
Immediacy Infinite Being Seeing Beyond Veil

> **research what is immediate perception? the buddhist answer** - would follow an infinite regression) or that svasamvedana, being a sort of intro-spection, has other mental states as its objects. is pratyaksha a true or an instrumental cognition? when dignaga defines pratyaksha as exempt from mental construction, does he mean that the pramana of pratyaksha is a true cognition? the confirmation that pramana is not tightly associated with truth lies in the ... **saying the unsayable - simplybeing** - to trust an immediacy of being, to stop being an internal politician. • in seeing you, your face will touch me, so that i can become the one who can meet you where you are. and that is the basis of ethics. ... **integration of dharma: being with others** - non-differentiation offering an absolute and infinite hospitality and welcome to each little kind of manifestation. in order to do that, to get this complete opening, we have to relax our identification in the details. **seeing solomon's palanquin (song of songs 3:6-11)** - strategies i include such features as the illusion of immediacy, the impression that, far from being simply reported, the action is tak-ing place in the present, unfolding before the reader;3 conjuring (and allowing to disappear), that is, the way the lovers materialize and dematerialize through speech in an infinite deferral of pres-ence; the invitation to the reader to enter into a seemingly ... **in defense of hegel's madness** - 785 slavoj žižek in defense of hegel's madness abstract the article is a confrontation with robert brandom's reading of hegel's phenomenology of spirit, his attempt to systematically "renormalize" **inquiry - søren kierkegaard** - even in seeing oneself in a mirror it is necessary to recognise oneself, for if one does not, one does not see oneself but only a human being. the mirror of possibility is no ordinary mirror; it must be used with **divine knowledge and human freedom: the god who dialogues** - divine knowledge and human freedom: the god who dialogues john h. wright, s.j. jesuit school of theology at berkeley recent theology, especially as presented by process thinkers, has **the self and social relations - link.springer** - omy, of being able to think and make choices for oneself. it is because i take it is because i take this epistemological picture both to support atomistic conceptions of the **from closed need to infinite greed: marx's drive theory** - to approach being a difference-in-kind. this difference between pre-modernity and this difference between pre-modernity and modernity is the referent of my title, "from closed need to infinite greed." **journal of visual culture - journalsgepub** - understanding what foucault calls the 'infinite relation' between seeing and saying. this article sketches a selective history of the genre, from homer through derrida and lyotard, oriented to the question of this gap, and focused on the structural necessity of the absence of the image. this reading shows that derrida and some other recent french thinkers have been mischaracterized as ... **immediate, sudden, spontaneous, instant, "all at once", etc** - immediate, sudden, spontaneous, instant, "all at once", etc. according to the new data, spirituality is an intrinsic property of the psyche that emerges **7-bazin and merleau-ponty film and its ontological bet** - of being in the world, through the way he or she deals with what surrounds him or her. the spectator, in turn, is the spectator, in turn, is in a relation of immediacy with the world through the film. **between ultra-essentialism and post-essentialism ...** - prepared to use the broadest of brushstrokes, there is much to be said for seeing him as standing on the threshold of, and crucially contributing to, the transition between modern and contemporary european philosophy. **for happiness externally. it is because his infinite ...** - presence of his infinite delight in our inner being, that is the cause for our restless search it is because his infinite perfection is lodged in our inner consciousness, that there is a restless search in our hearts for perfection.

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