

Some Quotations Relevant to My Courses

The fact that I included a quote here does not mean I agree with it. I agree with most of the quotations, but some I disagree with totally, but think they are interesting and significant. Some others I'm not even sure I understand, but they seem pregnant with insight.

1. It is necessary to say and think that being is and not-being is not.
Parmenides (fl. 475 BCE, Greek philosopher from Velea, Italy), *On Nature*, B-6.1-2 (condensed paraphrase)
2. Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.
A Course in Miracles
3. Being is the most obvious and most important fact of all, but it is the most ignored. In this is the whole problem of existence.
AD, January 16, 2006
4. God is pure being—not a person ruling over us, but a presence moving within us.
Meister Eckhart
5. All words are meaningless because they describe a meaningless world—a world of not-being.
AD, March 20, 2011 (first day of spring)
6. Joe don't belong to you. . . . White folks think they can take hold of things and own 'em, even people, and it ain't so. And ever' time while folks see that something they think belongs to them might be took away, they get scared and then they get violent. . . . You take care of your boy real fine, but he don't really belong to you. Just like you don't belong to Tom.
Alana Cash, *Tom's Wife* (Los Angeles, Hacienda Press, 2011), page 119
7. You feel guilty about far too much. . . . It's all that philosophy. How guilty they must all have felt, those people. Plato. Old what's-his-name. And the other one, the one who couldn't.
Alexander McCall Smith, *The Charming Quirks of Others* (New York, Pantheon, 2010), page 137
8. Nothing stops you from realizing your objective save your failure to feel that you are already that which you wish to be, or that you are already in possession of the thing sought.
Neville Goddard, *Feeling is the Secret* (BN Publishing, 2007), page 28
9. I have to live with people to whom I cannot make myself understood. . . . Feel myself now very alien here. Completely dependent on myself. That could be good for me if I knew how to use it properly.
Ludwig Wittgenstein (quoted by Prof. James C. Klagge of Virginia Tech)
10. I perceive the world in fragments. It is somewhat like being on a very fast train and getting glimpses of things in strange scales as you pass by. A person can be very, very tiny. And a billboard can make a person very large. You see the corner of a house or you see a bird fly by, and it's all fragmented. Somehow, in painting I try to make some logic out of the world that has been given to me in chaos. I have a very pretentious idea that I want to make life, I want to make sense out of it. The fact that I am doomed to failure — that doesn't deter me in the least.
Grace Hartigan (1922-2008, American Abstract Expressionist painter)

11. Never waste any time you could spend sleeping.
Professor Frank H. Knight (1885-1972, professor of economics at the University of Chicago)
12. He [Jesus] was a free Being because he was not controlled by his senses.
H.B. Jeffery, *The Principles of Healing* (1939), page 12
13. All I have is a voice
To undo the folded lie,
The romantic lie in the brain
Of the
sensual man-in-the-street
And the lie of Authority
Whose buildings grope the sky:
There is
no such thing as the State
And no one exists alone;
Hunger allows no choice
To the citizen
or the police;
We must love one another or die.
W. H. Auden (1907-73)
14. I share the belief of many of my contemporaries that the spiritual crisis pervading all spheres of Western industrial society can be remedied only by a change in our world view. We shall have to shift from the materialistic, dualistic belief that people and their environment are separate, toward a new consciousness of an all-encompassing reality, which embraces the experiencing ego, a reality in which people feel their oneness with animate nature and all of creation.
Albert Hofmann (1906-2008)
15. I discovered that when I believed my thoughts, I suffered, but that when I didn't believe them, I didn't suffer, and that this is true for every human being. Freedom is as simple as that. I found that suffering is optional. I found a joy within me that has never disappeared, not for a single moment.
Byron Katie (American, b. 1942). She called this realization "waking up to reality."
16. Reasoning involves questioning the lazy assumptions of "common sense".
Richard Burnham
17. The great secret of success is to go through life as a man who never gets used up. That is possible for him who never argues and strives with men and facts, but in all experience retires upon himself, and looks for the ultimate cause of things in himself.
Albert Schweitzer
18. We define religion as the assumption that life has meaning. Religion, or lack of it, is shown not in some intellectual or verbal formulations but in one's total orientation to life. Religion is whatever the individual takes to be his ultimate concern. One's religious attitude is to be found at that point where he has a conviction that there are values in human existence worth living and dying for.
Rollo May
19. Years ago I recognized my kinship with all living beings, and I made up my mind then that I was not one bit better than the meanest on earth. I said then, and I say now, that while there is a lower class, I am in it; and while there is

a criminal element, I am of it; and while there is a soul in prison, I am not free.

Eugene V. Debs

20. When a superior man hears of the Tao, he immediately begins to embody it. When an average man hears of the Tao, he half believes it, half doubts it. When a foolish man hears of the Tao, he laughs out loud. If he didn't laugh, it wouldn't be the Tao.

Tao Te Ching, poem 41

21. Siddhartha was a truth seeker, nothing more. He wasn't looking for religion, as such—he wasn't particularly interested in religion. He was searching for the truth. He was looking for a genuine path to freedom from suffering. Aren't all of us searching for the same thing? If we look at the life of Siddhartha, we can see that he found the truth and freedom he was seeking only after he abandoned religious practices. Isn't that significant? The one who became the Buddha, the "Awakened One," didn't find enlightenment through religion—he found it when he began to leave religion behind.

Dzogchen Ponlop Rinpoche, Huffington Post, August 6, 2010

22. All the great spiritual traditions preach the power of forgiveness. Forgiveness does not mean condoning another person's behavior, but rather releasing the power it has to evoke powerful emotions.

Judy Mattivi Morley in *Science of Mind*, September 2010, page 27

23. A disciple of Empedocles asked him: What is the noblest thing to know? He answered: What people neglect the most.

Shahrazuri, 13th century Kurdish physician and philosopher, quoted by Peter Kingsley in *Reality*

24. I have a special gift. I see the Infinite Self.

Ashtravakra Gita, 2:3 (trans. Byrom)

25. There's nothing like a love song to give you a good laugh.

Spoken by Ingrid Bergman in the 1946 movie, *Notorious*

26. O son, how many bodies we have to pass through, how many bands of demons, through how many series of repetitions and cycles of the stars, before we hasten to the One alone?

