

THE TRICORN

NEWSLETTER published jointly by the BOSTON +
LONG ISLAND + PHILADELPHIA GREAT BOBS COUNCILS

February, 1990

COLBY 1990: KNOWLEDGE

Since Adam and Eve ate the forbidden fruit, our species has continued the quest for knowledge. Our unique consciousness makes possible our epistemological exploration of the origin, nature, methods, and limits of knowledge; our self-awareness also empowers the psychological study of *how* we know. The knower and the known — a fascinating dual approach to “Knowledge,” the 1990 Colby Summer Institute theme. Page 2 gives all the details of the August institute, including the complete list of readings. Here are brief passages from several of them:

From Plato's *Theaetetus*:

If we carry on like this, then one of two things will happen: either we will find what we're after, or we will be less inclined to think we know what we do not know in the slightest — and even this is a handsome reward.

From Whitehead's *The Aims of Education*:

By training a child to activity of thought, above all things we must beware of what I will call “inert ideas” — that is to say, ideas that are merely received into the mind without being utilized, or tested, or thrown into fresh combinations.

From Eliot's *Four Quartets*:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered gate
When the last of earth left to discover
Is that which was the beginning;
At the source of the longest river
The voice of the hidden waterfall
And the children in the apple-tree
Not known, because not looked for
But heard, half-heard, in the stillness
Between two waves of the sea.
Quick now, here, now, always —
A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of things shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one.

Just Say Know

At The

1990 GREAT BOOKS SUMMER INSTITUTE

WHERE AND WHEN:

Colby College, Waterville, Maine — August 5-11

THEME: KNOWLEDGE

READINGS:

Plato Theaetetus
 Goethe Faust Part 1
 Freud On the Interpretation of Dreams (Selections)
 Whitehead The Aims of Education and Other Essays
 Buber Between Man and Man (Selections)
 Eliot The Four Quartets

"... The life of dialogue is no privilege of intellectual activity like dialectic. It does not begin in the upper story of humanity. It begins no higher than where humanity begins. There are no gifted and ungifted here, only those who give themselves and those who withhold themselves. And he who gives himself tomorrow is not noted today, even he himself does not know that he has it in himself, that we have it in ourselves, he will just find it, 'and finding be amazed'.

...."

BUBER

COST:

\$340 which includes room, board and readings. Books, travel information and schedule of events will be sent upon receipt of deposit.

ELIGIBILITY:

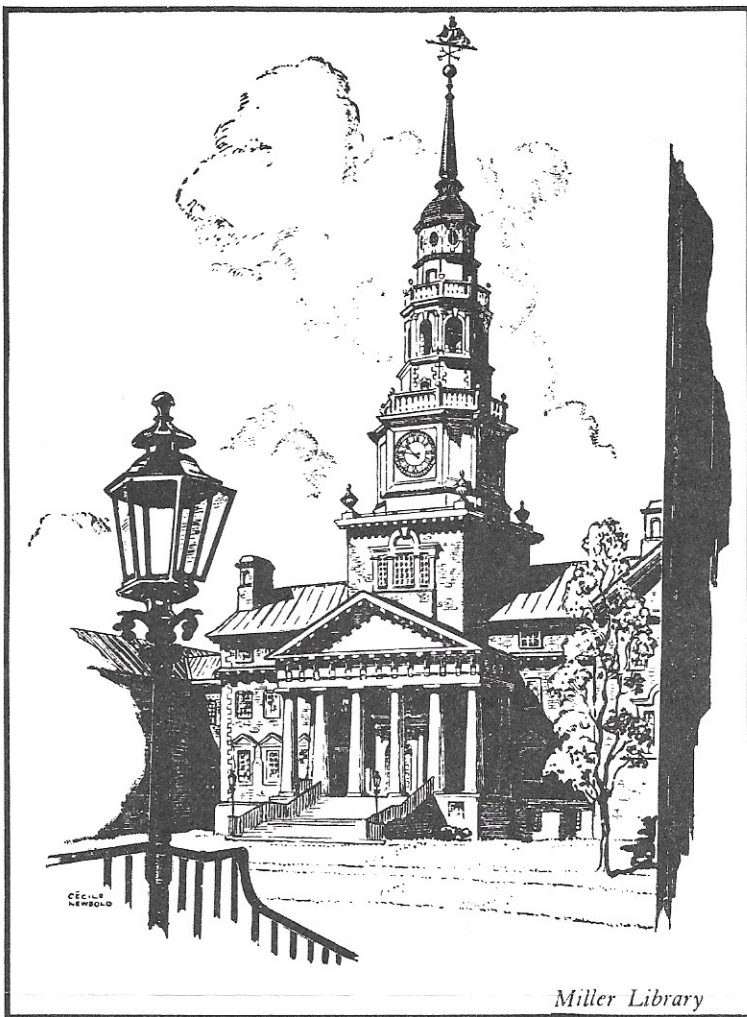
Any adult who desires to spend a relaxing week, which includes the reading and discussion of books.

