokula cow-village -Vraja, SB, Who were the parents of Krishna? Who were the foster parents of Krishna?

## Chapter 4 : Definitions (Stanford Encyclopedia of Philosophy)

*The five discourses are large blocks of Jesus' teaching found throughout Matthew's gospel. Each one of them begins and ends in similar fashion. For example, the Sermon on the Mount (chapters ) begins, "Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.*

The 5 Discourses of Jesus How Jesus retells and fulfills the whole Old Testament in 5 sermons Brian Phillips May 22, In recent months, I have done some extensive study and teaching in the gospel of Matthew, a fascinating journey which produced a slew of articles, sermons, and posts a couple of which are previously posted on the CiRCE blog here and here , mainly addressing the structure, types, and patterns in the gospel. Here I offer one more. Each one of them begins and ends in similar fashion. Matthew opens it officially in The fifth and final discourse begins in The Sermon on the Mount chapters The first discourse is the Sermon on the Mount, in chapters In His baptism and temptation, Jesus has passed through the Jordan and finished His wilderness journey echoing Exodus , now He ascends the mountain and declares the Law, calling His people to live in a righteousness that exceeds the righteousness of the Pharisees. Now, it should be remembered that because Matthew is moving through the Old Testament, by the time we reach chapter 5, he has taken us through creation 1: We now find ourselves at Mount Sinai, if you will, with the closing of the Sermon on the Mount 7: Commissioning of the Twelve chapter 10 The second discourse, in chapter 10, moves into the period of conquest - the story of Joshua. Jesus commissions the twelve disciples to go into enemy country and cast out the enemy demons, disease, and affliction. Numbers 13 also begins with the commission and naming of the twelve spies who are to go into enemy country and spy it out with the plan of casting out and conquering the enemy. Leading up to this discourse, in Matthew 9: Jesus urges them to have no fear He is not making peace with them or those who serve them. He is bringing them a sword. At the end of His parables, in Talking of the Church chapter 18 From chapters , there are series of events that distinguish the followers of Jesus from His enemies. He heals the sick, feeds the hungry, and confronts the Pharisees and scribes chapters Then he heals the sick, feeds the hungry, and confronts the Pharisees and Sadducees chapters Jesus then foretells of His death and resurrection Significantly, we also see the Transfiguration of Jesus in chapter 17, which connects Jesus with Moses and Elijah, showing another transition: Then, again, Jesus foretells of His death and resurrection Olivet Discourse chapters In the final discourse, Jesus takes on the role of Jeremiah and Ezekiel, a thunderous prophet. Like Jeremiah, Jesus warns that the city will be left in desolation: And, finally, in Matthew Why This Matters Beyond the obvious benefits that come to any Christian who grows in his understanding of Scripture, the months I have spent in St. Paying attention to repetitions, literary devices, identifying parallels, and pursuing types and patterns yields tremendous reward. Making comparisons and connections brings greater clarity to all of our reading and guides us in the cultivation of wisdom and virtue in ourselves and our hearers. A Survey of the Gospels.

**Chapter 5 : Discourses - Sathya Sai on Bhagavatam**

*The general meaning of janaka-suta is Sita devi, the consort of Lord Ramacandra. In the pastimes of Ramacandra, Janaka-suta is decorating Rama with many kinds of paraphernalia. This can also be applied to Krsna's and Radharani's pastimes.*

Some varieties of definition Ordinary discourse recognizes several different kinds of things as possible objects of definition, and it recognizes several kinds of activity as defining a thing. Moreover, the different definitions do not all have the same goal: The standards by which definitions are judged are thus liable to vary from case to case. The different definitions can perhaps be subsumed under the Aristotelian formula that a definition gives the essence of a thing. In philosophy, too, several different kinds of definitions are often in play, and definitions can serve a variety of different functions e. But, in philosophy, definitions have also been called in to serve a highly distinctive role: For example, the epistemological status of mathematical truths raises a problem. Immanuel Kant thought that these truths are synthetic a priori, and to account for their status, he offered a theory of space and time—namely, of space and time as forms of, respectively, outer and inner sense. More precisely, they attempted to construct a derivation of arithmetical principles from definitions of arithmetical concepts, using only logical laws. For the Frege-Russell project to succeed, the definitions used must have a special character. They must be conceptual or explicative of meaning; they cannot be synthetic. It is this kind of definition that has aroused, over the past century or so, the most interest and the most controversy. And it is this kind of definition that will be our primary concern. Let us begin by marking some preliminary but important distinctions. The chemist aims at real definition, whereas the lexicographer aims at nominal definition. Under the former conception, we are aiming at a nominal definition; under the latter, at a real definition. For ancient views about definitions, see the essays in Charles A dictionary explains the meaning of a term, in one sense of this phrase. Dictionaries aim to provide definitions that contain sufficient information to impart an understanding of the term. It is a fact about us language users that we somehow come to understand and use a potential infinity of sentences containing a term once we are given a certain small amount of information about the term. Exactly how this happens is a large mystery. But it does happen, and dictionaries exploit the fact. Note that dictionary entries are not unique. Different dictionaries can give different bits of information and yet be equally effective in explaining the meanings of terms. Definitions sought by philosophers are not of the sort found in a dictionary. The philosophical quest for definition can sometimes fruitfully be characterized as a search for an explanation of meaning. Stipulative definitions are epistemologically special. They yield judgments with epistemological characteristics that are puzzling elsewhere. Philosophers have found it tempting to explain the puzzling cases of, e. Saul Kripke has drawn attention to a special kind of stipulative definition. We can stipulatively introduce a new name e. In such a stipulation, Kripke pointed out, the description serves only to fix the reference of the new name; the name is not synonymous with the description. Kripke used such reference-fixing stipulations to argue for the existence of contingent a priori truths—1 being an example. Reference-fixing stipulative definitions can be given not only for names but also for terms in other categories, e. See Frege for a defense of the austere view that, in mathematics at least, only stipulative definitions should be countenanced. When philosophers offer definitions of, e. It is useful to distinguish three grades of descriptive adequacy of a definition: A definition is extensionally adequate iff there are no actual counterexamples to it; it is intensionally adequate iff there are no possible counterexamples to it; and it is sense adequate or analytic iff it endows the defined term with the right sense. When definitions are put to an epistemological use, intensional adequacy is generally insufficient. For such definitions cannot underwrite the rationality or the apriority of a problematic subject matter. Horty offers some ways of thinking about senses of defined expressions, especially within a Fregean semantic theory. An explication aims to respect some central uses of a term but is stipulative on others. The explication may be offered as an absolute improvement of an existing, imperfect concept. The quoted phrase is due to Alan Ross Anderson; see Belnap , A simple illustration of explication is provided by the definition of ordered pair in set theory. The definition does have some consequences that do not accord with the ordinary notion.

