

ON THE PHENOMENA OF DREAMS, AND OTHER TRANSIENT ILLUSIONS

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Buddhist teachings continue to explore the nature of the world and our place in it. The Buddha promoted experience over theorizing. According to Karel Werner, Experience is The doctrine on the other hand was kept low. The Buddha avoided doctrinal formulations concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements on the path in which the absence of the final experience could be substituted by conceptual understanding of the doctrine or by religious faith, a situation which sometimes occurs, in both varieties, in the context of Hindu systems of doctrine. The world as we know it does not have its origin in a primordial being such as Brahman or the Abrahamic God. What we see is only a product of transitory factors of existence, which depend functionally upon each other. The Buddha is said to have said: They are fixed like the rolling wheel of a cart, fixed by the pin of its axle shaft. Some interpretations of Buddhism teach that reality is a coin with two sides: Dzogchen, as the non-dual culmination of the Ancient School a school with a few million followers out of a few hundred million Buddhists of Mantrayana , resolves atman and anatman into the Mindstream Doctrine of Tapihritsa. The Buddha Shakyamuni is said to have taught the variously understood and interpreted concept of "not-self" in the Anatta-lakkhana Sutta. In this sutta, he lists the characteristics that we often associate with who we are, and found that these characteristics, ultimately, are not who we are because they are subject to change without control. He further illustrates the changing nature of our feelings, perceptions, and consciousness. We can look at the concepts of not-permanent and not-self in objective terms, for example by deconstructing the concept of an aggregated object such as a lotus and seeing that the flower is made up entirely of non-flower elements like soil, nutrients, photosynthetic energy, rain water and the effort of the entities that nourished and grew the flower. In other words, there is no essence arisen from nothingness that is unique and personal to any being. In particular, there is neither a human soul that lives on beyond the death of the physical body nor one that is extinguished at death since, strictly speaking, there is nothing to extinguish. The relative reality i. The ultimate or absolute reality, in some schools of Buddhist thought, shows that we are inter-connected with all things. Ultimately those elements are the same, so the distinction between chair and flower is one of quantity not of quality. The Diamond Sutra , a Mahayana scripture, has many passages that use the formula: A is not A, therefore A is called A. Reality and dreams in Dzogchen[edit] In Dzogchen , perceived reality is considered to be relatively unreal. The real sky is knowing that samsara and nirvana are merely an illusory display. It is claimed that, on careful examination, the dream of life and regular nightly dreams are not very different, and that in their essential nature there is no difference between them. The non-essential difference between the dreaming state and ordinary waking experience is that the latter is more concrete and linked to attachment; the dreaming experience while sleeping is slightly detached. Also according to this teaching, there is a correspondence between the states of sleep and dream and our experiences when we die. After experiencing the intermediate state of bardo , an individual comes out of it, a new karmic illusion is created and another existence begins. This is how transmigration happens. According to Dzogchen teachings, the energy of an individual is essentially without form and free from duality. What appears as a world of permanent external phenomena, is the energy of the individual him or herself. There is nothing completely external or separate from the individual. In this way the yogi can have a very strong experience and with this comes understanding of the dream-like nature of daily life. If one really understands what Buddha Shakyamuni meant when he said that everything is relatively unreal, then one can diminish attachments and tensions. The teacher advises that the realization that life is only a big dream can help us finally liberate ourselves from the chains of various emotions, different kinds of attachment and the chains of ego. Then we have the possibility of ultimately becoming enlightened. The language used by this approach is primarily negative, and the Tathagatagarbha genre of sutras can be seen as an attempt to state orthodox Buddhist teachings of dependent origination using