The Way of Hermes

27. What is not can never come to be. What is can never disappear.

The Bhagavad Gita 2:16

28. It is necessary to follow what is common. But although the Logos is common, most people live as if they had their own private understanding.

Heraclitus (fl. 500 BCE, Greek philosopher from Ephesus)

29. Realizing that from which words turn back
And thoughts can never reach, one knows
The bliss of Brahman and fears no more. . . .
When one realizes the Self, in whom
All life is one, changeless, nameless, formless,
Then one fears no more. Until we realize
The unity of life, we live in fear. . . .
Those who realize that all life is one
Are at home everywhere and see themselves
In all beings.

Taittiriya Upanishad, 3

30. Look, and it can't be seen.
 Listen, and it can't be heard.
 Reach, and it can't be grasped.
 Above, it isn't bright.
 Below, it isn't dark.
 Seamless, unnamable,
 it returns to the realm of nothing.
 Form that includes all forms,
 image without an image,
 subtle, beyond all conception.
 Approach it and there is no beginning;
 follow it and there is no end.
 You can't know it, but you can be it,
 at ease in your own life.
 Just realize where you come from:
 this is the essence of wisdom.
Tao Te Ching, poem 14 (trans. Mitchell)
31. The nonsensical tragedy of duality is considered to be normal by all modern societies, which are themselves as mad as a hatter.
 Arten in Gary Renard's *The Disappearance of the Universe*, page 30
32. Never under any circumstances say mistakenly that meditation and wisdom are different; they are a unity, not two things. Meditation itself is the substance of wisdom; wisdom itself is the function of meditation.
 Huineng, 638-713 CE
33. When I use a word it means just what I choose it to mean—neither more nor less.
 Humpty Dumpty, in Lewis Carroll (1832-98), *Through the Looking Glass*
34. I will decide what is ridiculous.
 Peter Sellers in *A Shot in the Dark*
35. Shams and delusions are esteemed for soundest truths, while reality is fabulous.
 Henry David Thoreau, 1817-62
36. And God said “I am the Being (ἐγώ εἰμι ὁ ὄν). Thus shall you say to the sons of Israel, ‘the Being has sent me to you.’” (trans. AD)
 God's reply to Moses when Moses asked him for his name (the Burning Bush scene, Exodus 3:14, as translated in the Septuagint, the Greek translation of the Torah made in the Jewish community of Alexandria, Egypt, around 282 BCE, at the request of the Ptolemaic king, Philadelphus II.)
37. My people are destroyed for lack of knowledge.
 Hosea 4:6 in Tanakh (the Hebrew Bible or Old Testament)
38. Being is *sui generis*, and thus it is inappropriate to ask what it is. Instead ask what it seems to be—or, even better, be still. The answer to what something is in terms of what it is made of, what it is like, or what it is for. But Being is not made of anything because it is everything and was never made, it is not like anything else because there is nothing else, and it serves no purpose because it just is. And what a particular being is is just Being—the answer is right there in the question, “What is it?” However, Being *seems to be* lots of things such as dogs, trees, nanoparticles, planets, and so forth—even though Being, since it just is itself, is one, not many; it just seems to be many.

Actually, Being isn't even one—and certainly isn't many—since it is unrelated to that which can be counted. Counting only applies in the illusory universe where Being seems to be many beings. Our minds misapprehend Being (and blame it on our senses) and tell us that there are many beings, which is impossible.

AD, March 19, 2009

39. Dualism allows us to be separate from God, whom we most desperately fear.

AD, March 13, 2010

40. Be still and know that I am God.

Psalm 46:10

41. I do not understand those terrors which make us cry out, Satan, Satan! when we may say, God, God! and make Satan tremble. Do we not know that he cannot stir without the permission of God? ... I am really much more afraid of those people who have so great a fear of the devil, than I am of the devil himself. Satan can do me no harm whatever, but they can trouble me very much, particularly if they be confessors.

Teresa of Ávila

42. Belief shapes the world, and truth heals it.

AD, December 8, 2008

43. This can't be happening.

AD, November, 2008

44. All things are waiting to be looked upon by us as they really are.

American mystic Emma Curtis Hopkins (1849-1925), *Scientific Christian Mental Practice* (ca. 1890), page 134

45. There is only one perpetrator of evil on the planet: human unconsciousness.

Eckhart Tolle, *A New Earth, Awakening to Your Life's Purpose* (2005), page 160

46. In fact, doing is never enough if you neglect Being. The ego knows nothing of Being, but believes you will eventually be saved by doing.

Eckhart Tolle, *A New Earth*, page 103

47. All things are possible to him who believes and "with God all things are possible." Here we see that God and the believer are one. . . . I tell you: your capacity to believe is the human imagination, which is the only God.

Neville Goddard, "All Things are Possible," a talk given May 12, 1969

48. The whole trouble has been that we reason as men and not as *Gods*.

Ernest Holmes, *Creative Mind* (1918)

49. But we must not follow those who advise us, being men, to think of human things, and, being mortal, of mortal things, but must, so far as we can, make ourselves immortal, and strain every nerve to live in accordance with the best thing in us

Aristotle, *Nicomachean Ethics*, X, 7

50. I dined with Isaiah and Ezekiel and asked: Does a strong persuasion that a thing is so, make it so? And Isaiah replied: All prophets believe it does, and in ages of imagination a firm persuasion moved mountains, but many today are not capable of a firm persuasion of anything.

William Blake, *The Marriage of Heaven and Hell* (1793)

51. The brain is like a muscle. When we think well, we feel good. Understanding is a kind of ecstasy.

Carl Sagan (American astrophysicist, 1934-96)

52. Freedom is always the freedom of those who think differently.

Rosa Luxemburg (1871-1919)

53. The greatest atheism is the belief in a world outside of mind.

AD, May 31, 2004

54. Even the scientific explanations for the universe are rooted in a particular type of theological thinking. They're trying to explain the world by appealing to something outside of it.

Australian physicist Paul Davies, now at Arizona State U., in a Salon.com interview, July 3, 2007

55. We are yet to become aware of the fact that we embrace our world within ourselves; that all that exists as persons, places and things lives only within our own consciousness. We could never become aware of anything outside the realm of our own mind. And all this within our mental kingdom is joyously and harmoniously directed and sustained by the laws within. We do not direct or enforce these laws; they eternally operate within us and govern the world without.

