

**SUPERLOVE: A THOUSAND  
MYSTIC JEWELS FROM A  
SPIRITUAL MEGATREND**

by

**Richard Shining Thunder Francis**

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## INFORMATION PAGE

This book is part of a non-sectarian, non-denominational unaffiliated movement called the universal love movement. It is a modern attempt to explain and to educate people in the way of mystical illumination. This book was produced by:

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If you have any questions regarding it or its subject matter, please do not hesitate to drop the author an “enote” at either address.

The author of this book is also author of *Love Is God: the Jehovah-myth, the Mystic God, and the Mystery of Suffering*, (and many other publications). *Love Is God* explores the explosively controversial subject of the God of Gnostic or mystical Christianity as contrasted with the ancient Jehovah-myth, still current in most churches and explanations of Christianity. Francis is also the author of *Jehovah Goodbye: the New Theism of Love*, which is a sequel to *Love Is God* and expands in greater detail on its historic and sociocultural themes.

Francis is also the author of *Tao Now: A New Rendition of "The Way of Virtue"* by the master Lao Tzu. He has also written *Jehovah Lives In Brooklyn*, a thorough and objective psychosocial study of Jehovah's Witnesses. He is the author of *Luminous Ecstasies and Passions: Journeys Into Afterlife*. Both of the preceding have been produced by [xlibris.com](http://xlibris.com)

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## DEDICATION

To Maria Francis, who combines the gentleness of a rose with the strength of a mountain, in teaching the Way of practical love to everyone who is blessed enough to know her, and who has a soul of the purest mystic light,

And to Pat Fields, who has poured out her very life-energy in a spectacular demonstration of love that has made the continuation of this life possible, and who has the soul of a saint, and who lives every day in humility, goodness, and real power (love), this book is dedicated, with love, from an overflowing and glowing heart. May you both be blessed forever in timeless life.

May whatever merit is generated by the publication of this book be distributed to all living creatures, and may every heart everywhere, of every living being, be filled to abundant overflowing with the infinite love and light of God.

## ACKNOWLEDGMENTS

Sir Isaac Newton is believed to have said, "I can see so far because I stand on the shoulders of giants." The modern mystic is no different; even in her most dazzling revelations, she is deeply indebted to all the saints, sages, masters, and teachers who have come before in this most venerable sacred tradition.

So, in this book, I feel deeply indebted to such people as Jesus, the Buddha, Krishna, Lao Tzu, Kwan Yin, Saint Theresa, and probably a hundred other writers and deep thinkers who have made this present collection possible, as well as to their modern editors.

Special thanks are also due to Fred Hanover, who, a number of years ago, helped with the type-setting of this book, to Ann "Blue Feather" Hickman, who helped in reading the present manuscript, and to Karen "Aurora" Ludwick, who proofread the final manuscript. Special thanks also to Thomas Gustin who re-keyed in the entire manuscript for this publication effort. And, of course, without the untiring assistance of my wife Maria Francis, the book would never have seen the light of day. Thanks to her especially for having virtually infinite patience in enduring many revisions in the text. Thanks also are due to the physicians and nurses of Christ Hospital in Cincinnati, Ohio, and St. Elizabeth's North and South in Covington, Kentucky, for helping me to finish this mission on earth.

# SUPERLOVE: A THOUSAND MYSTIC JEWELS

## FROM A SPIRITUAL MEGATREND

### AUTHOR'S PREFACE

A dramatic, startling, dazzling spiritual experience that engulfs the entire person, enveloping him or her in a profound, warm blanket of serenity and bottomless ecstasy and rapture is what we have called "superlove." Superlove is a spiritual breakthrough, during which one feels that one knows suddenly, spontaneously, everything of importance. It has been traditionally called the "mystical" experience.

The term "mystical," however, has been sadly abused semantically; it has come to mean anything strange, odd, paranormal, and has even been used pejoratively, dismissing issues as unscientific or totally subjective. However, the truth is, "mystical" has clearly defined academic and historical meaning, referring specifically to an altered state of profound, tremendous enlightenment, illumination, or awakening that changes a person's life forever. It radically shifts definitions of self and world, of God and human nature, of psychology and theology.

With all its multi-dimensionality, however, mysticism has little to do with traditional religion, or data-assimilation about God. For, in mysticism, God may be said to be like an orgasm, or like the taste of a lemon; no matter how many words one uses to describe these experiences, the descriptions seem flat and dead when compared with the actual sensory exposure and personal involvement. Mysticism is not the study of the Bible, or any other religious text, or the discussion of the nature of God; it is instead, the direct, experiential plunging into that nature, an immersion in a divine spirit that indwells all sentient beings. With this incredible sensation arises the inner knowing that the Greeks called gnosis, a word that is often poorly translated as "knowledge." But it is not knowledge in the data-gathering sense; it is instead the direct, immediate, exposure to an inner power of love that is more like standing in the sunlight than like studying a sacred text. This altered-state experience is often accompanied by a sense of fathomless peace, love, and bliss.