CANCELLATIONS:

Your deposit will be refunded, less \$50, if you cancel before July 1, 1989.

CHILDREN:

Families with children between 4 and 14 are welcome. A reduced fee for room, board and supervised morning activities for children will be quoted on request. Contact Ginny Thurston, P.O. Box 299, Harvard, MA. 01451; 508-456-3505.



Miller Library

COLBY COLLEGE CAMPUS

HOW MUCH IS A WEEK WORTH —

If it can give you perspective on the other fifty-one; if it can bring you to being interested in what other people think and feel; if it can rekindle the thrill of reading a book and being exposed to ideas; if it can make you want to discuss what you've read with others so that, together, you can make sense out of what the author says — and, just maybe, come to a better understanding of what your life is all about?

SIDELIGHTS:

Swimming, boating, tennis, golf, summer theaters, warm hospitality of a staff who look forward to our return, and a clambake.

APPLICATION FOR REGISTRATION

Mail to: Colby Summer Institute Committee
 c/o Mr. I. S. Wachs Tel: 1-215-496-0420
 21 South 12 Street
 Philadelphia, PA 19107

I/We prefer a group with a leader
 without a leader

Enclosed herewith is \$ _____ for registration of the following persons at Colby Institute.

 First Name Please Print Last Name
 Address _____
 City State Zip Code

Deposit of \$170.00 required for each participant; balance may be paid at any time prior to or at registration at the College. Make checks payable to Colby Summer Institute Committee.

Some Thoughts to Consider in Making Reading Lists for Great Books Institutes

(One-day, Weekend, Week-long, Year-long)

The quality of each book on a reading list is our predominant concern. By self-definition, we are committed to so-called "Great Books" — books whose high quality has been established by their survival and by their persistent significance. This position doesn't mean that no good, even great, books haven't been written lately, nor that a group cannot have a good discussion on a book that isn't "great." But if we want proven quality, go great — take books in which enduring thought about basic problems is crystallized. And of course the Great Books give us our identity. We are not book discussion groups, we are GREAT BOOKS discussion groups. We enjoy guilt by association: in each meeting, Socrates and Shakespeare share the discussion.

So when does a book become great? Only the test of time, in which only the truly significant survives, will tell. The more recent a book, the less certain its status. If, however, a book seems to fit in very well with a list, then the more judgment of its status should be that of informed professional opinion — that is, the opinion of those who know the field or *genre* of the work, those who are best qualified to estimate, in the history of that kind of thought, what has enduring significance. Using a clearly non-Great Book has the effect of demeaning the program, of suggesting that the "Great Books" label is nothing more than a marketing fraud — or an expression of ignorance.

But are there not contemporary circumstances or problems that have not been dealt with in "great" books, and that justify using current material? Perhaps. For example, the growth of modern technology — leading to the Bomb, automation, pollution, and so on. The population explosion, the coming of age of the Third World. The changing feminist consciousness, the pro/anti choice dilemma. Do these developments really change the basic questions about government, individual responsibility, ethics, the nature of the good life? The operative word is "basic."