But the mismatch is not an objection to the explication. What is important for explication is not antecedent meaning but function. So long as the latter is preserved, the former can be let go. It is this feature of explication that led W. The truth-functional conditional provides another illustration of explication. This conditional differs from the ordinary conditional in some essential respects. Nevertheless, the truth-functional conditional can be put forward as an explication of the ordinary conditional for certain purposes in certain contexts. Whether the proposal is adequate depends crucially on the purposes and contexts in question. That the two conditionals differ in important, even essential, respects does not automatically disqualify the proposal. Suppose the conversational context renders one dog salient among several that are visible. We can think of experience as presenting the subject with a restricted portion of the world. This portion can serve as a point of evaluation for the expressions in an ostensive definition. An ostensive definition can bring about an essential enrichment of a language. Unlike other familiar definitions, ostensive definitions can introduce terms that are ineliminable. So, ostensive definitions can fail to meet the Eliminability criterion explained below; they can fail to meet also the Conservativeness criterion, also explained below. The capacity of ostensive definitions to introduce essentially new vocabulary has led some thinkers to view them as the source of all primitive concepts. Thus, Russell maintains in *Human Knowledge* that all nominal definitions, if pushed back far enough, must lead ultimately to terms having only ostensive definitions, and in the case of an empirical science the empirical terms must depend upon terms of which the ostensive definition is given in perception. Such foundationalist pictures were decisively criticized by Ludwig Wittgenstein in his *Philosophical Investigations*. Ostensive definitions are important, but our understanding of them remains at a rudimentary level. They deserve greater attention from logicians and philosophers. A stipulative definition of a term may, as it happens, be extensionally adequate to the antecedent uses of the term. A dictionary may offer ostensive definitions of some words e. An ostensive definitions can also be explicative. Moreover, as we shall see below, there are other kinds of definition than those considered so far. The logic of definitions Many definitions—stipulative, descriptive, and explicative—can be analyzed into three elements: Such definitions can be represented thus: Note the distinction between defined term and definiendum: Not all definitions found in the logical and philosophical literature fit under scheme 2. Partial definitions, for example, fall outside the scheme; another example is provided by definitions of logical constants in terms of introduction and elimination rules governing them. Nonetheless, definitions that conform to 2 are the most important, and they will be our primary concern. Let us focus on stipulative definitions and reflect on their logic. Some of the important lessons here carry over, as we shall see, to descriptive and explicative definitions. For simplicity, let us consider the case where a single definition stipulatively introduces a term. Multiple definitions bring notational complexity but raise no new conceptual issues. What requirements must the definition fulfill? Before we address these questions, let us take note of a distinction that is not marked in logic books but which is useful in thinking about definitions. In one kind of definition—call it homogeneous definition—the defined term and the definiendum belong to the same logical category. So, a singular term is defined via a singular term; a general term via a general term; a sentence via a sentence; and so on. Let us say that a homogenous definition is regular iff its definiendum is identical to the defined term. Here are some examples of regular homogeneous definitions: It is sometimes said that definitions are mere recipes for abbreviations. In the second kind of definition—call it a heterogenous definition—the defined term and the definiendum belong to different logical categories. So, for example, a general term e. For another example, a singular term e. Heterogeneous definitions are far more common than homogenous ones. Moreover, if such definitions were abbreviations, they would be subject to the requirement that the definiendum must be shorter than the definiens, but no such requirement exists. On the other hand, genuine requirements on definitions would make little sense. The following stipulation is not a legitimate definition: Some stipulative definitions are nothing but mere devices of abbreviation e. However, many stipulative definitions are not of this kind; they introduce meaningful items into our discourse. But what is the source of the difference? Why is 4 legitimate, but not 6? More generally, when is a definition legitimate?

**Chapter 6 : discourse | Definition of discourse in English by Oxford Dictionaries**

*Silence as Discourse in Paradise Lost It is arguable that silence as a form of discourse occupies a space even more vast than intertextuality does, due to the limitlessness and endlessness of silence and all that silence can imply.*

Prefatory Note by the Author If this Discourse appear too long to be read at once, it may be divided into six Parts: Part 1 Good sense is, of all things among men, the most equally distributed; for every one thinks himself so abundantly provided with it, that those even who are the most difficult to satisfy in everything else, do not usually desire a larger measure of this quality than they already possess. And in this it is not likely that all are mistaken; the conviction is rather to be held as testifying that the power of judging aright and of distinguishing truth from error, which is properly what is called good sense or reason, is by nature equal in all men; and that the diversity of our opinions, consequently, does not arise from some being endowed with a larger share of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not fix our attention on the same objects. For to be possessed of a vigorous mind is not enough; the prime requisite is rightly to apply it. The greatest minds, as they are capable of the highest excellences, are open likewise to the greatest aberrations; and those who travel very slowly may yet make far greater progress, provided they keep always to the straight road, than those who, while they run, forsake it. For myself, I have never fancied my mind to be in any respect more perfect than those of the generality; on the contrary, I have often wished that I were equal to some others in promptitude of thought, or in clearness and distinctness of imagination, or in fullness and readiness of memory. And besides these, I know of no other qualities that contribute to the perfection of the mind; for as to the reason or sense, inasmuch as it is that alone which constitutes us men, and distinguishes us from the brutes, I am disposed to believe that it is to be found complete in each individual; and on this point to adopt the common opinion of philosophers, who say that the difference of greater and less holds only among the accidents, and not among the forms or natures of individuals of the same species. I will not hesitate, however, to avow my belief that it has been my singular good fortune to have very early in life fallen in with certain tracks which have conducted me to considerations and maxims, of which I have formed a method that gives me the means, as I think, of gradually augmenting my knowledge, and of raising it by little and little to the highest point which the mediocrity of my talents and the brief duration of my life will permit me to reach. For I have already reaped from it such fruits that, although I have been accustomed to think lowly enough of myself, and although when I look with the eye of a philosopher at the varied courses and pursuits of mankind at large, I find scarcely one which does not appear in vain and useless, I nevertheless derive the highest satisfaction from the progress I conceive myself to have already made in the search after truth, and cannot help entertaining such expectations of the future as to believe that if, among the occupations of men as men, there is any one really excellent and important, it is that which I have chosen. After all, it is possible I may be mistaken; and it is but a little copper and glass, perhaps, that I take for gold and diamonds. I know how very liable we are to delusion in what relates to ourselves, and also how much the judgments of our friends are to be suspected when given in our favor. But I shall endeavour in this discourse to describe the paths I have followed, and to delineate my life as in a picture, in order that each one may also be able to judge of them for himself, and that in the general opinion entertained of them, as gathered from current report, I myself may have a new help towards instruction to be added to those I have been in the habit of employing. My present design, then, is not to teach the method which each ought to follow for the right conduct of his reason, but solely to describe the way in which I have endeavoured to conduct my own. They who set themselves to give precepts must of course regard themselves as possessed of greater skill than those to whom they prescribe; and if they err in the slightest particular, they subject themselves to censure. But as this tract is put forth merely as a history, or, if you will, as a tale, in which, amid some examples worthy of imitation, there will be found, perhaps, as many more which it were advisable not to follow, I hope it will prove useful to some without being hurtful to any, and that my openness will find some favor with all. From my childhood, I have been familiar with letters; and as I was given to believe that by their help a clear and certain knowledge of all that is useful in life might be acquired, I was ardently desirous of instruction. But as soon as I had finished the entire course