When one experiences superlove, one feels utterly complete, satisfied, and fulfilled. One realizes abruptly that this is itself the highest and most real experience of which consciousness is capable. Self-image is dynamically shifted from the "Darwinian-Freudian monstrosity" to the realization that, far from being an animal filled with hideous drives to violence and sexuality, one is in fact a being of light, love, wisdom, and peace. In this highest of knowings, one is indeed a daughter or son of God, made in the "image and likeness" of the divine Mind. This knowing is so complete that nothing at all need be added.

"Love" is simply an approximation, by no means exhaustive or accurate, of the description of such profound feelings. So, because "love" is hopelessly overdefined and over-

used in our society (from, "My dog loves his new food," to "I love you"), we have designated the mystical experience as a higher octave of love, or "superlove."

It must be emphasized that this experience is not a religious one, in the traditional sense. It has little or nothing to do with Bible-study, attendance at meetings, public prayer, singing of hymns, or other "religious" activity. True, the mystic may be a very religious person; or she might not be religious at all, but is still profoundly spiritual. For religion refers to things done in the outer world, but "spirituality" refers to inner, personal metamorphosis. The mystical experience is profoundly rooted in psychology itself, as a potential of all sentient beings. A special kind of "orgasm of the soul," the mystical experience requires no environmental stimulus. It appears instead simply to "pop up" from immensely deep unconscious processes, quite spontaneously. Still, however, this peak-experience may be triggered by environmental factors, and it is hoped that the reading of this book may serve that very function for its readers.

Words are, with all their richness, a poor substitute for the actual experience, for they are like the menu at a fine restaurant, and one can hardly be satisfied by eating a menu. So, together with all mystics from all ages and places, the author here wishes to apologize for the poverty and inarticulation that words and language pose in any attempt to describe, or even to indicate, the ineffable, exquisite, ecstatic nature of this ultrultimate Reality. Throughout the ages, mystics have stated that the knowing of Reality is beyond words. Lao Tzu, the Chinese sage-mystic, writes, "The way that can be put into words is not the eternal Way." For the highest peak of all peak-experiences is the knowing of what in the West has been called "God." In this sense, it may be said that God, and the expression of God to the person, are one and the same. The ancient mystic John indicated this in the first verse of his Gospel: "In the beginning was the expression, and the expression was with God, and God was the very expression of God." Every mystic from the beginning of time has shared immersion in this expression of superlove, has unified the self with the Logos or Christ-nature (or, as it is called in some traditions, the Buddha-nature).

The knowing of superlove results in a dramatic, profound alteration in the Way that God is perceived. God is no longer the primitive Jehovah of the ancients, no longer the "big daddy in the sky" who satisfies the "inner child," but suddenly much, much more. He, or She, may no longer be said to be "a being," literally, anymore, but is more like being itself, more like the very principle of existence. God is abruptly known to be the center of awareness or consciousness itself, whether that awareness manifests in you or in me or in any other creature. In short, God is loving consciousness itself, projecting itself as the material environment that surrounds us. It is the Dreamer of the world.

Perhaps this requires some clarification, as it represents the core mystery of all philosophy and religion. God is known as the nucleus or core of the unconscious mind. (The term "unconscious" implies and contains not only the "subconscious," but the "superconscious" as well, since we are equally unaware of both in normal consciousness.)

If, for example, the Mind were portrayed as a multi-layered onion, the conscious mind would represent the outer layers of that onion. Beneath those layers lie more layers col-

lectively called the "pre-conscious" mind. This contains readily accessible and easily available memories from yesterday, last week, etc. Beneath them lie many more hundreds of layers called the "personal unconscious." This area contains memories going all the way back to one's birth.

Deeply, profoundly embedded within, at still deeper levels of the "onion," lie the layers of the unconscious collectively known as the "soul." This area contains memories going all the way back before one's birth. Below them lie the layers called the "collective unconscious," in which we are all telepathically linked as a kind of great supermind. But at the very indivisible core or nucleus of the unconscious would lie that area of being which the ancients called "spirit"—Superconscious, Christ, God, holy spirit, Buddha-nature. It is inexhaustible and immeasurable. Its nature is perfect wisdom, love, bliss, and serenity.