One of the ends of the Great Books educational method is the ability to analyze different situations and identify the issue common to all. In short, to see the one in the many. A classic example is Machiavelli's *The Prince*: does the end justify the means? is a question raised again and again in every path of life. But an occasional contemporary piece that seems to raise new issues can be justified — probably. It should still meet as many of the criteria of a Great Book as possible: style, conciseness, clarity, effectiveness of expression, and good reputation.

Here a question arises: what is discussability, or what makes one book more discussable than another? Is it subject matter — e.g. sex, politics, and religion are more discussable than agriculture, calculus, or particle theory? Yes, some subjects are more interesting, more existential than others. But equally important is the dialectical skill of the participants and leaders, which should be growing steadily with effort and experience in the program. This means the trained and developed awareness of undefined terms, or the unstated assumptions behind statements, of the validity of given proofs — the skill to see the questions and pursue the consequences of the answers. Minds with this skill will make almost any book discussable. Without them, *any* discussion labors.

Sometimes the practice of excerpting parts of works is questioned, based on the idea that a part may not convey the full thought of the author. But that criticism assumes that learning "the full thought of the author" is a goal of the program, a wrong assumption. If a part provides adequate material for discussion, it serves the purpose of the discussion. This criticism of the Great Books program is very common and very wrong. "... full thought," like historical-biographical-critical material, like dictionary checks, belongs in another kind of educational enterprise.

Another sort of important skill in discussion is directed to aesthetic works. It is based on aesthetic sensitivity and imagination, and shows itself in the questions that seek out the nature and process of the aesthetic experience. Its goal is to know one's feeling responses to various kinds of literary expression, a kind of grammar of sensitivity, just as dialectical skill defines one's thoughts and beliefs. However, enticing as aesthetic or expressive works are, they seem to me much less intellectually rewarding and less central to the chief objectives of the Great Books program than the conceptual classics that make up the bones of our Western tradition. I would program no more than one aesthetic work in a two or three title list, no more than two of six titles. True, the elements of style and language are part of every work, and their effects should not be overlooked. And indeed separation of the conceptual from the affective is not possible. But the distinction of purpose between the conceptual and the expressive remains the point.

So much for the books. Now, how to choose amongst them? The idea of a theme is popular: a theme gives a nice handle for a discussion event, it makes for connections among works, it stimulates thinking about an idea larger than the individual works themselves. On the other hand, a large theme/subject is unlikely to receive any sort of orderly, structured treatment through a few statements. For that, you'd need to add connecting material, commentary, even lectures to supplement the readings. Perhaps if the theme were to be labelled "Aspects of (theme)" or "Fragments of (theme)" I'd feel less awkward.

The real danger in using a theme is that, to satisfy the needs of the theme, second or third or even worse quality works will be chosen, simply to cover the various aspects of the theme. One way to avoid this problem is to start making the list not with a theme but with a major Great Book — preferably philosophical, such as a Platonic dialogue — and build on that. If the idea of the Great Books as an ongoing dialogue on major themes of organic human concerns is valid — and I think it is — this reverberant *keyword* will lead to many others of stature. The listmaker can choose among them, aiming for a variety of forms (philosophy, literature, religion, political science, and so on) taking into account length and difficulty, availability, quality of translation (if a question) and — practically — cost, to arrive at an enticing, imaginative list. Then, and only then, can the listmaker decide what the theme is. Induction is healthier for the list than deduction.

Two variations on the thematic idea are (1) a single, long work to be done in several parts, and (2) works of a single author. As for (1), discovering the full architectonic majesty of a masterpiece of our tradition — *The Republic*, *The Nichomachean Ethics* — is a sublime experience. If you want to realize the full meaning of greatness, these works will define it. But not many such works exist, and of course the lesser the work, the more the possibility that it won't sustain prolonged discussion. And people do tend to want variety. For (2), Shakespeare has been done quite successfully. I have doubts about the overall virtues of most other candidates for such treatment.