positive language instead, to prevent people from being turned away from Buddhism by a false impression of nihilism. In these sutras the perfection of the wisdom of not-self is stated to be the true self; the ultimate goal of the path is then characterized using a range of positive language that had been used in Indian philosophy previously by essentialist philosophers, but which was now transmuted into a new Buddhist vocabulary to describe a being who has successfully completed the Buddhist path. That suffering-filled cycle of x-generating-y-and-y-generating-z-and-z-generating-a, etc. This sphere also bears the name Tathagatagarbha Buddha matrix. It is the deathless realm where dependent origination holds no sway, where non-self is supplanted by the everlasting, sovereign aishvarya self atman as a trans-historical, unconditioned, ultimate, liberating, supra-worldly yet boundless and immanent awakened mind. Of this real truth, called nirvana - which, while salvationally infused into samsara, is not bound or imprisoned in it - the Buddha states in the Mahayana Mahaparinirvana Sutra: Knowledge of the true attributes of Nirvana; the Tathagata, the Dharma, the Sangha, and the attributes of space What is knowledge of the attributes of Nirvana? The attributes of Nirvana are eightfold. What are these eight? Moreover, the Real is the Tathagata [i. The Tathagata is not conditioned and not tainted, but utterly blissful: Thus, in such doctrines, a very positive goal is envisioned, which is said to lie beyond the grasp of the five senses and the ordinary, restless mind, and only attainable through direct meditative perception and when all inner pollutants twisted modes of view, and all moral contaminants are purged, and the inherently deathless, spotless, radiantly shining mind of Buddha stands revealed. This is the realm of the Buddha-dhatu popularly known as buddha nature - inconceivable, beginning-less, endless, omniscient truth, the Dharmakaya quintessential body-and-mind of the Buddha. This reality is empty of all falsehood, impermanence, ignorance, afflictions, and pain, but filled with enduring happiness, purity, knowingness jnana , and omni-radiant loving-kindness maitri. It is a practice of realizing our reality in order to see life as it is, in turn liberating ourselves like Buddha.

2: Reality in Buddhism - Wikipedia

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Cameron [2] classifies these as 1 gaseous, involving mists and other forms of obscuration, 2 reddish colorations, 3 green, blue or violet colorations, 4 brightenings, and 5 darkening. Two extensive catalogs of transient lunar phenomena exist, [1] [2] with the most recent tallying 2, events going back to the 6th century. Of the most reliable of these events, at least one-third come from the vicinity of the Aristarchus plateau. A few of the more famous historical accounts of transient phenomena include the following: On June 18, , five or more monks from Canterbury reported an upheaval on the Moon shortly after sunset. From the midpoint of this division a flaming torch sprang up, spewing out, over a considerable distance, fire, hot coals, and sparks. Meanwhile the body of the moon which was below writhed, as it were, in anxiety, and, to put it in the words of those who reported it to me and saw it with their own eyes, the moon throbbled like a wounded snake. Afterwards it resumed its proper state. This phenomenon was repeated a dozen times or more, the flame assuming various twisting shapes at random and then returning to normal. Then after these transformations the moon from horn to horn, that is along its whole length, took on a blackish appearance. However, more recent studies suggest that it appears very unlikely the event was related to the formation of Crater Giordano Bruno, or was even a true transient lunar phenomenon at all. The millions of tons of lunar debris ejected from an impact large enough to leave a km-wide crater would have resulted in an unprecedentedly intense, week-long meteor storm on Earth. No accounts of such a memorable storm have been found in any known historical records, including several astronomical archives from around the world. Herschel attributed the phenomena to erupting volcanoes and perceived the luminosity of the brightest of the three as greater than the brightness of a comet that had been discovered on April His observations were made while an aurora borealis northern lights rippled above Padua , Italy. In , the experienced lunar observer and mapmaker J. Based on drawings made earlier by J. On November 2, , the Russian astronomer Nikolai A. Kozyrev observed an apparent half-hour "eruption" that took place on the central peak of Alphonsus crater using a inch cm reflector telescope equipped with a spectrometer. During this time, the obtained spectra showed evidence for bright gaseous emission bands due to the molecules C2 and C3. According to Willy Ley: The report was passed on to Houston and thence to the astronauts. Almost immediately, Michael Collins reported back: It seems to have a slight amount of fluorescence. While observations on the night of December 29, , were normal, unusually high albedo and polarization features were recorded the following night that did not change in appearance over the six minutes of data collection. While the viewing conditions for this region were close to specular, it was argued that the amplitude of the observations were not consistent with a specular reflection of sunlight. The favored hypothesis was that this was the consequence of light scattering from clouds of airborne particles resulting from a release of gas. The fractured floor of this crater was cited as a possible source of the gas. Explanations[edit] Explanations for the transient lunar phenomena fall in four classes: Outgassing[edit] Some TLPs may be caused by gas escaping from underground cavities. These gaseous events are purported to display a distinctive reddish hue, while others have appeared as white clouds or an indistinct haze. The majority of TLPs appear to be associated with floor-fractured craters, the edges of lunar maria , or in other locations linked by geologists with volcanic activity. However, these are some of the most common targets when viewing the Moon, and this correlation could be an observational bias. In support of the outgassing hypothesis, data from the Lunar Prospector alpha particle spectrometer indicate the recent outgassing of radon to the surface. These observations could be explained by the slow and visually imperceptible diffusion of gas to the surface, or by discrete explosive events. Impact events[edit] Impact events are continually occurring on the lunar surface. The most common events are those associated with micrometeorites , as might be encountered during meteor showers. Impact flashes from such events have been detected from multiple and simultaneous