To present God as the deepest level of the unconscious mind may seem strange and radical to many, but this is roughly how the mystics describe their experience of the reality of divine matters. But what do they mean when they seem to blur the lines of separation between God and reality, or when they say such things as, "Everything is mind"? Well, in a simplified explanation, we may say that, for the mystic, the "material world" simply does not exist as a material world. Here, some history may give us a background for the explanation: In the sixth century BC, a philosopher named Democritus held that the world was made of tiny particles which he called *atomi*, or "atoms." He held that, although extremely tiny, these were like microscopic bee-bees. When the actual nature of the real atom was explored, however, it was found that the atom contains nothing truly solid, but that atoms are packages or "quanta" of energy, held together by very strong forces. The ancient mystics said that the world was actually "light" or energy, and in this, they were right.

They held, further, that the world was in constant creative interaction with mind, at what we would now call "unconscious" levels. That is, Mind is itself the mysterious force that holds atoms together into patterns or forms. That is why the entire cosmos is not simply a nebulous, amorphous pool of undifferentiated light or energy. Energy appears in familiar patterns and forms such as trees, cars, roads, buildings, etc. In the West, we have a word which approximates the mystical world-view of energy formed by Mind, and that is the word "dream." So, the mystics said, the world is a complex megadream, being dreamed up through all of us by the Mind of God, and collectively shared by us all. Right now, you are dreaming, and that is why one of the words used to describe the mystical state is "awakening."

Stated from a slightly more technological angle, it could be said that the experienced dream-world of the light-cosmos is similar to a very, intensively sophisticated version of "virtual reality." Or, it may be said to be like the "holodeck" of the starship Enterprise. But, if the universe is really a three-dimensional light-show, a kind of collection of "psychoholograms," who is projecting it, and how is it created?

In Western religion, it is common to see creation as similar to the way in which a carpenter makes a table. God fashioned the world, it is a *fait accompli*, and that was that. But

for the mystic, creation is no finished product, no completed task. Instead, it is ongoing and progressive. The world was not created by God at some time in the past, but is being actively created every second – through your mind and mine. Light is formed by Mind the way pictures are formed by film passing before the light of a movie-projector. But it is more sophisticated; the "screen" is the screen of space itself, and we are even now moving through cyberspace, interacting with a holographic environment through a holographic body. Both are expressions of the perfect Mind of God. In this context, God acts as "Creator," or functions through a deep level of the unconscious which may be called the "creator level." It is a subsystem with the Core Mind. Thus the universe, while experienced consciously, is created unconsciously.

But why should God, a perfect Mind, dream up such a troublesome and imperfect world? It is because the energies of Mind are modified and altered by the personal energies of the soul-level of the unconscious. The soul, having its own agenda, has as its major goal the accumulation of learning. And learning requires challenges. Challenges, in turn, require that the world present imperfections, problems, or puzzles to be solved. Further, by a process called "karma," the soul must create or dream up environments that are less than perfect. Thus, we move among the mind-created light-images (psychoholograms) of our own personal agenda, in order to take lessons specifically designed by our personal souls.

The world is thus a spilling over of the energy of the creative levels of the unconscious, and, ultimately, of God. However modified it may be by the action/interference of the personal soul, however modulated, it is still holy in itself. Since the mystic is created by the same Creator, or creative level of the unconscious, that creates the rest of the world, then she is also the direct creation of the perfect Mind that underlies all reality. Being created by, and reflecting, a perfect Mind, she is herself perfect at the core-level of being –stainless, flawless, pristine. This realization precipitates not only an enormous sense of well-being, but elicits a permanent change in self-image. For when it occurs, self becomes Self, and the soul realizes that, at its deepest levels, it is holy spirit. As this knowing wells up from the deep unconscious, the mystical experience is marked by "bliss," an immeasurably deep sense of peace and joy. It is suffused, saturated, permeated with superlove.

This experience of superlove is a knowing that is shared by the founders of all the world's great religions, and by many profound seers, saints, and sages from all traditions. But it was never meant to become a cult, in which the egos of certain individuals were elevated and worshipped. Those who misunderstood, nevertheless, formed the cults of both Jesus and the Buddha, to name but two examples among many. But, for example, Christianity, when reduced to a cult of Jesus, loses much of its life-transforming power; it presents Jesus not as model and prototype, but as freak, to be worshipped by others. But neither Christ Jesus nor the Buddha claimed to be unique, one-of-a-kind manifestations of God. In fact, their followers were to see them, not as members of another species, but as older brothers, as examples to be sincerely imitated.