How about *no* theme? A selection of first-rate, varied books giving a freshness to each new discussion, attracting those who might otherwise turn away from an unappealing theme. No pressure to relate works by what can so easily involve a Procrustean intellectual struggle.

And finally the listmaker hopes to achieve a list with a kind of harmony to it, almost chordal, yet with an intellectually dramatic quality stemming from the affinities and contrasts in the works, not only in terms of content but also in style and atmosphere. How harmonious the list is will of course depend on the listmaker's ear, an individual matter. But if that individual accepts the judgment on books made by history and informed opinion to guide the selection process, if the books are top-quality and the factors making for variety are embodied, all will be well.

In writing this piece I am obviously sticking very much to my understanding and experience of the Great Books program's unique ends and means. That program, rightly understood and diligently pursued, is wonderfully effective in developing the liberal arts of reading, speaking, and listening, in improving thought and sensitivity, in fostering self-examination, and in creating a remarkable communal richness within the group. If we take the Great Books program as it is, accept its goals and consequent discipline, we will benefit greatly and secure a valid

appeal to prospective members. Turning away from it can only dilute its effects and, in the long run, weaken its attractiveness.

I would very much welcome responses to these thoughts.

Gus Soderberg

In Memory of Rachel Leon

Rachel

One piece missing and the set is broken,
The others stand useless, the wholeness gone.
The board must be rethought, there's no token
Replacement for her, the game can't go on.

Emptiness, knowing she'll never appear
To engage me with question, her art:

'Have you been faithful to me, dear?'

(Rouged cheek offered, with no hesitation.

Buying time, I gladly pay the kiss.)

'How could I be unfaithful to you, dear?'

I'm married.'

(My reply purposely amiss.)

'You know what I mean.'

'You've nothing to fear, I know and have not,'

'Elaborate! Please?'

'In my mind, I am true only to you.'

'Yes, of course you are. I don't mean to tease,

But I like to hear you say it, even on cue.'

Through reliving we adjust to living
And call it mourning. For me it's too late
To make old friends. Years are unforgiving,
The next always on a smaller plate.

But age is partial to leftovers and
Nourished by memory, given the chance.
'Hear me, Rachel! Bereft over thy loss,
I'll love thee in raptures of reminiscence.'

Chuck Ferrara

WILMINGTON: THE ON-GOING BATTLE FOR INTELLECTUAL FREEDOM IS THEME FOR SPRING SEMINAR

Join us at Archmere Academy, Concord Pike, Wilmington, on Saturday, March 17, 1990, at 9:30 A.M. for lively discussions of *Areopagatica*, by Milton

Inherit the Wind, by Lawrence and Lee

Your \$20 registration fee includes books, lunch, and refreshments. Please make check payable to Great Books Council of Delaware, and send by February 28 to Cyra Gross, 101 Delview Drive, Wilmington, DE 19810. (302/475-3914)

Name _____ Phone _____

Address _____ Zip _____

BOSTON NEWS

Officers Elected — With unanimous approval and seasonal good will, the current slate of officers was reelected at the annual meeting at the Concord Academy on October 14. They are Mary Vallier, President; Bill Shea, Vice-President; Ann Mogan, Treasurer; and Diana Pieters, Secretary.

Fall Institute — On that same October 14, the Fall Institute drew a good turnout of approximately seventy. Readings (Marcus Aurelius' *Meditations*, Annie Dillard's *Teaching a Stone to Talk*) heightened the Stoic sensitivity of all, with general satisfaction.

The Winter Event — Tennessee Williams' *Night of the Iguana*, at the Newton New Repertory Theatre, will be given on Sunday afternoon, March 11, with a discussion of the play after the performance, plus refreshments. The limited number of tickets (60) will go fast; register early — send \$18 to Nancy Reifenstein, Houghton Lane, Box 154, Harvard, MA 01451.

The Spring Weekend

The Theme: **Another Time**

The Place: University Campus Center Hotel, University of Massachusetts, Amherst

The Dates: April 6, 7, 8, 1990

The Books: *Stones for Ibarra*, by Harriet Doerr
Our Town, by Thornton Wilder
Duino Elegies, by Rainer Maria Rilke

The Boston Great Books Institute is a gathering of participants who enjoy discussing books and ideas with other thinking people. The only requirement for attendance at our annual Rite of Spring is a commitment to read the books beforehand. Please join us!