Earth-based observations. Impact events leave a visible scar on the surface, and these could be detected by analyzing before and after photos of sufficiently high resolution. No impact craters formed between the Clementine global resolution metre, selected areas metre and SMART-1 resolution 50 metre missions have been identified. One possibility is that electrodynamic effects related to the fracturing of near-surface materials could charge any gases that might be present, such as implanted solar wind or radiogenic daughter products. Alternatively, it has been proposed that the triboelectric charging of particles within a gas-borne dust cloud could give rise to electrostatic discharges visible from Earth. For instance, some reported transient phenomena are for objects near the resolution of the employed telescopes. Other non-lunar explanations include the viewing of Earth-orbiting satellites and meteors or observational error. The multitude of reports for transient phenomena occurring at the same place on the Moon could be used as evidence supporting their existence. However, in the absence of eyewitness reports from multiple observers at multiple locations on Earth for the same event, these must be regarded with caution. As discussed above, an equally plausible hypothesis for some of these events is that they are caused by the terrestrial atmosphere. If an event were to be observed at two different places on Earth at the same time, this could be used as evidence against an atmospheric origin. One attempt to overcome the above problems with transient phenomena reports was made during the Clementine mission by a network of amateur astronomers. Several events were reported, of which four of these were photographed both beforehand and afterward by the spacecraft. However, careful analysis of these images shows no discernible differences at these sites. Observations are currently being coordinated by the Association of Lunar and Planetary Observers and the British Astronomical Association to re-observe sites where transient lunar phenomena were reported in the past. By documenting the appearance of these features under the same illumination and libration conditions, it is possible to judge whether some reports were simply due to a misinterpretation of what the observer regarded as an abnormality. Furthermore, with digital images, it is possible to simulate atmospheric spectral dispersion, astronomical seeing blur and light scattering by our atmosphere to determine if these phenomena could explain some of the original TLP reports.

3: Project MUSE - Dreams of Authority: Freud and the Fictions of the Unconscious

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Victorian Dream Theories Upon reading a dream episode in a novel by Dickens, or the Brontes, or Wilkie Collins, we might pause and ask, What did the Victorians consider dreams to be? This simple question leads to others: If we distinguish real dreams from those in novels—that is, in conventionalized, artificial forms—then the interpretation of these literary dreams presents certain problems for the cautious critic. We can consult various psychoanalytic methodologies for interpretive guidelines, and these will often produce fascinating readings, yet we may experience a certain intellectual dissatisfaction with interpretations which must be so alien to what the author and original audience of a text might have imagined the dream to have meant. These considerations suggest a cultural and historical approach, rather than a psychoanalytic one. Perhaps no better test case for this approach exists than in the works of Charles Dickens, so let us ask, What did Dickens believe dreams to be? Dickens composed a vast quantity of literary dreams throughout his career. They appear in his earliest writings—“Sketches by Boz and The Pickwick Papers”—and in his last, unfinished novel: *The Mystery of Edwin Drood*. Dickens depicts dreams and dreaming not only in his manifestly fictional works, but also in his ostensibly nonfictional ones: Furthermore, he published numerous articles on dreams in his magazines *Household Words* and *All the Year Round*, and speaks of them in his letters. This wealth of material has received surprisingly little critical attention. Catherine Bernard has one of the most focused discussions of Dickens and Victorian theories of dreaming, published in the collection *Victorian Science and Victorian Values*. Freud and the Fictions of the Unconscious Such an approach is understandable. By doing so we assume that authors such as Dickens somehow had a modern understanding of the unconscious and an intuitively Freudian notion of dreaming. These assumptions require careful scrutiny, however, if literary dreams are not real dreams that is, artifacts of the unconscious, but consciously created imitations of them. To attribute to Dickens a modern understanding of the unconscious or an intuitively Freudian notion of dreaming is to wrench him from his historical context. This complexity stems from the conflicting theories of dreaming in the Victorian period. In order to understand how Dickens used dreams, then, we must return to the question: What would he consider dreams to be? The change in long accepted paradigms of the structure of the nervous system, and the well-publicized and revolutionary work in organology and phrenology of Franz Joseph Gall and Caspar Spurzheim, “all helped to focus the attention of the layman as well as the scientist on the nervous system and, in particular, on the brain” Clarke and Jacyna 5. The operation of the sleeping mind became an important focal point for supporters and opponents of Gall, and this attention encouraged widespread speculation on the mysterious nature and meaning of dreams. That speculation manifested itself in two broad paradigms: Perhaps the next step to answering our initial question, then, is to ask, “What would Dickens have been reading about dreams? But these studies coexisted in the book stalls and the magazines with works of oneirocriticism or dream interpretation guides and spiritual accounts of revelatory dreams. The foundation for most scientific studies of mental activity was associationism, which David Hartley popularized in his *Observations on Man* Hartley deduces three causes for dreams: Although these works differ in terminology and emphasis, their similarities are striking. The authors, all physicians or surgeons, employ little scientific rigor to support their claims. We can follow the trail of one anecdote as a typical example: Gregory, which relates that the doctor had gone to bed with a hot water bottle at his feet, and had dreamed he was walking on Mt. Macnish repeats the anecdote of Dr. Certain general assumptions about dreams recur in these scientific studies. One often repeated point is that dreams only occur in imperfect sleep. Newnham states, “There are no dreams in natural sleep—that is, in sound and quiet sleep—the body being healthy, and the mind at ease. The rationale seems to be that dreaming has to occur in an aberrant state of