It was, in fact, the attempt to share the experience of superlove that led, tragically and through many distortions and mutations, to the formation of all religions. Superlove is



the golden thread that runs through all the teachings of the great masters and teachers of every faith; and, fortunately, there have been people in all traditions who have seen past the superficiality of religion to the core of spirituality. This core is the very experience of being unified with the Creator, the Love-nature, or God. The mystic seeks nothing less than possession by God or by the principle of universal Love; she seeks to become the incarnation of Love in the world.

Superlove is the essence of an intercultural movement, a spiritual megatrend, which has very ancient and venerable roots. Historically, it has unified all illuminated beings from every tradition into a powerful brother/sisterhood of goodness. This communion of love or goodness is still alive and very well on planet earth.

Those who enjoy this common union realize that truth is like a great, multi-faceted jewel viewed from many angles. Some see the light reflected by this gem as blue, others as red, still others as yellow. But we are all examining the same great crystal. So, no matter what our personal tradition, our lives can be greatly, enormously, magnificently enriched by absorbing great visions of truth from other traditions.

So, in details and cultural artifacts, the people who have experience superlove may be as heterogeneous as the flowers of the field or the birds of the air. Still, it becomes obvious, from the most cursory examination of their words that they have come to full agreement about the essentiality of universal love. They have adopted a kind of "monistic" philosophy, which teaches that the universe is not dualistic, that is, divided between good and evil, but is saturated at every point with an over-riding Good. In this sense, the universe is "monopolar", which is to say that this Good has no real opposite. Love, beauty, and goodness are real; those things and ideas that appear to be outside of them have no intrinsic reality, but are illusions and nightmares, from which we need to be awakened. In their many blends of detail and psychic morphologies or forms, they have all taught the same essential "truth," which is the necessity for the practice and experience of universal, unconditional, and consistent love. The ancient mystic John went so far as to say, "God is love." In equating God with love, he totally abandoned and transcended the ancient view of God. In a crucial aspect, the mystic differs radically from the people around her in yet another way: while they assume with great ease and naturalness that the universe is exactly as it appears to be, she questions this. For either the universe is horribly, terribly gone awry, or the perceptions of human beings about it are flawed. Due to her humility, which is often absent in her contemporaneous peers, she has decided that it is the human view of the universe that is flawed and not the universe itself.

Truth, then, is a Way rather than a set of intellectual propositions, teachings, doctrines, or dogma. It is marked by the way in which one lives, not by affiliation with a particular parochial organization or church. Ultimately, in fact, "truth" is a synonym for "reality," seen in its highest light. For it is impossible for any reality to exist without an observer/participant. And the One who lives within us all as experiencer, that is, the Lord of love and light, is a vital aspect of all truth. That is why Jesus said, "God is spirit, and they who worship must worship with spirit and truth." As we have just seen, then, love is true worship.

Because the one spirit creates the universe through our perceptions, and because perceptions are unique to every individual, each of us inhabits a unique universe. When known as God knows it, the universe is filled with beauty and perfect harmony; for the higher inner Self, when experienced in its pristinity, without distortion, is itself in total equilibrium, perfect balance; and it is love. In the state of superlove, the Self is able to embrace non-judgmentally all creation as mirror-reflections of itself, or symbolic projections of fragments of Self into the material universe. Thus, pantheists may have been wrong in seeking to reduce God to the material universe, but were close to the truth, and were right in their presumption that the entire universe was indwelt by a stainless Mind or spirit.

In the state of superlove, damnation becomes impossible. For to damn anything or anyone is to damn one's own reflection in a polymorphic mirror, and that is simply to damn oneself; and one has already come to know the nuclear or core Self as flawless and pristine. The fact that the Self must live in a world in which apparent ugliness exists does not imply that the Self is contaminated by any imperfection. Ancient Eastern mystics said that the Self in experiencing imperfection, was as stainless as the pure light of the sun; even when the sun shines on filth, the light remains pure.

The superlover comes, in time, to identify with a Self that is both courageous and compassionate. As she does so, the "macho monstrosity" image of God begins to fade, and ultimately evaporates as the bad dream that it always was. The infinite skies are forever cleared of the judgmental Jehovah, as the mind becomes filled with light and peace. God is then known as active love itself, pouring forth from human hearts everywhere, and struggling to be made manifest in every life. This love is so vast as to be incomprehensible to linear thinking and ordinary logic. Still, despite its complexity, this God is more real than anything else in the superlover's universe, and always indissolubly present. "Wherever I go, there God is," says the superlover, but she says this without arrogance, completely stripped of egotism and personal pride; she is only recognizing what actually is. For the superlover no longer has any need for the respect and admiration of human beings; she no longer has any need to display the self, for that is a behavior of a person with a seriously flawed self-image, a compensation for inner feelings of worthlessness. For God as Mind itself is infinitely closer to the superlover than any god-image could ever be. As Eastern mystics have written, God is closer than your own hands and feet, closer than the air you breathe. For we are all "plugged in" directly to this love-based unconscious, every minute of our lives.

