

Chapter 1 : calendrierdelascience.com: Customer reviews: Neither this nor that I am

When a clause with neither or nor is used after a negative clause, we invert the subject and the verb after neither and nor: So am I, so do I, Neither do I.

Neither is paired with nor and either is paired with or. You cannot mix them, but often the word either is omitted. Although not a major grammatical error, the grouping of more than two things is frowned upon by followers of some style conventions. I could neither laugh nor cry. Either the clerk or the secretary has the keys to the Rover. Using has is correct. Using have would be wrong. The clerk or the secretary has the keys to the Rover. You can often omit the word either. He did not find the key either on or under the mat. Neither the forwards nor the scrumhalf, all of whom were within 10 metres of the tackle, nor the crowd appealed for a foul. It is quite harsh to mark this as wrong, but grouping three things is an unpopular style that is likely to irk your readers. Be careful not to use a double negative. Adam did not find the key neither on nor under the mat. This is a double negative. He did not mention neither the flooding nor the landslide. He mentioned neither the flooding nor the landslide. He did not mention either the flooding or the landslide. A Double Negative Is Not Always a Mistake Remember, a double negative is not always a mistake, but it might change the intended meaning. It means I have money, which is almost certainly not the message the speaker wanted to convey. She is not unattractive. This is also a double negative. It could mean She is attractive or She is not ugly. In this case, the positive sentiment is probably what the speaker wanted to convey.

Chapter 2 : Either and Neither - Lawless English

Jay had seen neither the snake nor the wasp's nest on the next tree, and was preparing to stake his tarp in that less-than-safe location. Jay had not seen either the snake or the wasp's nest on the next tree, and was preparing to stake his tarp in that less-than-safe location.

The critical evidence is however absolutely decisive in separating "powers" from "principalities" in this instance and placing it after "things present, nor things to come. Additional Note on ver. The view given above of St. Divine omnipotence combined with omniscience on the one hand, and human free-will on the other, seem indeed to human reason to be incompatible ideas; yet we are compelled to entertain both - the one on the ground, not only of scriptural teaching, but also of our conception of the Divine Being; the other on the ground, not only of our conception of Divine justice, but also of our own irresistible consciousness, and of scriptural teaching too. We can only regard the conflicting conceptions as partial apprehensions of a great truth which as a whole is beyond us. The apparent contradiction between them may be due to the failure of finite beings to comprehend infinity. They have been compared to two parallel straight lines, which, according to geometrical definition, can never meet, and yet, according to the higher mathematical theory, meet in infinity; or we may take the illustration of an asymptote, which from a finite point of view can never possibly touch a curve, and yet, in analytical geometry, is found to cross it at an infinite distance. For the practical purposes of life both ideas may be entertained; and it is only human attempts to reconcile them in theory, or to escape the difficulty by denying free-will altogether, that have given rise to the endless controversies on the subject. It is important to observe how St. Matthew Henry Commentary 8: All things, all which can be the causes or means of any real good to the faithful Christian. He that has prepared a crown and a kingdom for us, will give us what we need in the way to it. Men may justify themselves, though the accusations are in full force against them; but if God justifies, that answers all. By Christ we are thus secured. By the merit of his death he paid our debt. Yea, rather that is risen again. This is convincing evidence that Divine justice was satisfied. We have such a Friend at the right hand of God; all power is given to him. He is there, making intercession. Then do not toss your spirit and perplex your thoughts in fruitless, endless doubtings, but as you are convinced of ungodliness, believe on Him who justifies the ungodly. You are condemned, yet Christ is dead and risen. Flee to Him as such. God having manifested his love in giving his own Son for us, can we think that any thing should turn aside or do away that love? Troubles neither cause nor show any abatement of his love. Whatever believers may be separated from, enough remains. None can take Christ from the believer: All other hazards signify nothing. Can you say of any of them, Who shall separate us? You may be removed from pleasant dwellings, and friends, and estates. You may even live to see and seek your parting. At last you must part, for you must die. Then farewell, all this world accounts most valuable. And what hast thou left, poor soul, who hast not Christ, but that which thou wouldest gladly part with, and canst not; the condemning guilt of all thy sins! But the soul that is in Christ, when other things are pulled away, cleaves to Christ, and these separations pain him not.

