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FOR CHRISTIAN & HOME SCHOOLS

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graduate students in mathematics and computer science the book is an excellent textbook **"The" Athenaeum** ,1894 **The Saturday Review of Politics, Literature, Science and Art** ,1877 **Daily Warm-Ups: Logic - Level II** Louis Grant Brandes,2004 **The Medieval Reception of Book Zeta of Aristotle's Metaphysics (2 vol. set)** Gabriele Galluzzo,2012-11-09 Focusing on the medieval reception of Book Zeta of Aristotle s Metaphysics Volume One of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects Volume Two makes available to scholars one of the culminating points in the medieval reception of Aristotle s metaphysical thought by presenting the first critical edition of Book VII of Paul of Venice s Commentary on Aristotle s Metaphysics 1420 1424 **Elementary Lessons in Logic** William Stanley Jevons,1870 *Meidias, a tr., with test papers by W.J. Woodhouse* Demosthenes,1898 **Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 5: Khayyami Theology** Mohammad H. Tamdgidi,2022-05-01 Omar Khayyam s Secret Hermeneutics of the Robaiyat in Quantum Sociological Imagination by Mohammad H Tamdgidi is a twelve book series of which this book is the fifth volume subtitled Khayyami Theology The Epistemological Structures of the Robaiyat in All the Philosophical Writings of Omar Khayyam Leading to His Last Keepsake Treatise Each book independently readable can be best understood as a part of the whole series In Book 5 to understand the theological epistemology or way of knowing God framing Khayyam s Robaiyat as spread out in all his philosophical works Tamdgidi further offers the texts and his updated Persian and new English translations and analyses of six primary writings that preceded Khayyam s last keepsake treatise on the universals of existence 1 Khayyam s annotated Persian translation of Avicenna s sermon in Arabic on God and creation 2 Khayyam s treatise in Arabic addressed to Nasawi wrongly regarded as an Avicenna pupil on the created world and worship duty 3 5 Khayyam s three treatises in Arabic all addressed to Abu Taher to whom Khayyam also dedicated his treatise on algebra that are separate chapters of a three part treatise on existence on topics ranging from the necessity of contradiction determinism survival attributes of existents and the light of intellect on existent as the subject matter of universal science and 6 Khayyam s treatise in Arabic addressed to Moshkavi a supportive Shia intellectual in response to three questions on soul s survival on the necessity of accidents and on the nature of time The most fruitful way of understanding Khayyam s six texts is by regarding them as efforts made at defending his succession order thesis implicitly revealed when commenting on Avicenna s sermon and finalized in his last keepsake treatise The texts served to offer the theological epistemology behind Khayyam s thesis revealing his creative conceptualist view of existence that informed his poetic way of going about knowing God creation and himself within a unitary Islamic creationist evolutionary worldview Khayyam s way of knowing God and existence is non dualistic non atomistic and unitary in worldview allowing for subject included objectivity probabilistic determinism transcontinuous or discontinuous creative causality transdisciplinarity and transculturalism it thus fulfils in a prescient way all the eight attributes of the quantum vision Poetry is most conducive to

unitary knowing and subject included objectivity must necessarily be self reflective and thus engage intellective emotional and sensible modes of knowing This explains why Khayyam transcended scholastic learning in favor of a poetic encounter with reality What he meant by Drunkenness calling it the highest state of mind known to him can thus be best understood as a unitary quantum state of mind achieved by way of his poetry as a meditative art of self purification The goal metaphorically is to move from a way of knowing things as divisible grapes to a pure and unitary way of knowing them as indivisible Wine paralleling what we call today moving from chunky Newtonian toward unitary quantum visions of reality The key for entering Khayyam s secret tent is realizing that what he primarily meant by Wine in his Robaiyat was self referentially his Robaiyat itself a key openly hidden therein thanks to his theological epistemology For him the Robaiyat was a lifelong work on himself serving also human spiritual awakening to its place and duty in the succession order of God s creation It also served his aspiration for a lasting soul He knew the now proven worth of his secret magnum opus and that is why he so much praised his Wine

Elementary Lessons in Logic: Deductive and Inductive William Stanley Jevons,1870

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