Superlove is a megatrend, not only in history, but in the present moment. As the world moves inevitably towards a polymorphic monoculture, in which each tradition is respected but nevertheless seen as a part of a greater whole, we will also in time have to come to grips with the nature of a God that is acceptable to all traditions. Mystics have been trail-blazers in this area, joining hands and embracing souls from every tradition even when it was most unfashionable to do so. The fact is, superlove has been an enormous part of all spiritual and religious history, from all ages and all places and cultures.

The discussion of superlove experience may seem to be easily aligned with some of Buddhist, Hindu, and Taoist thought. But we also find it coruscating in early Christianity. Many, if not most, early Christians were known as "Gnostics." And, despite a modern fundamentalist prejudice against this name, it implies that the mystical experience, which the ancient Greeks called *gnosis*, underlay the very foundation of the Christian experience. So, it is by no means out of place to discuss mysticism in the context of Christianity as well as in that of Eastern culture. Judaism also has had a share of superlovers; and Islam, in the Sufi traditions, is well-represented also. Various shamanic paths, such as native American tradition, and nature-based religions, also have their share of fully aware mystics. Superlove is, in short, a universal and cosmic aspect of spirituality, shared by all traditions.

Taken collectively, the words and visions of the great luminaries constitute a world-faith that has its foundations not in history, doctrine, or Scripture, but in the very existence of the mind itself. The present book illustrates much that they had in common. All share the criterion of Love, for it is by Love alone that a truly enlightened being can be recognized.

Indeed, Love is arguably the single criterion of sanity itself; the one who loves most, and best, is also most sane. And we should accept no substitutes. For far too long, sham spirituality has been mistaken for the real thing, but this has been done at our own peril. We need to be reminded that the worst enemies of the great spiritual masters, including Jesus, were the strict, fundamentalist, respectable religious people of their time. Historically, then spirituality stands in starkest contrast with the mere practice of religion. This highlights the fact that enlightenment does not come about by book-learning or Bible-study, but can arise only through the practice of Love – as courtesy, friendliness, agreeableness, mildness, gentleness, tenderness, and goodness. For the Way of spirituality is indeed a challenging one; in Buddhism, it is often referred to as the Way of "universal compassion," and challenges us, at every turn and every moment, to look within, to polish our own intrinsic spiritual nature.

Many pretend, for reasons that often involve money, fame, sex, or some other form of power, to be superlovers, but you will find no genuine mystics among many religious leaders and teachers. For they are often fanatically obsessed with personal egotism or greedy materialism – qualities that mark a person as not only not being on the path, but as living contrary to it entirely. For even if such leaders have memorized the last syllable of every scripture, the value amounts to absolute zero; for "by their fruits, ye shall know them," said Jesus. There is simply no spiritual value if the life itself remains untransformed, and the "fruits" of the spirit are love, joy, peace, non-greed, and humility. Those who meditate and pray to be seen by others, like those who allow others to fall and worship at their feet, are only faking spirituality. "If they receive their rewards from men," warned Jesus, "they will have no reward from the father." (Mt.6:1) They are far too often simply charlatans, unworthy of imitation. Instead, Lao Tzu, the Chinese sage, has it right when he writes, "When the wise person acts, all the people say, 'Look what we did.'"

The cosmic faith of the superlover, then, is a Way of behavior and self-transformation by the grace of the spirit. It accords with the highest patterns of morality and ethics, emphasizing loyalty, goodness, compassion, and service. In fact, "love," when practically translated into action, often means friendship and service.

It is hoped that the present work will serve not as infallible Gospel, or as a kind of "new Bible," but rather as a guide for those who sincerely want to follow the Way of light and love in their many ways. To follow the Way is a commitment of heart and mind, and does not result from "joining" any religious group or organization. Indeed, the mystic may well be a solitary seeker, but she is never alone. Organized, traditional religion may or may not be a part of the path for any particular individual.