The weekend costs \$180 per person, double occupancy, which includes books, discussions, six meals, and all gratuities. Commuters are welcome: the cost is \$50 for books and discussions.

Scholarship funds are available; please direct inquiries to Virginia Thurston at the address below.

To register, please fill out the form below and mail it with a \$90 per person deposit to:

Virginia Thurston
P.O. Box 299
Harvard, MA 01451

Make checks payable to the Spring Institute Committee. If you cancel by March 20, the deposit, less charge for books and mailing, will be refunded.

Name _____

Address _____

Telephone # _____ Roommate preference _____

No. of reservations _____ Amount enclosed _____

Please list additional reservations on the back of this form.

Editor: Norma Oser, 7933 Heather Rd., Elkins Park, PA 19117
Long Island Correspondent: June Ferrara, 14 Bay Second St., Islip, NY 11751
Boston Correspondent: Gus Soderberg, 30 Braddock Park, Boston, MA 02116

LONG ISLAND NEWS

Annual Meeting Highlights —

Leader Training: The Council approved a three-session leader training course to be conducted this spring by three experienced leader trainers: John Reilly of the Great Books Foundation, Sibyl Cohen of the Philadelphia Council, and Gus Soderberg of the Boston Council. Trainees will have the benefit of experiencing a range of leadership styles, encouraging them to develop one of their own. The course will be held at the Syosset Public Library, from 12:30 P.M. to 3:30 P.M. on Saturday, April 21 and 28, and May 5. The cost is \$10. Call Chuck Ferrara to register. (516/581-5082).

Why ask questions that can't be answered? (The opening question for Bertrand Russell's "The Value of Philosophy," the last chapter of *The Problems of Philosophy*, discussed at our annual meeting)

Russell's answer: ... Philosophy is to be studied not for the sake of any definite answers to its questions, since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good.

First Year Sets Available for Sale at Demonstration Session —

After the demonstration session at the Syosset Library 15 sets were sold, and with no lapse in time or waning enthusiasm the participants agreed on a date for their next meeting, and a new group was on its way. The sets were pre-purchased by the Council for just that purpose, and it works! Those interested in joining the new group should call Darlene Tapie (516/364-0357).

Long Island Spring Institute

Spring Institute Theme: **Anecdotes of Destiny**

"God's paths run across the sea and the snowy mountains,
where man's eye sees no track."

The Readings: *Babette's Feast* and *The Ring* - Isak Dinesen
The Thief and the Dogs - Naguib Mahfouz (Nobel Prize, 1988)

The Place: Mille Fleurs, on the Sands Point Preserve, Port Washington, NY

The Date: Sunday, June 3, 1990

The Cost: \$20, which includes readings and travelling directions, coffee at registration, lunch and post-discussion refreshments.

Mail to: Long Island Great Books Council, P.O. Box 821, Port Washington, NY 11050 before April 1, 1990.

Name(s) _____

Address _____

PHILADELPHIA NEWS

A Philly Phenomenon

Joe-Blume, Philadelphia's Great Books dynamo, has a strange quirk in his otherwise normal personality: he can't see a table and chairs without immediately imagining a Great Books discussion group occupying the furniture. And when he has this vision, he acts upon it at once. Since September, Joe has organized three new groups, as well as sharing leading chores in his own vital group, in its second year.

Here is Joe's winning procedure: 1. Discover a table and chairs not in use in a school, apartment building, lighthouse, barn, or any other stable structure. 2. Secure the use of the room for Great Books. 3. Recruit potential members from the area, enticing friend and stranger alike through persuasion and advertising. 4. Present a demonstration session with co-enthusiast Gaille Pike. 5. Find a secretary for the group. 6. Sell sets of books to excited new members. 7. Secure guest leaders to cover discussions till the group gets some of its members trained. 8. Make follow-up phone calls to fledgling members to encourage continuing participation.