Joel Goldsmith, *Metaphysical Healing* (1947), a short pamphlet reprinted in *Collected Essays of Joel S. Goldsmith*

56. Pleasing God gets us off the hook of really living.

J. Z. Knight, in *What the Bleep*

57. The truth did not come unto the world naked, but rather it has come in symbolic imagery. The world will not receive it in any other fashion. There is a rebirth together with a reborn imagery. It is truly appropriate not to be reborn through the imagery. What is the resurrection with its imagery?— it is appropriate to arise through the imagery.

The Gospel of Philip, 72

58. As societies grow decadent, the language grows decadent, too. Words are used to disguise, not to illuminate, action: you liberate a city by destroying it. Words are to confuse, so that at election time people will solemnly vote against their own interests.

Gore Vidal

59. Nothing exists except through language.

Philosopher Hans-Georg Gadamer (1900-2002)

60. It is only by shutting our eyes to the succession of events that we come to speak of things rather than of processes.

Ananda Coomaraswamy, *Buddha and the Gospel of Buddhism*, page 95

61. Religion in general is a fanatical thing. In the Jewish religion we twirl a rooster over our heads the day before Yom Kippur. There's a lot of strange things we do, but we do them because God told us to.

Lubavitcher Rabbi Shmuel Spritzer, Brooklyn, NY

62. He who is not content to look, like a savage, at the phenomena of nature as disconnected, cannot any longer believe that man is the work of a separate act of creation.

Charles Darwin, *The Descent of Man*, chapter 21

63. Consciousness is the King. And we are also the King when we are transformed into the King.

Plotinus, *Enneads* 5.3.3-4

64. My kingdom is not of this world.

Jesus Christ, John 18:36

65. In the days when Eve was within Adam, there had been no death. When she was separated from him, death came to be. If she again enters and he receives her to him, death shall no longer be.

The Gospel of Philip, 76.

66. There is a theory which states that if ever anybody discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable. There is another theory which states that this has already happened.

Douglas Adams

67. People don't take sin seriously, they don't realize they can be separated from God for their sins. . . . Religion cannot save you —you must confess your sins and turn and leave your sin. You have to believe that Jesus died for your sins. That's the only way God will save you.

Evangelist Franklin Graham, in 1998

68. Is there any religion whose followers can be pointed to as distinctly more amiable and trustworthy than those of any other? If so, this should be enough. I find the nicest and best people generally profess no religion at all, but are ready to like the best men of all religions.

Samuel Butler

69. One must be very naïve or dishonest to imagine that men choose their beliefs independently of their situation.

Claude Lévi-Strauss

70. What is necessary to change a person is to change his awareness of himself.

Abraham Maslow, quoted by Wayne Dyer

71. The refusal to rest content, the willingness to risk excess on behalf of one's obsessions, is what distinguishes artists from entertainers, and what makes some artists adventurers on behalf of us all.

John Updike

72. . . . At some point there leading into the '90s, I divorced myself from any stake in the human adventure or the American adventure. That sounds kind of pompous so let me just break that down. What I decided was that I didn't give a fuck about what happens on this planet to these people. I mean, I see the nice things in people, I see the good things, but I also see what a depraved, sick species we are, the only species that kills its own for personal gain.

I'll go back to square one on this: We squandered a lot of gifts. Human beings were given a lot of great gifts. We were given the ability to reason, this extra-large brain, walking erect, having binocular vision and the opposable thumb, and all of these things, and we had such promise, but we squandered it on goods and superstition. We gave ourselves over to the high priests and the traders, and they are the ones we allow to control us. I think that's a huge mistake and it's disappointing to me. Now, the corollary is, America was given great gifts, this ideal form of government, this most improved form of self-government that has ever come along up until that time, and we squandered it. And once again, on the same two things: gizmos and toys and gadgets—goods, property, possessions—and also this country is far too religious for its own good.

So at some point, I drifted away from feeling any allegiance. Abraham Maslow the psychologist once said, "The fully realized man does not identify with the local group." Boy, when I read that, I said, that's me. I don't identify with city, state, government, religion, association, county, organization or species, even. And what I realized was that this feeling of alienation from all that gave me a kind of emotional detachment that was very valuable artistically. To be able to look at things and not give a fuck. To not have a rooting interest in the outcome. I don't really care what happens in this country. I'll be honest with you. I don't give a fuck what happens. I don't give a fuck what happens to this earth, because it's all temporal and it's all bullshit.

George Carlin (1937-2008), in an interview for Salon.com in February, 2008

73. Whoever has come to understand this world has found merely a corpse, and whoever has discovered the corpse, of that one the world is no longer worthy.

Jesus, in the *Gospel of Thomas*, number 56 in the Nag Hammadi version, quoted on pages 149-50

of Gary Renard, *The Disappearance of the Universe, Straight Talk about Illusions, Past Lives, Religion, Sex, Politics, and the Miracles of Forgiveness*

74. God has no place within these [school] walls, just like facts have no place within organized religion.
Superintendent Chalmers, *The Simpsons*, episode 1F18
75. May Sophia fill your inner being and increase in you her Gnosis.
From an early Christian Eucharist, when the wine was offered
76. To speak plainly and truthfully about the state of the world—to say, for instance, that the Bible and the Quran both contain mountains of life-destroying gibberish—is antithetical to tolerance as moderates currently conceive it. But we can no longer afford the luxury of such political correctness. We must finally recognize the price we are paying to maintain the iconography of ignorance. If religious war is ever to become as unthinkable to us as slavery and cannibalism, we will first have to dispense with the dogma of faith.
Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason*
77. Emotional faith is slavery. Mechanical faith is foolishness.
G. I. Gurdjieff
78. My only religion is kindness.
His Holiness the Fourteenth Dalai Lama
79. And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye.
Antoine de Saint-Exupéry, *The Little Prince*, chapter XXI
80. God cannot be measured in the heart.
Bishop Irenaeus of Lyons (c. 170 CE), the father of Christian orthodoxy, *Against the Heretics*, 4.19.2
81. Real possession of God is to be found in the heart.
Meister Eckhart, *The Talks of Instruction*, 6: On Detachment and Possessing God
82. Accustom yourself to seek God in your heart, and you will find him.
Madame Jeanne Guyon (1648-1717), French Christian mystic
83. We know a thing only by uniting with it; by assimilating it; by an interpenetration of it and ourselves. It gives itself to us, just in so far as we give ourselves to it; and it is because our outflow towards things is usually so perfunctory and so languid, that our comprehension of things is so perfunctory and languid too.
Evelyn Underhill, *Practical Mysticism*, 1915
84. Ours has become a culture of convenience; but learning about ourselves is rather inconvenient because it turns the world we live in upside down.
Peter Kingsley, *Reality* (Inverness, CA, Golden Sufi Center, 2003), p. 25
85. Whoever has not known himself has known nothing, but he who has known himself has at the same time achieved knowledge about the depth of all Things including divine reality.
The Book of Thomas the Contender (part of the Nag Hammadi Library)
86. So when the woman saw that the tree was ... to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened.
Hebrew Bible, *Book of Genesis*, chapter 3, verses 6 and 7
87. To know oneself, at the deepest level, is simultaneously to know God: this is the secret of *gnosis*.... Self-knowledge is knowledge of God; the self and the divine are identical.
Elaine Pagels (Biblical scholar, Princeton University)