Chapter 3 : Neither am I = I am not either

It's a bit odd that "nor" would be preferred, but so it is. Put the two statements in standard subject-verb order, and expand the meanings. Neither am I = I am not either.

Nor height, nor depth, nor any other creature; maketh intercession for us. Neither death - Terrible as it is to natural men; a violent death in particular, Rom 8: Nor life - With all the affliction and distress it can bring, Rom 8: Nor angels - Whether good if it were possible they should attempt it or bad, with all their wisdom and strength. Nor principalities, nor powers - Not even those of the highest rank, or the most eminent power. Nor things present - Which may befall us during our pilgrimage; or the whole world, till it passeth away. Nor things to come - Which may occur either when our time on earth is past, or when time itself is at an end, as the final judgment, the general conflagration, the everlasting fire. Nor height, nor depth - The former sentence respected the differences of times; this, the differences of places. How many great and various things are contained in these words, we do not, need not, cannot know yet. The height - In St. The depth - For the great abyss: Nor any creature - Nothing beneath the Almighty; visible enemies he does not even deign to name. Shall be able - Either by force, Rom 8: To separate us from the love of God in Christ - Which will surely save, protect, deliver us who believe in, and through, and from, them all. That neither death nor life. These adversaries seem to advance in pairs. Death is named first, because death by martyrdom threatens. The next pair is nor angels, nor principalities, nor powers. Nor things present, nor things to come. The present or the future. Discussion for Romans 8:

Chapter 4 : Either/Or and Neither/Nor - Beware Double Negatives

I understand that is doesn't agree with you and I, however, we can hear neither he nor I is more often than neither he nor I am This is why I was wondering if Neither he nor you is is more often used in colloquial english.

Jean Klein - Neither this nor that I am. The author of this article spent several years in India where he met a Guru and was initiated into the traditional wisdom of the Vedanta. After several years, he was sent back to Europe by his Guru to teach advaita vedanta. Groups under his direction have now been formed in several countries. What does sadhana mean? What truly exists is ultimate reality, the Self. The ego and the world are no more than objects superimposed upon it. When we place the accent on the I am, on being aware, and not on thought nor on perception, we gradually become deeply relaxed, both on the neuro-muscular level and on a mental plane. Let yourself sink deeply within this stillness each time it makes itself felt. The world you perceive is none other than a figment of the imagination founded on memory, fear, anxiety and desire. You have locked yourself away within this world. See this without jumping to conclusions and you will be free. There is no need for you to free yourself from a world which exists only in your imagination. What you take to be reality is only a concept arising from memory. Memory arises from the mind, the mind from the witness, the witness from the Self. You are the witness, the onlooker standing by the riverside, changeless, beyond the limits of space and time: Do not nourish the ideas you have built around yourself, nor the image people have of you. This will bring about being, constant awareness. The personality is nothing other than a projection, a habit created by memory and nourished by desire. Ask yourself the question " Who am I? The idea of being a person, an ego, is nothing else but an image. It is a reflection created by the Self, with which it identifies itself. It is inherent to creativity to identify itself with its creation. The world of objects, just like the ego, is only a figment of your imagination, your creation. The teacher helps you to understand, by his presence and his gift of teaching, that you are neither object nor ego. Observe the way your mind moves, works, without having any preconceived ideas about it. A moment will come when you discover yourself to be the witness. Subsequently, when all striving has left you, you will realise that you are the light shining behind the observer. Reality is neither a product of the mind nor the result of a whole train of thoughts, it just is. The only method we can suggest is to observe impartially the way in which your mind reacts in the different circumstances of everyday life. But of course you must realise that you can never find your true Self in a perception. Live as previously, thinking and feeling, but become aware of these functions, thus you will spontaneously free yourself from them. What you think of as your personality will vanish, leaving only the witness. In the end, he will lose himself in ultimate knowledge. How can we detach ourselves from objects? You become a slave to them. We cannot free ourselves from their grasp by discipline nor by exercises because there is nothing to strive for, nothing to be attained. Freedom from objects comes directly from our true nature when you "know your real self". This realisation is a spontaneous intuition which leaves you in a state of being, of fullness, free from the becoming process. This mind is an extension of our being, it can only function harmoniously when illuminated by the Self. All forms of control submit us to memory. A controlled mind can never act freely, nor spontaneously. Of course we can say that memory is the best of all tools, but it is a poor guide, for it functions within the framework of the already known. The unknown, what is new, unique, is a closed world to us. Since the independent ego, which we take ourselves to be, is the source of all our anxiety, we cannot rid ourselves of it by effort or discipline. Effort is a driving force resulting from constraint. By clear-sighted awareness of cause and effect, another view will open out for you. Then the problems, together with the emotional involvement they imply, will leave you. Any form of exercise is bound to be a goal, to a result. It is an obstacle. Be aware of your constant desire to be this or that. There is no goal to be reached since what you are looking for is here and now and always has been. Then the mind, free from all desire to become, will be at peace, and the centre of attention will shift from the object to the ultimate subject, a foretaste of your real Self. What should we do when there is a striving towards something during meditation? You must simply witness it. The only obstacle to this meditation is the striving behind it. Sooner or later you will be attention, attention without object. This would seem to have no meaning when talking of attention, for one is necessarily attentive