But the Way of the superlover, the faith of this new age, must be ecumenical as well as personal, drawing together the very best from all traditions. If it is to have stability and meaning, it must arise from personal commitment to the Way of universal, unconditional, consistent love. The Way is supremely one of holiness (which shares a root with "wholeness"), and must never be reduced to dry, arid, academic speculations. Instead, it must be lived every moment of the day. It must not, in other words, fall into the Babelian pattern of squabbling and hair-splitting that marks so much of modern religion. Instead, the Way must grow organically and naturally from within the transformed superlover, with the realization of the fact that she is a daughter of God; and so, it must emerge spontaneously from a new self-image.

The current work draws from many sources – a life lived first as a preacher of a fundamentalist cult, transformed by a series of mystical experiences, the writings of the Vedantic sage Paramananda, and the collection of Stephen Mitchell, in his book *The Enlightened Mind* (New York; Harper Collins, 1993). The present work is designed to provide small glimpses into the fathomless, bottomless light of divine Mind, and, if it triggers your own mystical experience, or at least helps you find the peace of serenity, it will have fulfilled its purpose.

#### SUGGESTIONS FOR USES OF THIS WORK FOR DAILY GUIDANCE

There are two basic ways in which this book may be used. One is simply to take between one and three selections per day, and read them, letting them incubate throughout the day. Another, based upon synchronicity, may allow you to receive messages from the unconscious mind. If, for example, you dream of the number 417, the mind may well be alerting or reminding you to look up this number in the book. Or, if the number 679 plays an important part in your day, you might wish to select that as your guideline-reading for that day, since the same Mind that creates the universe also has created this book.

At any rate, the author wishes to share whatever merit that arises from this work with all sentient beings. May all hearts be filled with light, love, and the greatest joy. May all beings come to know serenity, tranquility, and peace. May all creatures find and express universal compassion.

For more information, regarding especially the connection between early Christianity and mysticism, see my book *Love Is God: the Jehovah-myth, the Mystic God and the Mystery of Suffering* (Liberty Township, Ohio; Love Ministries, Inc., 1995) Or, alternatively, see the sequel to this book, *Jehovah Goodbye: the "New Theism" of Love*, published by [1stbooks.com](http://1stbooks.com)

1. Love knows no boundary lines. ... Love is life – Paramananda
2. Where love is, God is. – Tolstoy
3. The Word, which is the wisdom of God, is in thy heart. ... As soon as thou art ready to hear, this eternal speaking Word will speak wisdom and love. ... It is not art or science, or skill in grammar and logic, but the opening of the divine life in the soul, that can give true understanding of the things of God. – William Law
4. Each person must build a sanctuary of silence within the heart. Suffering, accepted and vanquished, will give you a security which may become the most exquisite fruit of your life. – Cardinal Mercier
5. A whole lifetime is nothing when weighed in the balance against the moment's lifting of the veil that hides beauty. – James Hilton
6. Perfect faith is perfect relaxation.
7. Pray not outwardly, but inwardly.
8. Every act of love is an act of worship; every word of love is true prayer.
9. Proper action does not produce holiness; holiness produces loving action.
10. Abide in the spirit of truth as in a temple; commit your life to living from within that temple.
11. The universe is continuously showered with the smile of divine love, but only those who realize smile in return.
12. The kingdom of light is open to all, equally; it is entered by living in the light.
13. Self-consciousness is a root of all problems.
14. One shines with God only when a tender heart has formed.
15. Illuminated beings are not controlled by the world, but by the inner Source. They are not part of the world, but the cosmos is part of them.
16. Love your self as your neighbor.
17. The one who is holy has no need for pretense of holiness. The need to impress others is fear.
18. God is Love, and so the devil is fear, love's opposite. Fear is the only devil that has ever existed.
19. Boasting about teachers and teachings is a sign of fear and ego.
20. A humble and kind life speaks more loudly than a thousand sermons, and a single act of love may convince more than a thousand books.