88. You will have gnosis of the truth, and the truth will set you free.
The Gospel of John, 8:32
89. There is only one of us, and I am that one.
Joel Goldsmith, *Awakening Mystical Consciousness*, page 150
90. There is not God *and* you or I, there is only God expressed, manifested as individual being. There is only one life—the Father’s. We are outside of heaven with no hope of ever gaining entrance to it as long as we believe that we have a selfhood apart from God, a being separate and apart from God.
Joel S. Goldsmith, *Practicing the Presence*, page 56
91. God is here and God’s Law is here. The responsibility rests upon you and me to come into harmony with God’s Law. God’s Law is Love. *Love is the fulfilling of the Law*. It doesn’t mean emotion, a personal sense, or sensuality. It means the recognition of God as Individual Being. You are only loving your neighbor as yourself when you are agreeing that God Is the Individuality, Life, Mind, Soul, and Spirit of Individual Being.
Joel S. Goldsmith, *Spiritual Power of Truth*
92. 2.2.1 Bright but hidden, the Self dwells in the heart. Everything that moves, breathes, opens, and closes lives in the Self. He is the source of love and may be known through love but not through thought. He is the goal of life. Attain this goal!
- 2.2.2 The shining Self dwells hidden in the heart. Everything in the cosmos, great and small, lives in the Self. He is the source of life, truth beyond the transience of this world. He is the goal of life. Attain this goal!
- 2.2.4 The mantram is the bow, the aspirant is the arrow, and the Lord the target. Now draw the bowstring of meditation, and hitting the target be one with him.
- 2.2.5 Realize him as the One behind the many and stop all vain talk.
- 2.2.10 In the golden city of the heart dwells the Lord of Love. . . . Know him as the radiant light of lights.
- 2.2.11 The Lord is the light reflected by all. He shining, everything shines after him.
Mundaka Upanishad
93. “Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us.” We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you *not* to be? You are a child of God. Your playing small doesn’t serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. . . . As we let our own light shine, we unconsciously give other people permission to do the same. As we’re liberated from our own fear, our presence actually liberates others.
Marianne Williamson, *A Return to Love*, page 190-91, quoting from *A Course in Miracles*
94. The Platonic Eros [God of Love] is the mythical personification of the conception that . . . in the contemplation of the Ideas [Plato’s ideal forms] the subjective thought of the Philosopher and the objective ideal Reality as it were meet each other from two sides and fuse directly into a unity. It is thus only the scientific and theoretical formulation of the fundamental idea of the old Aryan Fire Cult. According to this the sacrifice of Agni [Aryan God of Fire]—that is, the victim which man offers to God—is as such equally Agni’s sacrifice, the victim which God offers, and in which he sacrifices himself for humanity. It is in agreement with this that according to Paul the death and resurrection of Christ, as they take place in the consciousness of the believer, represent a death and resurrection of Christ as a divine personality: man dies and lives again with Christ, and God and man are completely fused together in the believer.
Arthur Drews, *The Christ Myth*, 3rd ed. (1910) of *Christusmythe*, page 199

95. Indeed, if Christian Gnosticism had triumphed instead of Christian Literalism, the Christian 'Old Testament' (as it were), would probably have been the works of Plato, instead of the largely banal Jewish texts we have actually inherited as holy scripture.
 Timothy Freke and Peter Gandy, *Jesus and the Lost Goddess: The Secret Teachings of the Original Christians*, page 32
96. Every begotten being longs for the being that begot it and loves it.
 Plotinus
97. Religion is hard work. It's an art form. It's a way of finding meaning, like art, like painting, like poetry, in a world that is violent and cruel and often seems meaningless. And art is hard work. You don't just dash off a painting. It takes years of study. I think we expect religious knowledge to be instant. But religious knowledge comes incrementally and slowly. And religion is like any other activity. It's like cooking or sex or science. You have good art, sex and science, and bad art, sex and science. It's not easy to do it well.
 Karen Armstrong, in Salon.com
98. I am the goal of life, the Lord and support of all, the inner witness, the abode of all. I am the only refuge, the one true friend.
The Bhagavad Gita, 9:18
99. There is a Universal Wholeness seeking expression through everything. We are calling it simply *Life*. The religionist calls it *God*. The philosopher calls it *Reality*. Life is infinite energy coupled with limitless creative imagination. It is the invisible essence and substance of every visible form. Its nature is goodness, truth, wisdom and beauty, as well as energy and imagination. Our highest satisfaction comes from a sense of conscious union with this invisible Life. All human endeavor is an attempt to get back to first principles, to find such an inward wholeness that all sense of fear, doubt and uncertainty vanishes.
 Ernest Holmes, *This Thing Called You*, page 3
100. Don't believe whatever makes you suffer.
 Don Miguel Ruiz, *The Mastery of Love*, page 165
101. It is foolish to believe in sickness or in anything that will hurt or harm you. Believe in perfect health, prosperity, peace, wealth, and divine guidance.
 Joseph Murphy, *The Power of Your Subconscious Mind*, revised ed., page 70
102. Begin to think from the standpoint of the eternal truths and principles of life and not from the stand-point of fear, ignorance and superstition. Do not let others do your thinking for you. Choose your own thoughts and make your own decisions.
 Joseph Murphy, *The Power of Your Subconscious Mind*
103. Remember always, the Mind of God responds to us in accordance with our expectations. Why not expect the best?
 Rev. Richard Imprescia, Austin, TX
104. If one thinks of oneself as free, one is free, and if one thinks of oneself as bound, one is bound. Here this saying is true, "Thinking makes it so."
The Ashtavakra Gita 1:11 (trans. John Richards)
105. 1. Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draw it.
 2. Our life is shaped by our mind; we become what we think. Joy follows a pure thought like a shadow that never leaves.
 3. "He was angry with me, he attacked me, he defeated me, he robbed me"—those who dwell on such

thoughts will never be free from hatred.