of study, at the close of which it is customary to be admitted into the order of the learned, I completely changed my opinion. For I found myself involved in so many doubts and errors, that I was convinced I had advanced no farther in all my attempts at learning, than the discovery at every turn of my own ignorance. And yet I was studying in one of the most celebrated schools in Europe, in which I thought there must be learned men, if such were anywhere to be found. I had been taught all that others learned there; and not contented with the sciences actually taught us, I had, in addition, read all the books that had fallen into my hands, treating of such branches as are esteemed the most curious and rare. I knew the judgment which others had formed of me; and I did not find that I was considered inferior to my fellows, although there were among them some who were already marked out to fill the places of our instructors. And, in fine, our age appeared to me as flourishing, and as fertile in powerful minds as any preceding one. I was thus led to take the liberty of judging of all other men by myself, and of concluding that there was no science in existence that was of such a nature as I had previously been given to believe. I still continued, however, to hold in esteem the studies of the schools. But I believed that I had already given sufficient time to languages, and likewise to the reading of the writings of the ancients, to their histories and fables. For to hold converse with those of other ages and to travel, are almost the same thing. It is useful to know something of the manners of different nations, that we may be enabled to form a more correct judgment regarding our own, and be prevented from thinking that everything contrary to our customs is ridiculous and irrational, a conclusion usually come to by those whose experience has been limited to their own country. On the other hand, when too much time is occupied in travelling, we become strangers to our native country; and the over curious in the customs of the past are generally ignorant of those of the present. Besides, fictitious narratives lead us to imagine the possibility of many events that are impossible; and even the most faithful histories, if they do not wholly misrepresent matters, or exaggerate their importance to render the account of them more worthy of perusal, omit, at least, almost always the meanest and least striking of the attendant circumstances; hence it happens that the remainder does not represent the truth, and that such as regulate their conduct by examples drawn from this source, are apt to fall into the extravagances of the knight-errants of romance, and to entertain projects that exceed their powers. I esteemed eloquence highly, and was in raptures with poesy; but I thought that both were gifts of nature rather than fruits of study. Those in whom the faculty of reason is predominant, and who most skillfully dispose their thoughts with a view to render them clear and intelligible, are always the best able to persuade others of the truth of what they lay down, though they should speak only in the language of Lower Brittany, and be wholly ignorant of the rules of rhetoric; and those whose minds are stored with the most agreeable fancies, and who can give expression to them with the greatest embellishment and harmony, are still the best poets, though unacquainted with the art of poetry. I was especially delighted with the mathematics, on account of the certitude and evidence of their reasonings; but I had not as yet a precise knowledge of their true use; and thinking that they but contributed to the advancement of the mechanical arts, I was astonished that foundations, so strong and solid, should have had no loftier superstructure reared on them. On the other hand, I compared the disquisitions of the ancient moralists to very towering and magnificent palaces with no better foundation than sand and mud: I revered our theology, and aspired as much as any one to reach heaven: Of philosophy I will say nothing, except that when I saw that it had been cultivated for many ages by the most distinguished men, and that yet there is not a single matter within its sphere which is not still in dispute, and nothing, therefore, which is above doubt, I did not presume to anticipate that my success would be greater in it than that of others; and further, when I considered the number of conflicting opinions touching a single matter that may be upheld by learned men, while there can be but one true, I reckoned as well-nigh false all that was only probable. As to the other sciences, inasmuch as these borrow their principles from philosophy, I judged that no solid superstructures could be reared on foundations so infirm; and neither the honour nor the gain held out by them was sufficient to determine me to their cultivation: And, in fine, of false sciences I thought I knew the worth sufficiently to escape being deceived by the professions of an alchemist, the predictions of an astrologer, the impostures of a magician, or by the artifices and boasting of any of those who profess to know things of which they are ignorant. For these reasons, as soon as my age permitted me to pass from under the control of my instructors, I entirely abandoned the study of letters, and resolved no longer to seek any other

science than the knowledge of myself, or of the great book of the world. I spent the remainder of my youth in travelling, in visiting courts and armies, in holding intercourse with men of different dispositions and ranks, in collecting varied experience, in proving myself in the different situations into which fortune threw me, and, above all, in making such reflection on the matter of my experience as to secure my improvement. For it occurred to me that I should find much more truth in the reasonings of each individual with reference to the affairs in which he is personally interested, and the issue of which must presently punish him if he has judged amiss, than in those conducted by a man of letters in his study, regarding speculative matters that are of no practical moment, and followed by no consequences to himself, farther, perhaps, than that they foster his vanity the better the more remote they are from common sense; requiring, as they must in this case, the exercise of greater ingenuity and art to render them probable. In addition, I had always a most earnest desire to know how to distinguish the true from the false, in order that I might be able clearly to discriminate the right path in life, and proceed in it with confidence. It is true that, while busied only in considering the manners of other men, I found here, too, scarce any ground for settled conviction, and remarked hardly less contradiction among them than in the opinions of the philosophers. So that the greatest advantage I derived from the study consisted in this, that, observing many things which, however extravagant and ridiculous to our apprehension, are yet by common consent received and approved by other great nations, I learned to entertain too decided a belief in regard to nothing of the truth of which I had been persuaded merely by example and custom; and thus I gradually extricated myself from many errors powerful enough to darken our natural intelligence, and incapacitate us in great measure from listening to reason. But after I had been occupied several years in thus studying the book of the world, and in essaying to gather some experience, I at length resolved to make myself an object of study, and to employ all the powers of my mind in choosing the paths I ought to follow, an undertaking which was accompanied with greater success than it would have been had I never quitted my country or my books. Part II I was then in Germany, attracted thither by the wars in that country, which have not yet been brought to a termination; and as I was returning to the army from the coronation of the emperor, the setting in of winter arrested me in a locality where, as I found no society to interest me, and was besides fortunately undisturbed by any cares or passions, I remained the whole day in seclusion, with full opportunity to occupy my attention with my own thoughts. Of these one of the very first that occurred to me was, that there is seldom so much perfection in works composed of many separate parts, upon which different hands had been employed, as in those completed by a single master. Thus it is observable that the buildings which a single architect has planned and executed, are generally more elegant and commodious than those which several have attempted to improve, by making old walls serve for purposes for which they were not originally built. Thus also, those ancient cities which, from being at first only villages, have become, in course of time, large towns, are usually but ill laid out compared with the regularity constructed towns which a professional architect has freely planned on an open plain; so that although the several buildings of the former may often equal or surpass in beauty those of the latter, yet when one observes their indiscriminate juxtaposition, there a large one and here a small, and the consequent crookedness and irregularity of the streets, one is disposed to allege that chance rather than any human will guided by reason must have led to such an arrangement. And if we consider that nevertheless there have been at all times certain officers whose duty it was to see that private buildings contributed to public ornament, the difficulty of reaching high perfection with but the materials of others to operate on, will be readily acknowledged. In the same way I fancied that those nations which, starting from a semi-barbarous state and advancing to civilization by slow degrees, have had their laws successively determined, and, as it were, forced upon them simply by experience of the hurtfulness of particular crimes and disputes, would by this process come to be possessed of less perfect institutions than those which, from the commencement of their association as communities, have followed the appointments of some wise legislator. It is thus quite certain that the constitution of the true religion, the ordinances of which are derived from God, must be incomparably superior to that of every other. And, to speak of human affairs, I believe that the pre-eminence of Sparta was due not to the goodness of each of its laws in particular, for many of these were very strange, and even opposed to good morals, but to the circumstance that, originated by a single individual, they all tended to a single end. In the same way I thought that the sciences contained in