21. The holy person is aware of no personal holiness. His or her holiness is a product and possession of the great Mind. Only the one who takes no credit is impervious to blame.
22. Only love converts others. Become a conduit of love.
23. Become spiritual, not simply religious. Religion is outward, but spirituality is an inner transformation.
24. Find sustenance from the inner Tao of stillness. It is in stillness that the Holy Spirit breathes life into you.
25. The mystical Way is an experiment – observable, demonstrable, repeatable. And you are both the researcher and the lab. When negative evaluations disappear, all faith is placed in the good. This is a crucial experiment. The other is to monitor the self and watch for use of “I,” “me,” etc.
26. Spirit uses thought as its tool. But in the thought-free state, splendor can arise.
27. The condition of body or environment need not be a regulator of joy.
28. True love of and esteem for the Self have nothing to do with egotism, pride, or conceit. For the Self is all.
29. Happiness passes quickly, becoming its opposite, sadness. This is because it relies on the environment, and changes with it. But joy is a steady-state of the inner Spirit, and does not change with environments.
30. According to your faith, it will happen to you. – Jesus
31. Why have any faith at all in evil? Why not invest total faith in the good?
32. Free the mind from disturbing thoughts, and you will not be disturbed. Let the mind settle into clarity, like water whose impurities settle to the bottom of the pool.
33. The entire world must drink from the same psychic stream; your individual “waters” may pollute or purify it. Psychic pollution is the most dangerous of all. Renounce the toxins of fear.
34. The Mind does not need to be purified. When it is still, it is by nature pure and bright. Illumination is not an achievement, but a discovery. Dis-cover inner Light.
35. Renounce the toxicity of gossip. To speak kindly of others, however great their imperfections, is a noble love.
36. The universe is a complex tapestry of unconscious causes and effects, but there is no randomness. An invisible order is not disorder. It is not the universe, but the self, that needs adjustment.

37. Seek simplicity of mind, of speech, of relationship, and of material possessions. In simplicity, you will find freedom.
38. Blessings, like flowers, must grow, nourished by the sunlight of love and the water of the unconscious splendor.
39. I would prefer to take one step back rather than three forward. – Lao Tzu
40. You cannot serve God and money. – Jesus
41. Trust the Mind of the cosmos, in utter simplicity; find the attitude of the child, and learn to play. Know the way of the infant, and live without worry.
42. The mystic does not believe in guilt or worry – subtle forms of fear, the great enemy.
43. The real lover is as different from the speaker of love as the rose is from its faded picture.
44. Few things actually matter, but those which do are eternally significant.
45. The gentle and yielding always overcomes the powerful. – Lao Tzu
46. God has chosen the lowly and weak things of the world, the things that are not, so that He might bring to nothing the things that are. – Paul
47. Rainwater falls like a great benediction on Mother Earth. God's grace falls upon us like a benediction. – Paramananda
48. He surrenders his self, and his Self is preserved. – Lao Tzu
49. He who saves the self will lose it, but he who loses the self for My sake will find it. – Jesus
50. As no one else can eat your food or drink your water, so no one can experience your salvation and illumination.
51. Absolute Love creates absolute freedom – including the freedom to make mistakes.
52. It is not the presence of freedom, but the use of the freedom one has, that determines life-quality.
53. The quality of life depends not on what happens to you, but upon how you choose to respond to what happens to you.
54. The ways in which people have known God, historically, have never affected God. All visions of God are only partial, but the fullness of God can be known only in love.
55. Become a God-saturated being, shining forth love upon all creation, blessing it. All that the mind creceives good.



56. "Father," in the Greek of the New Testament, is also related to "Generator." Thus, hatred, hostility, and all other forms of fear degenerate.
57. God abides within all that the divine Mind projects as "world." Yet Mind is greater even than all this. As the eye cannot see itself, or the ear hear itself, so the Mind can know itself only indirectly, through its reflection in creation. Its fascination arises from the very fact that it will itself ever to be a mystery. Exploring it is an infinite occupation, and so mysticism is an endless career.
58. God is light. — John All the world is light, the great psychohologram, held in form by Mind.
59. The Absolute is utterly good, and has no real opposite; all that appears opposite to That is simply illusion.
60. The light is good, and shines forth upon those that are labeled "good" and "bad." It passes no judgment, but reveals all things for what they really are. So the Mind sees all things in their fullness and "is-ness," knowing them all to be of one substance, that is, the Mind itself.
61. As the poison of the serpent does not poison the serpent, but only other creatures who respond to it as poison, so the poison of "evil" need not affect those who live within it. It will poison only those who are other, who are separate.
62. The Absolute Mind or Self is unaffected by the light-show of the material universe. Mind is substantial; matter, relative to it, is insubstantial. And yet they are one, in relation as former and formed.
63. Your father makes it shine upon the righteous and the unrighteous, and makes it rain upon the good and the bad. — Jesus
64. The Absolute is beyond any concept or description, beyond definition and words, and so must be known directly.
65. Can you measure the ocean with a child's ruler? Can you measure the infinite Mind with the human?
66. God is like a lemon; thousands of words cannot describe the taste nearly as well as a single bite.
67. God is not a "person," which means "mask." God is a state, an undifferentiated Mind, a potential, intelligence, all goodness and beauty, beyond definition. We mystics do not worship any image in time and space. We worship what is within, timeless, spaceless. We are the salt of the world, God is our ocean.
68. God is the deepest level of the unconscious, the agapological (from agape, "universal love.")