Joe has started an undergraduate group in a Drexel dormitory, a discussion cell in a cellar meeting room at Society Hill Towers, and a jock chapter in the 12th Street Gym. The meeting room there is appropriately on the top level of this vertical building, the obvious spot for brain exercises. Lately Joe has been seen skulking around in South Philly, heretofore undeveloped territory. As soon as he finds the table and chairs, he'll be in business again.

PHILADELPHIA LEADER TRAINING: 2 SUNDAYS, FEB. 25 & MARCH 4 IN CENTER CITY;
CALL SIBYL COHEN (568-9827) or BARBARA DUNO (527-1632) TO REGISTER.

Theatre Party: *The Misanthrope* - Chairman Olga Wallace plans a day of foolproof fun at the theatre: The date is Saturday, April 28 at 2:00 p.m.; the theatre is the Tomlinson of Temple University, 13th and Norris, with free secure parking next door; the cost is \$10, including discussion and refreshments; and the play is Moliere's *The Misanthrope*, a philosophical romp. To reserve your seat, please send your check to Fritzie Green, 2401 Pennsylvania Ave., Apt. 10-B21, Phila., PA 19130. Call Olga Wallace at 637-3238 for further information.

TRIANGLES: Philadelphia's 31st Annual Spring Seminar

Two mathematical magicians turn their novels' plane romantic triangles into solid figures. Their lovers cover all the angles, calculating in sometimes acute, somewhat obtuse, often oblique, and occasionally right modes, as their problems develop in geometric progression.

Graham Greene's *The Heart of the Matter* is an enormously moving story set in West Africa in the 1940's. Edith Wharton's account of three-sided love, *The Age of Innocence*, exposes New York society in the 1870's. What the two books share is the excellence of their prose and the subtlety of their triangular tales.

The institute will take place on Sunday, May 20, 1990, at Holy Family College, Grant and Frankford Aves., Philadelphia. The \$23 fee covers books, lunch, and other feedings. For more information call John Taylor, 379-8622, or Henrietta Rogers, 624-3818.

Please enclose check for \$23 per person, payable to Phila. GB Council. Mail it to Harold Moll, 7657 Wyndale Ave., Phila., PA 19151.

Name _____ Phone _____

Address _____ Zip _____

To the Editor:

In the August issue of the *Tricorn*, Aaron Bechtel raised "The Question of Ultimate Meaning." He cited the Bill Moyers/Joseph Campbell discussion on myths and man. I had watched the television programs and had also read *The Power of Myth*, both of which I had found fascinating — and also somewhat frustrating.

Campbell, of course, is eminent and brilliant in the sphere of mythology and its long and deep links to civilization and human behavior. Nevertheless, when it comes to "the meaning of life" and its association with myths, Campbell, like the Zen masters, tends to circle the wagons without ever making a frontal attack and penetration. In his semi-Socratic approach to the "ultimate meaning" question, he says, in effect, "I have given you the clues; now seek out the answers for yourself." And whatever answers emerge from our own search seem to be acceptable to him as long as they comply with his personal philosophy and dictum of "Follow your bliss."

This search for "ultimate meaning" issue has long absorbed me, as it has just about everyone who has expended some thought on it. At first it deeply intrigued me. With the passing years it shifted to frustration, then irritation and annoyance, and finally to rebellion at the very presumption and arrogance of the question itself.

Why *must* life have "meaning"? Man has always proudly (and smugly) claimed to be a searcher of Truth. But if Truth stood ten feet tall in front of him, by what signs would he recognize it? The same with Ultimate Meaning. And if there are no valid or reliable signs, no universal or demonstrable criteria, then are we not the cat chasing its tail?

True, there are hundreds of millions, now and in the past, who have absolute conviction that they have found Truth and Ultimate Meaning. There is no debating the validity of their convictions as an act of faith. But right there Truth and Ultimate Meaning must rest — as a pronouncement of faith but *not* a matter of fact, which is the *real* terminal point of both Truth and Ultimate Meaning.