books such of them at least as are made up of probable reasonings, without demonstrations, composed as they are of the opinions of many different individuals massed together, are farther removed from truth than the simple inferences which a man of good sense using his natural and unprejudiced judgment draws respecting the matters of his experience. And because we have all to pass through a state of infancy to manhood, and have been of necessity, for a length of time, governed by our desires and preceptors whose dictates were frequently conflicting, while neither perhaps always counselled us for the best, I farther concluded that it is almost impossible that our judgments can be so correct or solid as they would have been, had our reason been mature from the moment of our birth, and had we always been guided by it alone. It is true, however, that it is not customary to pull down all the houses of a town with the single design of rebuilding them differently, and thereby rendering the streets more handsome; but it often happens that a private individual takes down his own with the view of erecting it anew, and that people are even sometimes constrained to this when their houses are in danger of falling from age, or when the foundations are insecure. With this before me by way of example, I was persuaded that it would indeed be preposterous for a private individual to think of reforming a state by fundamentally changing it throughout, and overturning it in order to set it up amended; and the same I thought was true of any similar project for reforming the body of the sciences, or the order of teaching them established in the schools: I firmly believed that in this way I should much better succeed in the conduct of my life, than if I built only upon old foundations, and leaned upon principles which, in my youth, I had taken upon trust. For although I recognized various difficulties in this undertaking, these were not, however, without remedy, nor once to be compared with such as attend the slightest reformation in public affairs. Large bodies, if once overthrown, are with great difficulty set up again, or even kept erect when once seriously shaken, and the fall of such is always disastrous. Then if there are any imperfections in the constitutions of states and that many such exist the diversity of constitutions is alone sufficient to assure us, custom has without doubt materially smoothed their inconveniences, and has even managed to steer altogether clear of, or insensibly corrected a number which sagacity could not have provided against with equal effect; and, in fine, the defects are almost always more tolerable than the change necessary for their removal; in the same manner that highways which wind among mountains, by being much frequented, become gradually so smooth and commodious, that it is much better to follow them than to seek a straighter path by climbing over the tops of rocks and descending to the bottoms of precipices. Hence it is that I cannot in any degree approve of those restless and busy meddlers who, called neither by birth nor fortune to take part in the management of public affairs, are yet always projecting reforms; and if I thought that this tract contained aught which might justify the suspicion that I was a victim of such folly, I would by no means permit its publication. I have never contemplated anything higher than the reformation of my own opinions, and basing them on a foundation wholly my own. And although my own satisfaction with my work has led me to present here a draft of it, I do not by any means therefore recommend to every one else to make a similar attempt. Those whom God has endowed with a larger measure of genius will entertain, perhaps, designs still more exalted; but for the many I am much afraid lest even the present undertaking be more than they can safely venture to imitate. The majority of men is composed of two classes, for neither of which would this be at all a befitting resolution: For my own part, I should doubtless have belonged to the latter class, had I received instruction from but one master, or had I never known the diversities of opinion that from time immemorial have prevailed among men of the greatest learning. But I had become aware, even so early as during my college life, that no opinion, however absurd and incredible, can be imagined, which has not been maintained by some one of the philosophers; and afterwards in the course of my travels I remarked that all those whose opinions are decidedly repugnant to ours are not in that account barbarians and savages, but on the contrary that many of these nations make an equally good, if not better, use of their reason than we do. I took into account also the very different character which a person brought up from infancy in France or Germany exhibits, from that which, with the same mind originally, this individual would have possessed had he lived always among the Chinese or with savages, and the circumstance that in dress itself the fashion which pleased us ten years ago, and which may again, perhaps, be received into favor before ten years have gone, appears to us at this moment extravagant and ridiculous. I was thus led to infer that the ground of our opinions is far more custom and example than any certain

knowledge. And, finally, although such be the ground of our opinions, I remarked that a plurality of suffrages is no guarantee of truth where it is at all of difficult discovery, as in such cases it is much more likely that it will be found by one than by many. I could, however, select from the crowd no one whose opinions seemed worthy of preference, and thus I found myself constrained, as it were, to use my own reason in the conduct of my life. But like one walking alone and in the dark, I resolved to proceed so slowly and with such circumspection, that if I did not advance far, I would at least guard against falling. I did not even choose to dismiss summarily any of the opinions that had crept into my belief without having been introduced by reason, but first of all took sufficient time carefully to satisfy myself of the general nature of the task I was setting myself, and ascertain the true method by which to arrive at the knowledge of whatever lay within the compass of my powers. Among the branches of philosophy, I had, at an earlier period, given some attention to logic, and among those of the mathematics to geometrical analysis and algebra, "three arts or sciences which ought, as I conceived, to contribute something to my design. But, on examination, I found that, as for logic, its syllogisms and the majority of its other precepts are of avail " rather in the communication of what we already know, or even as the art of Lully, in speaking without judgment of things of which we are ignorant, than in the investigation of the unknown; and although this science contains indeed a number of correct and very excellent precepts, there are, nevertheless, so many others, and these either injurious or superfluous, mingled with the former, that it is almost quite as difficult to effect a severance of the true from the false as it is to extract a Diana or a Minerva from a rough block of marble. Then as to the analysis of the ancients and the algebra of the moderns, besides that they embrace only matters highly abstract, and, to appearance, of no use, the former is so exclusively restricted to the consideration of figures, that it can exercise the understanding only on condition of greatly fatiguing the imagination; and, in the latter, there is so complete a subjection to certain rules and formulas, that there results an art full of confusion and obscurity calculated to embarrass, instead of a science fitted to cultivate the mind. By these considerations I was induced to seek some other method which would comprise the advantages of the three and be exempt from their defects. And as a multitude of laws often only hampers justice, so that a state is best governed when, with few laws, these are rigidly administered; in like manner, instead of the great number of precepts of which logic is composed, I believed that the four following would prove perfectly sufficient for me, provided I took the firm and unwavering resolution never in a single instance to fail in observing them. The first was never to accept anything for true which I did not clearly know to be such; that is to say, carefully to avoid precipitancy and prejudice, and to comprise nothing more in my judgement than what was presented to my mind so clearly and distinctly as to exclude all ground of doubt. The second, to divide each of the difficulties under examination into as many parts as possible, and as might be necessary for its adequate solution. The third, to conduct my thoughts in such order that, by commencing with objects the simplest and easiest to know, I might ascend by little and little, and, as it were, step by step, to the knowledge of the more complex; assigning in thought a certain order even to those objects which in their own nature do not stand in a relation of antecedence and sequence. And the last, in every case to make enumerations so complete, and reviews so general, that I might be assured that nothing was omitted. The long chains of simple and easy reasonings by means of which geometers are accustomed to reach the conclusions of their most difficult demonstrations, had led me to imagine that all things, to the knowledge of which man is competent, are mutually connected in the same way, and that there is nothing so far removed from us as to be beyond our reach, or so hidden that we cannot discover it, provided only we abstain from accepting the false for the true, and always preserve in our thoughts the order necessary for the deduction of one truth from another. And I had little difficulty in determining the objects with which it was necessary to commence, for I was already persuaded that it must be with the simplest and easiest to know, and, considering that of all those who have hitherto sought truth in the sciences, the mathematicians alone have been able to find any demonstrations, that is, any certain and evident reasons, I did not doubt but that such must have been the rule of their investigations. I resolved to commence, therefore, with the examination of the simplest objects, not anticipating, however, from this any other advantage than that to be found in accustoming my mind to the love and nourishment of truth, and to a distaste for all such reasonings as were unsound. But I had no intention on that account of attempting to master all the particular