4. “He was angry with me, he attacked me, he defeated me, he robbed me”—those who do not dwell on such thoughts will surely become free from hatred.

The first four verses of the Buddhist *Dhammapada*

106. A man is what he believes in.

The Bhagavad Gita 17:3

107. The mind is its own place and in itself
Can make a heaven of hell or hell of heaven.

John Milton, *Paradise Lost*

108. As he thinks in his heart, so is he.

Proverbs 23:7 (NKJV)

109. Think good, and good follows. Think evil, and evil follows. You are what you think all day long.

Joseph Murphy, *The Power of Your Subconscious Mind*, revised ed., page 32

110. There is no fiction.

Neville, *The Law and the Promise*, page 53

111. You must give to receive. If you give mental attention to your goals, ideals, and enterprises, your deeper mind will back you up.

Joseph Murphy, *The Power of Your Subconscious Mind*, revised ed., page 122

112. Most people consider life a battle, but it is not a battle, it is a game . . . a great game of *Giving and Receiving* This means that whatever a man sends out in word or deed, will return to him; what he gives, he will receive This means that what a man images [as being an accomplished fact], sooner or later externalizes in his affairs.

Florence Scovel Shinn, *The Game of Life and How to Play It*, page 3

113. Having seen and felt the end, you have willed the means to the realization of the end.

Thomas Troward

114. [There is] an age-old law that says, “Having clearly seen the end, you have willed the means to the realization of the end.”

Joseph Murphy, *The Power of Your Subconscious Mind*, revised ed., page 118

115. Truly, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.

Jesus Christ (Mark 11:23-24)

116. Jesus said, "When you make the two one, you will become the sons of man, and when you say, 'Mountain, move away,' it will move away."

Jesus Christ (Thomas 106)

117. God is the source of our supply. There is a constant activity in our minds regarding our prosperity and the availability of abundance in our lives. Our experience of life is a reflection of our predominant thought and our belief system with our emotions mixed in to accelerate it all. What we must do is monitor the direction of that mental activity and discern if it is moving us towards what we want to experience or away from it. We can't control the direction of the economy or the disposition of the government, but we can always decide on our next thought and how we are responding to life. Life is a lavish, lush garden awaiting our recognition of it!

Rev. Walt Brewer, Austin, TX

118. We seem imprisoned in a mortal world and a material body, but in fact the world does not shape us. Our life is not imposed on us from without. It is structured by our own thoughts objectified. Our thinking determines our experience. And as we spiritualize consciousness . . . this improved thinking moves forth and objectifies itself in better health, happier relationships, a more affluent life. This is a spiritual law. I have found that . . . this does much more than equip me to deal more effectively in meeting daily challenges. I found that I do not go on having to struggle with the same difficult claims. Rather it lifts me out of them. In other words, we do not demonstrate a greater ability to deal with the mortal dream. We are gradually freed of it. Our earth weights diminish and we emerge into a freer life.

Ann Beals

119. You can make the decision to be optimistic and cheerful in spite of existing, discomforting conditions. Optimism and cheerfulness open the mind to new possibilities, energize both mind and body and strengthen the body's immune system. Negative mental states, sadness, and feelings of despair constrict awareness and weaken mind and body. We do not need a "reason" to be optimistic and cheerful; we only need to make that choice. If we are habitually pessimistic and sad, it is because we have chosen to dramatize these mental and emotional states. To blame circumstances or the actions of others for our mental and emotional states is to be irresponsible. This is a symptom of emotional immaturity.

Rev. Richard Imprescia, Austin, TX

120. Could we but comprehend the fact that there is a Power that makes things directly out of Itself—by simply becoming the thing It makes—could we but grasp this greatest truth about life . . . *we could accomplish whatever it is possible for us to conceive*. Life externalizes at the level of our thought.

Ernest Holmes, *The Science of Mind*, page 146

121. Stop thinking, and end your problems.

The Tao Te Ching, 20

122. Whoever has abandoned thinking perfectly has come totally into the one.

Maximus the Confessor (580-662)

123. Thinking too much gives you wrinkles.

Malibu Stacy

124. The fundamental defect of Christian ethics consists in the fact that it labels certain classes of acts 'sins' and others 'virtue' on grounds that have nothing to do with their social consequences.

Bertrand Russell

125. Why should some poor slob on a farm want to risk his life in a war when the best that he can get out of it is to come back to his farm in one piece? But . . . it is the leaders of the country who determine the policy and it is always a simple matter to drag the people along, whether it is a democracy or a fascist dictatorship or a communist dictatorship. That is easy. All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same way in any country.

Hermann Goering, World War II Commander in Chief of the Luftwaffe, Hitler's second in command, and the chief defendant at the Nuremberg war crimes trial (1945-46). He committed suicide just before his scheduled hanging.

126. There is nothing so easy as by sheer volubility to deceive a common crowd or an uneducated congregation.

St. Jerome (c.347-420?), Christian scholar, Father of the Church, Doctor of the Church

127. A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire.

St. Gregory, 4th century Bishop of Nazianzus and a Father of the Roman Catholic Church

128. Sentiment has never been vanquished in its eternal conflict with reason. . . . Were it possible to induce the masses to adopt atheism, this belief would exhibit all the intolerant ardor of a religious sentiment, and its exterior forms would soon become a cult.

Gustave Le Bon, *The Crowd: A Study of the Popular Mind* (1895), Bk. I, Ch. IV.

129. It may seem as though, in dealing with metaphysics, we are dealing with something that is too abstract. But what is tangible other than results? Principles are forever hidden from our eyes. We accept the deductions of science insofar as they are proved, and we recognize that they are built upon immutable, but invisible, principles.