Man is the only creature on this planet who cannot abide by or cope with life's realities. Our lives, our minds and behavior, are governed far more by illusion than reality. If we cannot find answers to the realities around us, pressing upon us, we *create* answers until the illusions, the created myths, *become* the realities. As St. Augustine said, "Faith is belief in the unseen until the unseen becomes seen." As Campbell, Jung, and others cite, each in his own way, this is the very essence of our limitless myths. The myths help us to cope, enable us to surmount the rocks of realities. We hope, we pray, we believe, and ultimately we "know" — and with these self-made promises and glorious presumptions we are able to confront any calamity or disaster, any loss or despair. Illusion and myth become man's lifeline of escape from the realities of existence, which all other creatures accept and successfully cope with.

Do I object to illusion and myth as a means of survival over reality? Not at all. To the contrary, if man derives support and gratification from his illusions, then, as Campbell says, "Follow your bliss." If most people cope better with than without illusions, then by all means they should hold to their myths and illusions, as though they were the realities they believe they are.

What I object to, however, is the presentation of Ultimate Truth and Ultimate Meaning as factual and demonstrable realities. And that, unfortunately, is the whole history of human civilization — that *your* illusions and myths must be *my* realities because they *are* the Ultimate Truth and the answers to Ultimate Meaning.

The very suppositions of Ultimate Truth and Ultimate Meaning are themselves profoundly presumptuous. They are simply reflections of man's arrogant ego — that his microscopic presence in the infinite universe is due to some "selective" process that has purpose and destination for him. It is this bottomless pool of ego in which he eventually drowns.

Even Great Bookers are steeped in this presumptuous promise. Some years ago the Great Books Foundation issued a one-year selection of readings titled "The Search for Meaning," which inevitably proved to be trivial and utterly meaningless regarding even tiny clues to answers. But the search for Ultimate Truth and Ultimate Meaning holds such intellectual promise that we are easily drugged by the possibilities. The bait attracts because there are so many gullible fish.

The precept of "principle," to be a genuine principle, must, according to the laws of science and logic, abide by two rules: it must be universal, and it must be immutable. A simple example: two and two make four — both universal and immutable. How do the concepts of Ultimate Truth and Ultimate Meaning conform to these criteria?

Since the beginning of civilization some 10,000 years ago to the present, each of the countless cultures has had its own system of myths and illusions that have evolved into their realities of Ultimate Truth and Ultimate Meaning. These multiple systems are usually not only in opposition to each other, but often violently collide and are expressed in wars, enmities, hatreds, distrusts, and so on. Whatever is alien we distrust, and who and what we distrust becomes "the enemy." Yet each system, whether political, religious, moral, economic, educational, comprises the Ultimate Truth, the "right way," for the given culture or society. Hence the concepts of Ultimate Truth and Ultimate Meaning, which shape the attitudes and behavior of the society itself, become the society's path of destiny. What is missing here is the element of universality. Further, the myths of Truth and Meaning evolve and change from century to century. Thus the second vital element of immutability is absent.

There are many who will stubbornly argue, "But despite all the differences and evolving change, beneath it all there *must* be *one* Ultimate Truth, one Ultimate Meaning. So there we go again with the persistent and self-delusory "must be." And again we reply, "Why must there be a 'must be?'" Why can't we allow Reality to stand on its own? Why must we obstinately try to improve on Mother Nature? And would the course of the planet or the universe change one iota without an Ultimate Truth or an Ultimate Meaning?

As Campbell says, but couched in my own simpler words, live your life to extract the maximum of both its inner and outer experience. No different than the frog or turtle, the lion or whale. Life is one of the universe's constant accidents. The better we are able to adapt or cope with it, whether by utilizing myth and illusion or by accepting the realities for what they are, the more successful the life. But what we need least of all is an Ultimate Truth or an Ultimate Meaning to explain and give answers to who, what, and why we are, and to our role in the infinite chaos of the universe.

Bill Rossi

Great Books
14 Bay Second St.
Islip, NY 11751