sciences commonly denominated mathematics: Perceiving further, that in order to understand these relations I should sometimes have to consider them one by one and sometimes only to bear them in mind, or embrace them in the aggregate, I thought that, in order the better to consider them individually, I should view them as subsisting between straight lines, than which I could find no objects more simple, or capable of being more distinctly represented to my imagination and senses; and on the other hand, that in order to retain them in the memory or embrace an aggregate of many, I should express them by certain characters the briefest possible. In this way I believed that I could borrow all that was best both in geometrical analysis and in algebra, and correct all the defects of the one by help of the other. And, in point of fact, the accurate observance of these few precepts gave me, I take the liberty of saying, such ease in unravelling all the questions embraced in these two sciences, that in the two or three months I devoted to their examination, not only did I reach solutions of questions I had formerly deemed exceedingly difficult but even as regards questions of the solution of which I continued ignorant, I was enabled, as it appeared to me, to determine the means whereby, and the extent to which a solution was possible; results attributable to the circumstance that I commenced with the simplest and most general truths, and that thus each truth discovered was a rule available in the discovery of subsequent ones. Nor in this perhaps shall I appear too vain, if it be considered that, as the truth on any particular point is one whoever apprehends the truth, knows all that on that point can be known. The child, for example, who has been instructed in the elements of arithmetic, and has made a particular addition, according to rule, may be assured that he has found, with respect to the sum of the numbers before him, and that in this instance is within the reach of human genius. Now, in conclusion, the method which teaches adherence to the true order, and an exact enumeration of all the conditions of the thing sought includes all that gives certitude to the rules of arithmetic. But the chief ground of my satisfaction with thus method, was the assurance I had of thereby exercising my reason in all matters, if not with absolute perfection, at least with the greatest attainable by me: I should not, however, on this account have ventured at once on the examination of all the difficulties of the sciences which presented themselves to me, for this would have been contrary to the order prescribed in the method, but observing that the knowledge of such is dependent on principles borrowed from philosophy, in which I found nothing certain, I thought it necessary first of all to endeavour to establish its principles. And because I observed, besides, that an inquiry of this kind was of all others of the greatest moment, and one in which precipitancy and anticipation in judgment were most to be dreaded, I thought that I ought not to approach it till I had reached a more mature age being at that time but twenty-three, and had first of all employed much of my time in preparation for the work, as well by eradicating from my mind all the erroneous opinions I had up to that moment accepted, as by amassing variety of experience to afford materials for my reasonings, and by continually exercising myself in my chosen method with a view to increased skill in its application. Part III And finally, as it is not enough, before commencing to rebuild the house in which we live, that it be pulled down, and materials and builders provided, or that we engage in the work ourselves, according to a plan which we have beforehand carefully drawn out, but as it is likewise necessary that we be furnished with some other house in which we may live commodiously during the operations, so that I might not remain irresolute in my actions, while my reason compelled me to suspend my judgement, and that I might not be prevented from living thenceforward in the greatest possible felicity, I formed a provisory code of morals, composed of three or four maxims, with which I am desirous to make you acquainted. The first was to obey the laws and customs of my country, adhering firmly to the faith in which, by the grace of God, I had been educated from my childhood and regulating my conduct in every other matter according to the most moderate opinions, and the farthest removed from extremes, which should happen to be adopted in practice with general consent of the most judicious of those among whom I might be living. For as I had from that time begun to hold my own opinions for nought because I wished to subject them all to examination, I was convinced that I could not do better than follow in the meantime the opinions of the most judicious; and although there are some perhaps among the Persians and Chinese as judicious as among ourselves, expediency seemed to dictate that I should regulate my practice conformably to the opinions of those with whom I should have to live; and it appeared to me that, in order to ascertain the real opinions of such, I ought rather to take cognizance of what they practised than of what they said, not only because, in the corruption of our manners, there are few

disposed to speak exactly as they believe, but also because very many are not aware of what it is that they really believe; for, as the act of mind by which a thing is believed is different from that by which we know that we believe it, the one act is often found without the other. Also, amid many opinions held in equal repute, I chose always the most moderate, as much for the reason that these are always the most convenient for practice, and probably the best for all excess is generally vicious, as that, in the event of my falling into error, I might be at less distance from the truth than if, having chosen one of the extremes, it should turn out to be the other which I ought to have adopted. And I placed in the class of extremes especially all promises by which somewhat of our freedom is abridged; not that I disapproved of the laws which, to provide against the instability of men of feeble resolution, when what is sought to be accomplished is some good, permit engagements by vows and contracts binding the parties to persevere in it, or even, for the security of commerce, sanction similar engagements where the purpose sought to be realized is indifferent:

**Chapter 7 : The Discourses in John's Gospel by Craig R. Koester - Craft of Preaching - Working Preacher**

*The ground is the surface of the earth. Forty or fifty women were sitting cross-legged on the ground. We slid down the roof and dropped to the ground. You can refer to land as ground, especially when it has very few buildings or when it is considered to be special in some way. a stretch of waste.*