Ernest Holmes, *The Science of Mind*

130. All metaphysical discussion is profitless unless it causes us to seek within the Self for the true reality.

Ramana Maharshi, *Be As You Are*, page 179

131. "I exist" is the only permanent self-evident experience of everyone. Nothing else is so self-evident as "I am." What people call self-evident, that is, the experience they get through the senses, is far from self-evident. The Self alone is that. So to do self-enquiry and to be that "I am" is the only thing to do. "I am" is reality. I am this or that is unreal. "I am" is truth, another name for the Self.

D. Mudaliar on the teaching of Sri Ramana Maharshi

132. Knowing the Self [Being Itself, the one and only reality of all that is] means being the Self. Can you say that you do not know the Self? Though you cannot see your own eyes and though not provided with a mirror to look in, do you deny the existence of your eyes? Similarly, you are aware of the Self even though the Self is not objectified. Or, do you deny your Self because it is not objectified? When you say "I cannot know the Self," it means absence in terms of relative knowledge, because you have been so accustomed to relative knowledge that you identify yourself with it. Such wrong identity has forged the difficulty of not knowing the obvious Self because it cannot be objectified. And then you ask "how is one to know the Self?"

Sri Ramana Maharshi, *Be As You Are*

133. Your duty is to be and not to be this or that. "I am that I am" sums up the whole truth. The method is summed up in the words "Be still." What does stillness mean? It means destroy yourself. Because any form or shape is the cause of trouble. Give up the notion that "I am so and so." All that is required to realize the Self is to be still. What can be easier than that? . . . Know that the consciousness that always shines in the Heart as the formless Self, "I," and is known by one's being still without thinking about anything as existent or non-existent, alone is the perfect reality.

Sri Ramana Maharshi, *Be As You Are*

134. Q: Materialists will say that scientists who hold this view [classical monistic idealism as the only metaphysics compatible with quantum physics] are trying to sell mysticism on the basis of their beliefs, and that's not science.

A: I am afraid they say that because they do not know what meditation is, what mysticism is. Mysticism is not a belief system; it is a transformative system based on "see for yourself." Meditation enables us to see through our conditioning, our belief systems, and helps us to transcend them and come to new, creative conclusions on the basis of our own experience.

Amit Goswami, *The Visionary Window, A Quantum Physicist's Guide to Enlightenment*, page 157-58

135. The idea of nothing has bugged people for centuries, especially in the Western world. We have a saying in Latin, *Ex nihilo nihil fit*, which means "out of nothing comes nothing." It has occurred to me that this is a fallacy of tremendous proportions. It lies at the root of all our common sense, not only in the West, but in many parts of the East as well. It manifests in a kind of terror of nothing, a put-down on nothing, and a put-down on everything associated with nothing, such as sleep, passivity, rest, and even the feminine principles. But to me nothing—the negative, the

empty—is exceedingly powerful. I would say, on the contrary, you can't have something without nothing. Image nothing but space, going on and on, with nothing in it forever. But there you are imagining it, and you are something in it. The whole idea of there being only space, and nothing else at all, is not only inconceivable but perfectly meaningless, because we always know what we mean by contrast.

Alan Watts

136. The kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father.

Jesus Christ, in *The Gospel of Thomas*, saying 3

137. Wealth is ultimately nothing more than a subconscious conviction on the part of the individual. . . . The trouble with most people is that they have no invisible means of support.

Joseph Murphy, *The Power of Your Subconscious Mind*, revised ed., page 106

138. I've heard it said there's a window that opens from one mind to another. But if there's no wall, there's no need for fitting the windows, or the latch.

Jelaluddin Rumi

139. On this ever-revolving wheel of being
The individual self goes round and round
Through life after life, believing itself
To be a separate creature, until
It sees its identity with the Lord of Love
And attains immortality in the indivisible whole. . . .
Wake up from this dream of separateness.

Shevetashvatara Upanishad

140. Separatism sucks ass.

Kyle Broflovski, South Park, CO

141. The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science.

Albert Einstein, *Ideas and Opinions*

142. Everything should be made as simple as possible, but not simpler.

Albert Einstein

143. In every science, after having analysed the ideas, expressing the more complicated by means of the more simple, one finds a certain number that cannot be reduced among them, and that one can define no further. These are the primitive ideas of the science; it is necessary to acquire them through experience, or through induction; it is impossible to explain them by deduction.

Giuseppe Peano (1858-1932), founder of modern mathematical logic and set theory

144. Tao called Tao not Tao.

or

The Tao that can be told
is not the eternal Tao.
The name that can be named
is not the eternal name.

Two different translations of the first words of *The Tao Te Ching*

145. My own suspicion is that the Universe is not only queerer than we suppose, but queerer than we can suppose.

J.B.S. Haldane (geneticist and evolutionary biologist, 1892-1964)

146. I suppose the process of acceptance will pass through the usual four stages:

- (i) this is worthless nonsense;
- (ii) this is an interesting, but perverse, point of view;
- (iii) this is true, but quite unimportant;
- (iv) I always said so.

J.B.S. Haldane

147. We first share the life by which things exist and afterwards see them as appearances in nature and forget that we have shared their cause.

Ralph Waldo Emerson, *Self-Reliance*

148. Man is a stream whose source is hidden.

Ralph Waldo Emerson, *The Over-Soul*

149. Neither from nor towards; at the still point, there the dance is,
But neither arrest nor movement. And do not call it fixity.

Where past and future are gathered. . . .

. . . Except for the point, the still point,

There would be no dance, and there is only the dance.

T. S. Eliot, *Four Quartets*

150. "How do you do Nothing?" asked Pooh, after he had wondered for a long time.

"Well, it's when people call out at you just as you're going off to do it:

'What are you going to do, Christopher Robin', and you say,

'Oh, nothing', and then you go and do it".

"Oh, I see," said Pooh.

"This is a nothing sort of thing that we're doing now".

"Oh, I see," said Pooh again.

"It means just going along, listening to all the things you can't hear, and not bothering."

A. A. Milne, *The House at Pooh Corner*

151. The man who can control his thought can have and do what he wishes to have and to do. Everything is his for the asking.

Ernest Holmes in 1919

152. I think I can, I think I can, I think I can.

Watty Piper, *The Little Engine that Could*

153. I am against religion because it teaches us to be satisfied with not understanding the world.

Richard Dawkins, Oxford University

154. Although we may not realize it, most of us are violent people—not necessarily physically, but emotionally. We have been brought up in a world that does not put love first, and where love is absent, fear sets in. Fear is to love as darkness is to light. . . . When infants aren't held, they can become sick, even die. It's universally accepted that children need love, but at what age are people supposed to stop needing it? We never do

"Nothing real can be threatened.

