

# THE LOOKING-GLASS GOD



*Shinto, Yin-Yang, and a Cosmology for Today*

by Nahum Stiskin

# Looking Glass God

**Immanuel Goldstein**



## Looking Glass God:

**The Looking-glass God ...** Nahum Stiskin, 1972      *A Divine Looking-Glass: or, the third and last testament of our Lord Jesus Christ, etc* John REEVE (Muggleonian, and MUGGLETON (Lodowick)), 1846      **The Cracked Lookingglass** Albert Wachtel, 1992

There are basic problems and if we can't solve them we should hold off on theorizing. To begin at the beginning what was Father Flynn's great wish for the boy in *The Sisters*? The uncle thinks he knows but is he right? Can we be sure? How? And how about the beginning and end of *An Encounter*? How do they fit together? What is the specific import to the boy in *Araby* of the shards of conversation between the salesgirl and the Britishers? Can we or Eveline be certain of Frank's motives in her story? If not what relevance do they have? And how in *A Portrait of the Artist as a Young Man* do Stephen's use and understanding of art evolve? In what crucial respects do they fall short of the understanding a careful reader of the novel can attain? What in *Ulysses* does Buck Mulligan have in mind when he demands twopence for a pint of what? And in what ways are Bloom's ruminations about things like mity cheese that digests all but itself and saltwater fish? Why is it that they are not crucial to the novel? There are bigger questions. What roles do all the accidental occurrences play? Do they heighten or diminish causality and probability? What are the functions of allusion and stylistic experimentation? Is there any overriding significance to the whole? Is there a didactic component in Joyce's writing? If so is the didactic element a flaw in his art? What is the relationship between art and instruction in Joyce and in general? Is good didactic art a contradiction in terms? These latter questions are enticing but to speculate, theorize, deconstruct or decontextualize Joyce's works with regard to them without a firm understanding and perhaps even answers to the vital though sometimes seemingly trivial former questions is to abrogate critical responsibility and relinquish what one of the formative giants of the twentieth century has to say to us. When relevant the former are almost always answerable and the mundane answers often surprising are frequently crucial not only for answering the latter questions but for fresh insight into both Joyce's world and our own. By mapping routes to the revelations such mundane facts yield *The Cracked Lookingglass* establishes a firm base for future interpretations of Joyce's stories from *Dubliners* through *Ulysses*. It approaches his works as fictional histories grounding its exemplary readings in relationships among the underlying facts of Joyce's created worlds. The study presents both a method of inquiry and as examples of its fruit some of the ways in which the apparent undiscoverables of Joyce's fiction disclose new and indisputable insights into his characters and stories and through them our world. The approach opens avenues of access to the depths of *Dubliners* to the assessments of art, religion and human relationships in *A Portrait of the Artist as a Young Man* to the necessitous underpinnings of Joyce's experimentation in *Ulysses* the ground and justification of his uses of psychocausal chance, the mythical method and the seemingly gratuitous stylistic experiments that mirror our lives and suggest new directions for them.

**The Works of Jonathan Edwards: Volume II □ V Revised** Jonathan Edwards,      **Selling God** Robert Laurence Moore, 1994

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**Neotheology** Immanuel Goldstein,2004-09 The opening sentence of the Old Testament In the beginning God created the heavens and the earth has actually established a mind boggling enigma for all who would be attracted to the monotheistic proposition of creation To create a universe with a beginning God who is perforce infinite and eternal would have divided his own existence into two distinct epochs as a result He would have had to pre stand forever behind the act before having accomplished the feat How is this possible The puzzle would appear beyond the logical finite mind to explain Neotheology was designed to address this enigma from a secular perspective and propose a hypothetical solution to the question Moreover if an answer to the query is possible to decipher then it should lead to a confrontation with the grand underlying conundrum given the nature of the physical cosmos which appears to obliterate all of its created forms why was an act of physical creation undertaken at all      *The Church of England magazine [afterw.] The Church of England and Lambeth magazine* ,1864      **The Mutable Glass** Herbert Grabes,1982 A comprehensive survey of mirror imagery in English literature from the thirteenth to the end of the seventeenth century      **Consecration of the Bishop of Cashel at Saint Patrick's Cathedral, Dublin, April 14, 1872** ,1872      The Sunbeam [ed. by T.H. Milner]. Thomas Hughes Milner,1858

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did was get enough to get our skin wet not enough to soak through to our souls In Silver Linings Ruth Teal takes experiences from her life and connects them to a biblical concept Ruth covers a range in topics from dealing with loss to recognizing false prophets to dealing with potty training grandchildren Ruth is able to find God s presence in everything Each section is its own short story so grab it on the go for something to read at the doctor s office Whether you re cozying up on the couch with a cup of tea or reading on the run Silver Linings will lighten your spirit and inspire your day      **Message and Annual Reports for ..., Made to the ... General Assembly of Ohio ..** Ohio,1869 Contains the annual reports of various Ohio state governmental offices including the Attorney General Governor Secretary of State etc

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