Kierkegaard hoped the book would transform everything for both of them into inwardness. He says, philosophy the love of knowledge "has the same content as religion. Upbuilding was translated Edifying in when David F. Swenson first translated them. They became Upbuilding Discourses in Howard V. The poet becomes absorbed in the portrayal of the passion , but for the upbuilding speaker this is only the beginning, and the next is crucial for him-to compel the stubborn person to disarm, to mitigate, to elucidate, in short, to cross over into the upbuilding. He explained this in relation to love in , "To build up is to presuppose love; to be loving is to presuppose love; only love builds up. To build up is to erect something from the ground up â€” but, spiritually, love is the ground of everything. Take love away â€” then there is no one who builds up and no one who is built up. Why did you find it upbuilding? The more you loved, the less time you had to deliberate upon whether or not you were in the right; your love had only one desire, that you might continually be in the wrong. So also in your relationship with God. You loved God, and therefore your soul could find rest and joy only in this, that you might always be in the wrong. You did not arrive at this acknowledgment out of mental toil; you were not forced, for when you are in love you are in freedom. When faith announces itself within the individual, the job is to protect faith against its greatest enemy, doubt. To the late Michael Pedersen Kierkegaard, formerly a clothing merchant here in the city my Father these discourses are dedicated. The Preface is dedicated to that single individual Kierkegaard calls my reader. Finally the discourses themselves are presented. Each discourse is based on a Bible passage. These are the titles of his first two discourses. One scholar wondered about this: She is never even named in his journals; and while he never tired of speaking about his father and dedicated all his Edifying Discourses to him, we have not a single word from his pen about his mother. Not once is her death mentioned with even a word, although from other sources it would appear that he took this to heart, and sorrowed greatly. The Preface to each work is directed toward that single individual that Kierkegaard refers to as my reader. Inasmuch as in being published it is in a figurative sense starting a journey, I let my eyes follow it for a little while. I saw how it wended its way down solitary paths or walked solitary on public roads. It stood there like a humble little flower under the cover of the great forest, sought neither for its splendor nor its fragrance nor its food value. But I also saw, or thought I saw, how the bird I call my reader suddenly noticed it, flew down to it, picked it, and took it home, and when I had seen this, I saw no more. Copenhagen, May 5, Preface His expectancy was humble. His hope was that one single individual might take an interest in his little pamphlet. No one took serious notice of the two discourses or concerned himself about them. Kierkegaard offered him his money back. The two modes of communication have ultimately the same aim: Kierkegaard begins each of his Eighteen Discourses of with a prayer. The following is part of his first prayer. The new year faces us with its requirements, and even though we enter it downcast and troubled because we cannot and do not wish to hide from ourselves the thought of the lust of the eye that infatuated, the sweetness of revenge that seduced, the anger that made us unrelenting, the cold heart that fled far from you, we nevertheless do not go into the new year entirely empty-handed, since, we shall indeed also take along with us recollections of the fearful doubts that were set at rest, of the lurking concerns that were soothed, of the downcast disposition that was raised up, of the cheerful hope that was not humiliated. The Expectancy of Faith[ edit ] Galatians, 3: Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. One must struggle only with oneself and with God. He says, "if I could do that, then the very moment I gave it to him I would be taking it from him, since by giving him the highest, I would be depriving him of the highest, because

the highest was that he could give it to himself. My love has only lost its worries and won joy, because I know that by my making every effort I still would be unable to preserve the good for him as securely as he himself will preserve it, and he must not thank me for it either, not because I am releasing him but because he owes me nothing at all. Delmore Schwartz said, "No one can take your bath for you. I m not deceived, since I did not believe that the world would keep the promise it seemed to be making to me, my expectancy was not in the world but in God. The other view is presented with this quote. Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created. My dear brothers, take note of this: Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Again, one is not to explain what faith is, that would be a waste of time. In Fear and Trembling Kierkegaard says, "Even if someone were able to transpose the whole content of faith into conceptual form, it does not follow that he has comprehended faith, comprehended how he entered into it or how it entered into him. Kierkegaard says the following in Concluding Unscientific Postscript , In the godly discourse about faith, the main point is that it informs us how you and I that is, single individuals become believers and that the speaker helps tear us out of all illusions and knows about the long and laborious way and about relapse. But for the theocentric, speculative, and objective age it is, of course, more likely far too little-to become involved in the ultimate difficulties, where the question ultimately becomes as sharp, as penetrating, as disturbing, as uncompromising as possible about whether the individual, you and I, is a believer and about how we relate ourselves to faith from day to day. He says, "Is there joy in heaven, only sorrow on earth, or only the news that there is joy in heaven! Does God in heaven bring out the good gifts and lay them away for us in heaven so that we can receive them sometime in the hereafter! Have you been quick to judge for yourself that he should not continue to love you while you were slow to love in return? From your hand, O God, we are willing to receive everything. You reach it out, your mighty hand, and catch the wise in their foolishness. You open it, your gentle hand, and satisfy with blessing everything that lives. And even if it seems that your arm is shortened, increase our faith and our trust so that we might still hold fast to you. And if at times it seems that you draw your hand away from us, oh, then we know it is only because you close it, that you close it only to save the abundant blessing in it, that you close it only to open it again and satisfy with blessing everything that lives. Eighteen Upbuilding Discourses, p. For the good that he gives me. But for what good? Presumably for the good that I can discern is a good. If I thank God for good I can discern to be a good, I am making a fool of God, because then my relationship with God means that I am transforming God into likeness with me instead of my being transformed in likeness to him. I thank him for the good that I know is a good, but what I know is the finite, and consequently I go ahead and thank God for complying with my notion. And yet, in my relationship with God, I am specifically supposed to learn that I know nothing definitely, consequently not whether this is a good, either-and yet I am to thank him for the good I know is a good, something I nevertheless may not know. Shall I omit giving thanks to him when that which happens to me is a good according to my poor finite understanding, something I have perhaps ardently wished for, now that I have received it, makes me feel so overwhelmed that I must of necessity thank God? Swenson translated and published them in four volumes. Hong translated and published them in into one volume. This constitutes the substantial foundation in the individual; each person is born in his own nation and belongs to the spirit of that people. This spirit is in fact the substantial element, and as it were the identical element of nature; it is the absolute foundation of faith. It is the standard which determines what is to be regarded as truth. This constitutes that basis of faith afforded by historical development. Translated from the 2d German ed. Kierkegaard wrote, "If a man like Kant, standing on the pinnacle of scientific scholarship, were to say in reference to demonstrations of the existence of God: Well, I do not know anything more about that than that my father told me it was so-this is humorous and actually says more than a whole book about demonstrations, if the book forgets this. He even said, "Philosophy cannot and must not give faith. Philosophy has nothing to do with what could be called the inner deed, but the inner deed is the true life of freedom. Philosophy considers the external deed, yet in turn it does not see this as isolated but sees it as assimilated into and

transformed in the world-historical process. This process is the proper subject for philosophy and it considers this under the category of necessity. Has not Dr Brandes claimed for him that he is the greatest religious thinker of the entire nineteenth century? Some three months after Enten Eller appeared *To opbyggelige Taler* Two Edifying Addresses , in which he faced the difficult problem of reconciling the essentially social Christian faith with his own uncompromising individualism. The idea of altruistic Christian love put peculiar difficulties in his way, which he ultimately solved by defining that love, not as an immediate relation of one human being to another, but as an indirect relation through God. The book was finished late in autumn, and came out on February 20, Of the reception it got I have spoken earlier. Some months later under his own name *Two Edifying Discourses*, which no one took any notice of. All through his life Kierkegaard has over and over again, and in all possible ways, asserted that his authorship can all be traced back to what he went through in his relationship with Regine. I had made up my mind before God what I should do: I staked my case on the *Two Edifying Discourses*; but I understood perfectly that only very few understood them. Earthly reward, power, honour, etc. For even if it is used in the interest of the established order, inwardness does not interest the world; and when it is used catastrophically, it still does not interest the world, for to make sacrifices, or to be sacrificed which may in fact be the consequence of declining to entertain the thought of becoming a power of a material sort , does not interest the world. If it has any it must essentially be that it does not provide any conclusion but in inwardness transforms everything:

**Chapter 8 : Discourse on the Method by Rene Descartes**

*Discourse Analysis (CDA) on the advertising discourses of these products to examine how the companies represent the products as environmentally responsible while continuing to shape the discourses to suit the neo-liberal agenda.*