"Nothing unreal exists.

"Herein lies the peace of God."

What that means is this:

1. Love is real. It's an eternal creation and nothing can destroy it.
2. Anything that isn't love is an illusion.
3. Remember this, and you'll be at peace.

"The opposite of love is fear, but what is all-encompassing can have no opposite." . . . When we're not thinking with love, since only love is real, then we're actually not thinking at all. We're hallucinating. And that's what this world is: a mass hallucination, where fear seems more real than love. . . . [When we think the fearful world is real] our love, which is our real self, doesn't die, but merely goes underground.

Marianne Williamson, *A Return to Love*, pages 22-23, commenting on *A Course in Miracles*

155. The two great epochal changes in twentieth-century physics—relativity theory for the large and very fast, and quantum mechanics for the very small—both relate to light. Everything is created from light, and all the interactions that follow after those created things are in place proceed by way of light. As for light itself . . . it stands outside the matrices of space, time and matter that govern all of its creations.

Huston Smith, *Why Religion Matters*

156. Every soul pursues the good and does whatever it does for its sake.

Plato, *Republic* 505e

157. We are unable ever to choose the worse.

Jean Paul Sartre, *Existentialism is a Humanism*

158. Are you not seeking Good? Why do you move your right hand? You move it to get your Good. Why do you breathe? You breathe to get your Good. Why do the stones lie still and wait? They are waiting for their Good. Why does the fly [fly]? It flies for its Good. Everything moves and waits for its Good. So you see that the Good draws everything. The Good which you and I want governs everything we do. Therefore the Good which you are seeking is your God.

Emma Curtis Hopkins, *Scientific Christian Mental Practice*, ch. 1

159. The only possible purpose of suffering is to teach us not to suffer.

Ernest Holmes

160. In no matter what circumstances, if the imagination is stopped from pouring itself out, we have a void (the poor in spirit). In no matter what circumstances . . . imagination can fill the void. This is why average human beings can become prisoners, slaves, prostitutes, and pass thru no matter what suffering without being purified.

Simone Weil

161. Whereas the desire for gold is not gold, the desire for the good is itself the good—our only task is to desire the good.

Simone Weil

162. In what concerns divine things, belief is not appropriate. Only certainty will do. Anything less than certainty is unworthy of God.

Simone Weil

163. "Belief" in God is really belief in this world, belief that this universe is real. When you know God you see the universe for what it really is: nothing, an illusion, a bad dream about an evil and imperfect world. This is what the gospel means when it says "You will know the truth and the truth will set you free."

AD, November, 2008

164. Religion almost inevitably tries to take our anxiety away from us by claiming that which religion can never deliver—absolute certainty. If religious systems succeed in giving us certainty, they have surely become idolatrous, for

the ultimate mystery and wonder of God cannot be reduced to a particular language or captured in the concepts of any human being.

John Shelby Spong, *Rescuing the Bible from Fundamentalism, A Bishop Rethinks the Meaning of Scripture*

165. We should turn to that Living Presence within . . . recognize It as the One and Only Power in the Universe, unify with It; declare our word to be the presence, power, and activity of this One.

Ernest Holmes, *The Science of Mind*

166. Mental Things are alone Real; what is call'd Corporeal, Nobody Knows of its Dwelling Place: it is in Fallacy, and its Existence an Imposture. Where is the Existence Out of Mind or Thought? Where is it but in the Mind of a Fool?

William Blake

167. Man is all imagination,
God is Man and exists in us
and we in Him . . . The Eternal
Body of Man is the Imagination,
that is, God, Himself.

William Blake

168. Man is all imagination; therefore man must be where he is in imagination, for his imagination is himself.

Neville, *The Law and the Promise*

169. In the abeyance of the mind even the sense "I am" dissolves. There is no "I am" without the mind.

Sri Nisargadatta Maharaj, *I Am That*

170. I appear to see and talk and act, but to me it just happens, as to you digestion or perspiration happens. The body-mind machine looks after it, but leaves me out of it. Just as you do not need to worry about growing hair, so I need not worry about words and actions. They just happen and leave me unconcerned, for in my world nothing ever goes wrong.

Sri Nisargadatta Maharaj, *I Am That*

171. When the human mind is still, there is completeness, fulfillment, and a realization of personal identity. It is only in the human mind that the turmoil of life goes on. Once you rise above that, there is no turmoil; there are no problems; and there is nothing out of which problems could arise because everything that concerns your welfare is supplied from the infinite Source. The moment you are completely released from human concern, your good begins to flow and you find it always there just before you need it.

Joel S. Goldsmith, *Awakening Mystical Consciousness*, page 82

172. You must have the firmest conviction that this consciousness is our parent principle, the highest god; then you will have all the necessary knowledge. If there is one principle which can save us, which is our only capital, it is that which gives us the sense of presence, this consciousness. Be one with it, pray to it, and treat it as the only god. Whatever we have, whatever we acquire, is only because of this consciousness, and to be one with it we don't require any implements, any instruments, any money; there is no expense involved!

Sri Nisargadatta Maharaj, *The Experience of Nothingness*

173. "I am" is an announcement, it is not the real. It has come out of something else. What the real is, I am not telling you, because words negate that. Whatever I am telling you is not the truth, because it has come out of that "I am." The fact is I cannot describe reality to you, I cannot explain it, because it is beyond expression.

Sri Nisargadatta Maharaj, *The Ultimate Medicine*

174. We have found that where science has progressed the farthest, the mind has but regained from nature that which

the mind has put into nature. We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint, and lo it is our own.

Physicist Sir Arthur Eddington

175. All physics one tautology; If you describe things with the right tensors All law becomes the fact that they can be described with them; This is the Assumption of the description.

Physicist and poet William Empson, in "Doctrinal Point" in his *Collected Poems*

176. You always assume that what occurs to you is knowledge, but it is really a concept. True knowledge is beyond concept, prior to concept. The conceptless, wordless, speechless state is knowledge. The trouble is that a foreign concept occurs to you, you like it, then you give it a title, you remember the title and you call it "knowledge" and are satisfied with it. . . . Whatever concept occurs to you, including the primary concept "I am," is not the eternal state. . . . Your true nature cannot be clasped or grasped. Whatever you catch hold of cannot be real.