towards something. But this attention is absolutely empty. It is not focused on an object, it is free from any memory. My biggest stumbling block is the world of difference that exists between the intuition I encounter while meditating and the fact that everything is forgotten once I undertake my daily activities. In the end I begin to wonder why I meditate at all, for an hour later I have forgotten everything and am once again submerged by objects. The problem is this; during meditation you experience and contemplate a vacant state of mind, what you perceive is the absence of activity. You know this absence but do not yet know the knower. Once you are knowingly this knower, you will know "being", whether the mind be active or passive. There will be no difference, no change: During meditation you will experience total emptiness which in a way is still an object. Absence of thought inevitably implies eventual presence of thought. Thus what you sense is a state of deep peace free from activity. One day this void, this blank, will vanish too and you will encounter ultimate stillness. Up till now you have contemplated a calmed mind, but should a bird sing or someone speak, your inner silence is broken. That is why you ask this question. By its very nature, the mind is occasionally empty; it is nonetheless nothing but an instrument. Everyday life appears before someone. You are this someone but you are not what appears day after day. To whom do these things appear? Who judges them, condemns them? Who swings between likes and dislikes, and who is it that is also an integral part of what appears? You know the person that refuses, accepts or chooses. What you are fundamentally is completely beyond all this. You know moments when you must make a choice and others free from choice. Within yourself you must distinguish between the person involved in choosing and the observer, who is ever-impartial. You will come to place yourself knowingly in this presence free from choice. Here, what we call everyday life takes root and flourishes. Here, there is no person bound by fear, desire or anxiety, to choose, intervene, or interrupt the natural flow of life. From what you have said you would think that everyday life was nothing but a burden. Drop the who, and you will see that there is no burden to bear. How can I free myself from mental confusion? Constantly witness your doings. Vigilance purifies the mind and sooner or later will place you knowingly beyond it. You encounter ups and downs in your search for the Self because you do not yet see things in their true perspective— as a whole. They will continue just as long as you consider yourself in terms of " I am my body ". The mind will lead you astray until you perceive its true nature. The basis for re-establishment in true reality is the act of listening, free from the past, to what the teacher has said, and to the reminders that this creates. The unspoken word, acting as a background to all that takes form, enables this truth to become experience. The universe of which you are the source obeys its own laws. It is a completely useless expense of energy. What you are basically is without cause, beyond improvement. Thinking in terms of a doer responsible for his acts stems from the illusion of the ego and its characteristics.

Chapter 5 : Not / Neither / Nor?

I find the sentence "Neither he nor I am going" to be awkward and totally unnatural, and I would never use it. I like your "neither of us" alternative very much. I happen to know that Gustavo dislikes the construction, too.

Chapter 6 : Neither he nor I AM - ARE ? | The Grammar Exchange

*Neither This Nor That I am [Jean Klein, M. Mann] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Chapter 7 : How to Use Either, Neither, Or, and Nor Correctly

TicceWhen I is one of the two subjects connected by either/or or neither/nor, put it second and follow it with the singular verb am. Example: Neither she nor I am going to the festival.

Chapter 8 : Using either, neither and too

Neither I nor my friends have ever been to that cafe. (Not has!) With a plural and a singular noun joined once a plural

comes first both plural or singular verb is possible.

Chapter 9 : Neither This Nor That I Am by Jean Klein

Neither am I (much more common in the spoken language, not too formal or informal). Me neither (Also very common, but quite informal. Also note that "me either" is becoming more and more common especially among the younger people).