Thus, he pinned his hopes on the material world that is full of evils and shall pass by quickly. You should know that all that remains of this world its time span , in comparison to that which has already passed is like the amount of time which a camel lies down on the ground when a person goes to mount it or place some load on it. Its worth is the monetary amount of that thing which a person uses to tie the udders of an animal to prevent the child from taking milk from its mother or so that the milk is not wasted in other ways. Therefore what do you raise yourselves upon where do you live and build your dwellings upon , and what are you in anticipation of? A person sees the gold, glitter, status and apparent lofty position of the material world and sees one who possesses these bounties and other good things and it is these things which end up keeping him preoccupied and ultimately, negligent of Allah SwT. Through this, he becomes completely unaware of Allah SwT , the next life and the spiritual attractions of the faith. Thus, the Noble Prophet S has stated that we must not be like the one who is sometimes cheated by the outer forces of the material world, while at other times is tricked by the inner powers! Thus, the blessings of the material world are not only given to us very quickly, rather they are taken away from us just as fast! Sometimes the attraction is attributed to Allah Himself; sometimes to the person; and in other times to Satan. However, from one point of view, all of these are correct: Attributing this act to Satan is due to the evil whisperings that he is known for which affect a person - both from his outside surroundings and from his inner self. Attributing this act to the person is because of following the lower desires and negative, inner characteristics. From the point of view of the common people who look at things at a very rudimentary level, the material world is one of gold and glitter. However, the person who has delved deep into the material world knows that there is no beauty to it! The luster of the material world is only there so that the person is able to see these things from far away and then judge the true worth of the world! However, when one gets close to it and falls into its trap, then his entire life is engulfed in flames and such a person becomes confused to the realities. Since a majority of people rely on what they see and perceive with their other senses as their only form of knowledge and do not go deeper in issues which come up in their lives, they are caught up in chasing the foolish things of the material world. Abi Talib as where he says: The material world has announced to us with tongues that it has no loyalty and is not going to last! Are the remains of those who have passed away that which deludes you? Are these sick people whom you were sitting beside from morning till night and taking care of, that which is deluding you! However in this tradition, another comparison is given. The Prophet S tells us that in comparison to that which has already passed us by, whatever remains from the transient world is insignificant. To further elucidate on this, he has given us two parables: One of the amazing qualities of the camel is that while it is lying down, if a person was to put some heavy load on top of it or was to sit on it, the camel could still easily stand up. However, when we look at other animals, we see that this is not the case! The time which the camel spends lying on the ground is very short and similar to the transient word! Thus, without doubt, the choice of these two parables is an interesting way to look at the material world. Comparing the act of the camel to us leaving the transient world is completely in order and can be best understood when one dismounts his ride when he reaches the end of the journey. The camel would be made to lie down and the person would then dismount. If the meaning of this statement is the life of the physical world and refers to the time remaining in the life of the Earth in comparison to that which has already passed by as being something short, then this could refer to the fact that millions of years have already gone by in the life of this world. However if this refers to the life of humanity, then it means that mankind has been living on this Earth for countless number of years. However it is unknown if this is relation to the children of Adam as or others since in this case, the life of humanity which has passed, compared to that which is remaining is something very small. It is possible that the life span of Adam as was not much, however humanity is not limited to Prophet Adam as alone and we have proof that before Adam as , there were other human beings on this Earth and that this Earth existed! It is also possible

that the meaning of this phrase is the life of each one of us which has passed and that which remains of our lives with the difference between these two being a very small amount of time. Therefore, a person should have any certainty in his life, as it is possible that there may be only one hour left in it! Thus, he should remove the thought from his head that he still has a long time to live. If the life of this world is like this, what can we place our trust and reliance upon? What can we use to advance and spiritually ascend in life? There may not be but a moment left in our lives and thus, even this one moment which remains must be valued. If we wish to turn back to Allah SwT in repentance, then we must do so now and must not lose this valuable opportunity! Today we see that events are occurring in greater quantity and must faster than they used to in the past and thus, we are being put face to face with many challenges. We have to deal with things that people of the past could never have even imagined in their dreams! Without doubt, the life of today, in relation to the life of the past, has become very untrustworthy! It is important to mention that between the speeches and the general traditions, there is a great difference of content , since normally, the speeches were given in a gathering setting. These were delivered in an open gathering or Majlis, in the presence of a large number of people. In addition, the people who were listening to these talks were present as they wanted to hear the principle and foundational issues of the faith being discussed. People are of various groups: There are some people who are so spiritually weak and feeble that merely seeing the gold and glitter of the material world is enough to delude and deceive them. However there are others whose spiritual strength is much stronger and thus, in addition to the gold and glitter of the material world, if they are to be deluded and tricked, they are also in need of the evil whispering of Satan. For such people, the internal and external Satan must both work hand and hand to try and deceive them. Without doubt, a majority of the apparent aspects of the material life are aimed at deceiving us and throwing us into a state of negligence. Sometimes it can be seen that such a person would even be busy with his family and in this, he would become negligent of everything around him. It is because of this fact that in the Islamic narrations from the Commander of the Faithful as we read that when the Imam was asked: This itself can spiritually wake up the intelligent person - rather, even the unintelligent people can also be awaked to this aspect of the material world! Nahj al-Balagha, Lecture 5. Surat al-Ghashiyah 88 , verse

**Chapter 9 : The 5 Discourses of Jesus | Circe Institute**

*History. Kierkegaard published Two Upbuilding Discourses three months after the publication of his big book, Either/Or, which ended without a conclusion to the argument between A, the aesthete and B, the ethicist, as to which is the best way to live one's life.*

The question of numbers cannot be addressed without looking at the narratives which shape public policies. I would like to focus on the issue of discourse. But before that I will look at the numbers of migrants in Europe. This will show how the reality on the ground eventually gives us enough evidence to challenge the anti-refugee rhetoric now prevalent throughout Europe. Overall, between mid and mid, regardless of religion or immigration status, there were an estimated 7 million migrants to Europe not including 1. Historically, a relatively small share of migrants to Europe are refugees from violence or persecution in their home countries. This seems to have continued to be the case from mid to mid – roughly three-quarters of migrants to Europe in this period 5. About two-thirds of all Muslims who arrived in Europe during this period were regular migrants and not refugees. In total number, roughly 3. Non-Muslim migrants to Europe were mostly made up of Christians an estimated 1. Unfortunately, Orientalism and elements of cultural essentialism persist. In other words, it is the closed-minded view that all people from a specific county, group, or religion are the same. Non-essentialism, on the other hand, is the open-minded belief that people from the same country, group, or religion have individual ways of living, acting, and thinking. Not all Muslims and not all Jews are the same. Cultural essentialism is a form of violence through which one constantly judges people without knowing anything about them. These views and stereotypes are often found to be untrue, and even dangerous. They develop in an environment of anxiety provoked by propaganda. Deconstructing [3] discourse is useful for understanding the politics, policy, and language of civil society. It denotes a process by which the texts and ideas of a particular worldview especially the Western worldview appear to shift and complicate in meaning when read in light of the assumptions and absences they reveal within themselves. Deconstruction involves discovering, recognising, and understanding the underlying – and unspoken and implicit – assumptions, ideas, and frameworks that form the basis for thought and belief. It is better to explain what deconstruction is not than what it is. Deconstructing an idea is like cracking a nutshell. Whenever deconstruction finds a nutshell – a secure axiom or a metaphor or discourse – the very idea is to crack it open and disturb its tranquillity. The privileged, central term is the one most associated with hegemony and essence. In this context, Trojan horse discourse operates as a homogeneous, culturally essentialist view of the Muslim faith as potentially dangerous. The concept of discourse is based on language. Language is of ontological importance, as it is through the construction of language that things are given meaning and a particular identity. The migration debate in the West is partially and significantly constructed around a certain language that utilises the metaphor of the Trojan horse. Language is not an unambiguous carrier of a reality that already exists; it is inscriptive and constructive in itself. Its social character entails that individuals are discursively socialised into a series of collective codes and social conventions. Because discourses are historically and culturally specific, social meaning is in constant flux. Despite their fluid character, particular discourses can become hegemonic and temporary fixtures of discourses can make them fairly stable in a certain time and place. The conceptualisation of power and its functioning through discourse is also central. The Trojan horse is the kind of metaphor that is the product of binary oppositions. As a metaphor, of course, it goes back a few thousand years to the end of the Trojan War in Greek mythology, a war between the Greeks and the people of Troy. According to Anatoly V. The feeling that Europe always defeats Asia and is historically above it was fixed forever in the minds of the Hellenes, and was later inherited by Alexander the Great, the Roman Empire, and Christian Europe, remaining until the modern era. It is easy to see a faults in this, including a kind of European chauvinism, but after their victories over the Persians, the Greeks managed to construct a civilisation that arguably determined the course and development of the global history. The ideas of Homer shaped the entire Western world. One of the key issues facing the West is its increasing inability to agree on how it should be defined as a civilisation. The migration crisis is the most revealing example of this. The problem stems not