Sri Nisargadatta Maharaj, *The Experience of Nothingness*

177. When you realize the nature of God to be I—from then on, I have no problems.

Joel S. Goldsmith, *The Art of Meditation*

178. . . .If I say to you, "I am ill; give me help," there isn't any Truth that you can declare about it that would be Truth, because there isn't any Truth about error. There is no way to correct error, because error doesn't exist. All there is, is the realization within you—and that's the healing agency. *The healing agency is the realization within you of God.* If you haven't a realization of God, there is no spiritual healing.

Joel S. Goldsmith, *Spiritual Power of Truth*

179. Nothing is too good to be true.

Nothing is too wonderful to happen.

Nothing is too good to last.

Florence Scovel Shinn

180. "You are free and that is why you are lost."—Franz Kafka.

On the interstate of life you rarely reach your destination. In rest stop after rest stop, you look for signs of God, or happiness, or just reason enough to get back on the road. But is it not right and fitting that you lose your way? Isn't such failure itself evidence of the sublime? Granted, the bleary-eyed, caffeine-dazed monotony of the interstate of life may often feel like an endless bad dream. But the roadside wreckage that marks your journey—the discarded quarts of oil, the busted hubcaps, the insect bodies splattered on your windshield, the coffee lids scattered at your feet—aren't these signs that, in a certain way, you have already arrived?

It's not whether I arrive; it's how I lose my way.

Andrew Boyd, *Daily Afflictions: The Agony of Being Connected to Everything in the Universe*

181. The beginning of freedom is the realization that you are not "the thinker." The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. You realize that all the things that truly matter—beauty, love, creativity, joy, inner peace—arise from beyond the mind.

Eckhart Tolle, *Practicing the Power of Now*

182. It is this screen of thought that creates the illusion of separateness, the illusion that there is you *and* a totally separate "other." You then forget the essential fact that, underneath the level of physical appearances and separate forms, you are one with all that is.

Eckhart Tolle, *The Power of Now*

183. Being and not doing is very hard for some of us, and we may need to rehearse silence more than we need to practice speech.
Harriet Lerner, *The Dance of Connection*
184. Living is easy with eyes closed,
misunderstanding all you see.
John Lennon, *Strawberry Fields Forever*
185. We made our choices in life, based on lousy information, and got stuck being who we are.
Garrison Keillor
186. Cynicism is what passes for insight among the mediocre.
Joe Klein
187. Dreaming is the main function of the mind. . . .When the brain is awake, there is a material frame that makes us perceive things in a linear way. When we go to sleep we do not have the frame, and the dream has the tendency to change constantly.
don Miguel Ruiz, *The Four Agreements*
188. Form is no other than emptiness,
Emptiness no other but form. . . .
In emptiness there is no form, sensation, thought, impulse, consciousness. . . .
No suffering, and no source of suffering. . .
No wisdom, also no attainment.
Having nothing to attain, Bodhisattvas live the wisdom of emptiness with no hindrance in the mind.
No hindrance, thus no fear.
Far beyond delusive thinking, they attain complete nirvana.
The Heart Sutra
189. Because all people are gods, as Jesus taught, unconditional love of God and unconditional love of people are the same thing. In fact, it is unconditional love, of anything good, that is divine. That is why any path to God or enlightenment, to the extent that it is a path of unconditional love of what is good, is a valid path.
AD, December 17, 2005
190. The whole problem with this idea of obscenity and indecency, and all of these things—bad language and whatever—it's all caused by one basic thing, and that is: religious superstition. There's an idea that the human body is somehow evil and bad and there are parts of it that are especially evil and bad, and we should be ashamed. Fear, guilt and shame are built into the attitude toward sex and the body. ... It's reflected in these prohibitions and these taboos that we have.
George Carlin (1937-2008)
191. "Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." Violence is incompatible with the nature of God and the nature of the soul.
Pope Benedict XVI, September, 2006, at Regensburg University, quoting a 14th Century Byzantine emperor
192. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not existed.
President Abraham Lincoln in his first annual message to Congress, December 3, 1861
193. The belief that there is only one truth and that oneself is in possession of it, seems to me the deepest root of all

that is evil in the world.

Max Born

194. There are metaphysical problems, which cannot be disposed of by declaring them meaningless.

Max Born

195. I'm not a big fan of hope in the first place. Hope can be a life preserver to keep you afloat until the Coast Guard can rescue you. But it's not somewhere we want to spend extended periods of time. Hope reeks of the distinct possibility of our good staying distant from us. In fact, by hoping, we are saying that the outcome is so fickle, that if we remove our hope, our good will not come. I prefer to live, not wishin' and hopin' and thinkin' and prayin', but knowing that my Good isn't something that has to show up, it is already here, patiently awaiting my recognition, engagement and enjoyment.

Rev. Walt Brewer, Austin, TX (December 11, 2009)

196. War is not primarily about victory or defeat but about death and the infliction of death. It represents the total failure of the human spirit.

Robert Fisk, in his *The Great War for Civilisation: The Conquest of the Middle East*

197. To be happy, God damn it, you have to kill those who own property! To be happy, God damn it, you must cut the priests in two!

French anarchist Ravachol (François Claudius Koenigstein, b. 1859), just before his beheading on the guillotine in Paris, July 11, 1892

198. Hate does not produce love, and by hate one cannot remake the world.

Italian anarchist Errico Malatesta (1853-1932)

199. Good and evil grow up together and are bound in an equilibrium that cannot be sundered. The most we can do is try to tilt the equilibrium toward the good.

Eric Hoffer

200. Three from Woody Allen:

- Eighty percent of success is showing up.
- Life is full of misery, loneliness, and suffering, and it's all over much too soon.
- I am not afraid of death, I just don't want to be there when it happens.

201. I speak the truth, not my fill of it, but as much as I dare speak; and I dare to do so a little more as I grow old.

Michel de Montaigne

202. I have come to believe that a great teacher is a great artist and that there are as few as there are any other great artists. It might even be the greatest of the arts since the medium is the human mind and spirit.

John Steinbeck

203. O Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them—in spirit—we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of

love, of Him Who is the Source of Love, and Who is the ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.

Mark Twain, The War Prayer (from about 1905), as America was about to invade the Philippines

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