mind, because of the irrational nature of dreams. Another general feature of these studies is the analogy between dreaming and insanity. Abercrombie compares how in both dreaming and madness the mind acts without volition, and follows whatever "chain of thought" or associated images are present at the moment. Macnish calls a dream a "transient delirium," which resembles insanity in the absence of the mental faculty of judgement. All the studies assert that dreams originate in both previous mental associations and existing sensory impressions. Macnish speaks at greater length than the others on the effect of diet on the content of dreams. He contends that "a disordered state of the stomach and liver will often produce dreams," and that as a general rule dyspepsia produces bad dreams. A final and crucial point of agreement in these various scientific studies is their denial of prophetic powers in dreams. Dendy states that although the notion of revelatory dreams is "entertained generally," we no longer live in "days of special inspiration"; therefore, he cannot rationally accept "the visions of slumbers as revelations or prognostics." Macnish advances the same argument, and comments that the idea "is so singularly unphilosophical, that I would not have noticed it, were it not advocated even by persons of good sense and education." This last remark is important, for it indicates that the scientific view of dreams had strong competition for popular acceptance. We find that competition in dream books and spiritual accounts of revelatory dreams. These books invariably claim that an understanding of dreams will help the reader prosper, or will warn of coming trouble. Stemming in principle from the second-century dream book the *Oneirocriticon* or *The Interpretation of Dreams* of Artemidorus first translated into English in 1691, nineteenth-century dream books are often anonymous works plagiarized heavily from previous dream books, sometimes only altering the title page in hopes of attracting new buyers. One such work I have examined is the anonymous, undated *Nocturnal Revels: This text presents "the Nature, Causes, and Uses of various kinds of Dreams and Representations,"* and lists various objects and actions in dreams, with their meanings. Another widely read type of dream book, more spiritual and less pragmatic, catalogues narratives of revelatory dreams and other mysterious phenomena. Some of these works insist on a divine or supernatural origin for this capacity, while others claim it is a natural human power. She asks, "Does it not savour of infidelity to say, that the Divine Being has neither the will nor the ability to instruct his creatures asleep as well as awake? Similarly, an anonymous article in the *Baptist Magazine* in 1837 asserts, "Insignificant as dreams in general are, there are doubtless two classes of agents that have access to our minds when sleep has impaired our own agency"â€”those classes are good angels or "ministering spirits" and evil angels who tempt the weak to wickedness qtd. In contrast to such religious theories are those who assert a natural origin. Thomas De Quincey speaks in *Suspiria de Profundis* of "the machinery for dreaming planted in the human brain" as "a dreaming organ" analogous to other sensory organs 88, and "the one great tube through which man communicates with the shadowy." Yet Crowe asserts that "the faculty of presentiment [is] a natural one, though only imperfectly and capriciously developed." Some few studies tried to link the spiritual and scientific theories. Joseph Haven, in *Mental Philosophy: Some law, not fully known to us, may exist, by virtue of which the nervous system, when in a highly excited state, becomes susceptible of impressions not ordinarily received* Can anyone show that this is impossible? Is it more improbable than that the cases recorded are mere chance coincidences? This survey of the competing discussions of dreams suggests the real diversity of theories and explanations which coexisted. The two broad streams of scientific and spiritual dream theories, each with subcurrents of disputes over method or essence, run parallel and in continual debate throughout the nineteenth century. These debates mirror Victorian cultural tensions and uncertainties; dreams become a focus for discussions of the nature of the mind and the soul, matter and spirit, science and religion. Most Victorians, immersed in this debate, aware of both channels of thought, considered dreams to be meaningless and meaningful, mere physiological artifacts and messages from the great beyond. Dickens was not only aware of but also keenly interested in this topic. George Henry Lewes reports that dreams were "a subject which always interested him, and on which he had stored many striking anecdotes." Dickens owned several of the major studies of dreams, including ones by Macnish and Abercrombie. Bernard Selecting representative examples from his letters, essays and novels, we can better see the diversity of his views. Outside of his fiction, Dickens