from a shortage of power, but rather from the inability to build consensus on the shared goals and interests for which that power ought to be applied. The growing instability in the international system is not, as some argue, due to the rise of China as an aspiring global power, the resurgence of Russia as a systemic power, the increasing geostrategic power of Turkey in its region, the aspirations of Iran for regional hegemony, or the threat from a nuclear-armed North Korea. Although both have had to deal with serious economic issues since the meltdown, they remain the two largest economies in the world, with unmatched combined wealth and technological prowess. Nor is increasing global instability due to a surge in Islamic jihadism across the globe, for despite the horrors the jihadists have wrought upon the peoples of the Middle East and North Africa, and the attendant anxiety now pervading Europe and America, they have nowhere near the capabilities needed to confront great powers. At the core of the deepening dysfunction in the West is the self-induced deconstruction of Western culture and, with it, the glue that for two centuries kept Europe and the United States at the centre of the international system. Some say that the increasing political uncertainty in Europe has been triggered less by the phenomenon of migration than it has by the inability of European governments to set baselines for what they will and will not accept. In terms of decision-making, the Mediterranean corridor is especially problematic. The arrival of refugees, mainly Syrians, in Europe since , has raised further concerns in European capitals and also in Brussels. However, in some countries, such as France and Sweden, the Muslim share of the population is higher. In recent national elections in France and Germany, for instance, immigration “ and particularly Muslim immigration “ were top issues. It encompasses Muslims born in Europe and in a wide variety of non-European countries. It includes Sunnis, Shiites, and Sufis. Some of the Muslims accounted for by Pew data would not describe Muslim identity as a major factor in their daily lives. Thus, Muslims and Islam are used as the trans-historical threat that necessitates an internal unification around a singular Christian identity or, more correctly, a white Western Christian identity. Furthermore, despite inclusion and accommodation of Israel, Zionism and “ by inference “ Jews in Western political vision, the conspiratorial worldview driving the far-right train is deeply anti-Semitic and hostile to Jews at its core. Despite interesting affinity between some Zionist organisations and European far-right anti-Semitic networks, it is striking to see that the Trojan horse rhetoric and politics against migrants is used selectively and directed specifically against Muslims. Behind this Trojan horse discourse is a geopolitics of emotions to which we need to pay attention. At the turn of the 21st Century, a number of significant emotions define our global urban life. These emotions are uncertainty, fear, extremism, fundamentalism, conflict, and risk. The 21st Century has begun by plunging us into a much more uncertain world, one that promises to be with us for some time. Many societies have become more multicultural over recent decades. Nowadays we find a diversity of identities and conflicting interests. The presence of citizens with different religious affiliations and different understandings of the role religions are to play in society poses new questions for societies and their citizens to respond to. Within the academic community, issues like these are increasingly discussed. In the midst of diverse identities and conflicting interests of groups, cultures, and religions, 21st Century citizens are also trying to deal with emotions defined by uncertainty and risk. Fear, humiliation, and hope play an important role in the shaping of global and local geopolitics. This should also include a policy revision in the West on the foreign policies which have significantly influenced the migration and refugee crisis. This is an ongoing struggle of deconstruction at all levels. I feel compelled to note a positive development too. The otherisation of Muslims and Islam through the migrant and refugee Trojan horse discourse has awakened a sleeping civil society giant as well, a human decency guided by universal ethics, critical civility, and common sense morality that will soon, I hope, bring a counter narrative forward. It is this part of society that will have the last word on the difference between facts and bigotry! We should support a culture of civility through education. Public space is where we essentially deal first and foremost with the borders of difference. Migrants, with all their differences, are a test of our spiritual and intellectual borders. If we generally agree that it is better to venture beyond the thresholds of our own intellectual borders, then we might acknowledge that we also need to venture beyond the thresholds of our spiritual borders. What is needed at times of crisis is not just rationality but rather an overlapping consensus based on reflexive reasonability towards justice as fairness, as John Rawls articulated in his Theory of Justice. Reflexive reasonability requires, for example, a careful review

of so-called counter-radicalisation programmes so that any security issue is addressed with the support of any given community, not at their expense. Reflexive reasonability is the ability to reflect upon, and determine that end. It is about looking at practice before discourse, to study cases and contexts, to interpret the phenomena examined, to write narratives, to join agency and structure, and to dialogue. The idea is that differences should not turn into conflict. There is no other way. But we should never forget that, together with migrants and refugees, we share the same journey of human life from birth to death. Today and tomorrow, we will always be aware of the fact we are on a journey and perhaps what we will find at the end is nothing but Simorgh – thirty birds; that is, nothing but ourselves. It emerged from a clearly delineated philosophical context: Jacques Derrida coined the term in the 1980s, and proved more forthcoming with negative, rather than pined-for positive, analyses of the school. Fordham University Press, 2001, p. Petersburg in 2003, pp. Edward Elgar Press, 2004, pp. As of mid-2005, there were 5. The EU country in which Muslims make up the largest share of the population is Cyprus: The War of Manoeuvre is, for Gramsci, the phase of open conflict between classes, where the outcome is decided by direct clashes between revolutionaries and the State. War of position, on the other hand, is the slow, hidden conflict, where forces seek to gain influence and power. Gramsci theorized on domination, hegemony and counter-hegemony, especially on dominant groups which maintain their position through a mix of sheer force coercion through political society and, more importantly, with the active participation of the subordinate groups consent through hegemony in civil society. Gramsci, Prison Notebooks, Volume 3. Columbia University Press, 1971. He saw this as a result of a fundamental difference between Russia and the Central and Western European societies. Living in an Age of Uncertainty, Cambridge: On the Perfect State of Al-Farabi.