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tends on the whole to favor the scientific view over the supernatural. For instance, the narrator of the essay reads that "To dream of cucumbers denotes recovery to the sick, and you will fall speedily in love;. Dickens also tends to explore the workings of the sleeping mind as Macnish and Abercrombie do, emphasizing the chaotic whirl of thoughts freed from the control of waking reason. In "Early Coaches," which appears in Sketches by Boz , he depicts the fitful sleep of a man awaiting a predawn call to wake him for a business trip. In this passage he exhibits a classic scientific paradigm of dreams-caused by imperfect sleep, shaped by associated thoughts and external auditory sensations, and perceived half-incredulously by the half-conscious mind: You left strict orders, overnight, to be called at half-past four, and you have done nothing all night but doze for five minutes at a time, and start up suddenly from a terrific dream of a large church-clock with the small hand running round, with astonishing rapidity, to every figure on the dial-plate. At last you fall into a state of complete oblivion, from which you are aroused, as if into a new state of existence, by a singular illusion. Confound that other apprentice in the back shop, how he is hammering! You make a violent exertion, and start up in bed. This passage seems well informed by scientific studies: The second-person narration of this dream emphasizes its familiarity; this is the sort of dream, Dickens suggests, that anyone would have under these conditions-even the reader. Dickens interpreted his own dreams from this scientific standpoint as well. In a letter to John Forster in September of , he describes a vivid dream he had while in Italy with his family: He pleads for a sign that the visit is real, asking for the comfort of her mother, and also for the answer to the question, "What is the True religion? Yet rather than musing on any serious significance in the dream or converting to Catholicism , Dickens instead explains it away. He speculates on "the fragments of reality This letter suggests Dickens was not only familiar with the standard scientific explanations of dreams, but tended to accept them and apply them to his own dreams. Dreams were a recurring topic in his magazines, suggesting that the topic interested a general audience. Both tend to reflect the accepted scientific explanations of the causes, types and meaning of dreams. The Household Words essay is more interesting because it provided Dickens with an opportunity to discuss his observations on the topic. In a letter he instructed Dr. Thomas Stone, the author, to revise the article, stating, "If I venture to say I think it may be made a little more original, and a little less recapitulative of the usual stories in the books, it is because I have read something on the subject, and have long observed it with the greatest attention and interest" Letters 6: When dreams can be directly traced to any incidents of recent occurrence, it appears to me that the incidents are usually of the most insignificant character-such as made no impression, of which we were conscious, at the time" 6. His own dreams, he states, are more often scenes from his youth, and he marvels that although he had been married fourteen years and had nine children, he never dreamed of them. He argues that his experience is more common than not, based on many conversations on the subject. He also asserts that there is "a remarkable sameness" in our dreams, which are not, as Stone supposed, "very various and different" 6. He adds, how many dreams are common to us all, from the Queen to the Costermonger!

4: Walter Cooper Dendy - Wikipedia

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