69. We must sacrifice the illusion of separation in order to be one with the creative process, the Mother, the Interflow.
70. In an ancient Eastern parable, a father asks his two sons about the Absolute. The first gives a learned dissertation, quoting the Scriptures with erudition. The second hangs his head in silence. The father notes that the second has understood, for he has not fallen into the common trap of believing that the Infinite can be understood in finite terms. Outside the sphere of teaching, “he who says does not know.” – Lao Tzu
71. The more one ... dieth to oneself, the more speedily grace cometh... – Thomas a Kempis
72. A special feeling of having been cleansed, uplifted, filled with light, detached, fills one when the words of Spirit are heard, whatever their source.
73. If nature abhors a vacuum, then when we are empty of self, Spirit-Self rushes in.
74. We are mirrors; facing love, we are filled with light. Facing fear, the light is muted.
75. Keep the hyperactive mind in a state of stillness, and through this apparent “emptiness,” God will fill you with blessing and blissing.
76. The divine does not grow within us, as seed to sapling. It is already fully within us, perfect and whole. But only when the mind is empty of self does Love manifest. Love is not something that you can do, but only a myriad of things that you stop doing. Empty the mind and heart of selfishness, and the God-nature will manifest spontaneously. You need not try.
77. Filling of the divine does not occur with human volition. It is already the divine volition. Simply cease to cast shadows in this light. Less is more. “He who would be greatest must be least.” – Jesus; so the one who would be everything must become nothing.
78. Turn all attention and focus, without thought-images, upon the inner self-image of perfection. The view of your divine nature is destroyed by materialism.
79. God is no genie, whose purpose it is to serve human will. He is not our servant. Only when there is no self can we ask in the name of another. So to pray in the name of Jesus or of Christ is to ask for nothing in terms of the self, but only the will of love, as known already by the Self of Spirit.

80. Thoughts of materialism create auric and energetic densities, which are course, grainy, rough, and dull. The lights grow dim and unhealthy.
81. Make room for God. "Profit arises from what is there, but true usefulness arises from what is not there." – Lao Tzu; a vase is valuable because of the space inside; so is a window; and so is a pipe through which water flows. No drinks fine beverages and then compliments the glass; no one smells the vase, but rather its flowers. So we who bear the unutterably beautiful are empty of self. "The sage wears rough and ordinary clothing, but carries within the great jewel." – Lao Tzu
82. Matter without mind is meaningless; the material flows from the immaterial.
83. The world does not create the senses; the senses create, through perception, the entire cosmos.
84. To say that the material world is evil is to judge, and is an extreme and unnecessary position. It is holy, created by the sacred Mind. But to become its servant is equally ignorant, equally wrong.
85. To accumulate is to take away from the Totality; to give is to enrich the Totality. Greed is a most serious disease of ego, and an insidious form of fear.
86. Let nothing rule you, except love. Do not follow human beings as your leaders. Do not waste time in the admiration of egos.
87. Sell all your excess, and give to the poor; and then you will have treasure in heaven.
88. We must lose the sense of ownership. – Sri Ramakrishna
89. The being of superior wisdom is free from attachment to or control by material things. He or she rejoices in the absolute good behind the cosmos, but is not saddened by changes in the psychohologram-world.
90. The life is in God, from whence it came into the body. And as thou comest to have thine own power faint and weak and dying, the power of God will work in thee and through thee. – Jacob Boehme
91. God is the Potter, we the clay; God the thinker, we the thought.
92. Nirvana is samsara; the state of bliss is in the here-and-now.
93. Mystics do not argue about the nature of the Self, but express it through love. Arguments do not tend to mastery of the desires; quite the contrary, they strengthen the ego in its quest to be superior to others. Buddha taught that the self is always changing, but that the Self behind it is the Buddha-light-eternal, untouched by time or

space, Mind, whole, perfect. The Self is the inner Buddha, who takes compassion on the world, and expresses itself through works of love and kindness. To love, in Buddhism, is to wish for and to work for the good of everyone, as pointed out by James B. Pratt. Love is the very essence of Buddhism.

94. God is the breath of all breath. – Kabir (born c. 1400)
95. Your neighbor is your Self.
96. The “instinct” of self-sacrifice is as strong as that of self-preservation; this indicates that it flows from a very deep aspect of the unconscious, perhaps from the Core itself.
97. Human life is glorified by That which consumes it.
98. Personal happiness is an insufficient justification for life as we know it. Love is the greater reason.
99. Not always can flowers, pearls, poetry, protestations, or even home in another heart content the world-soul that dwells in clay. – Emerson
100. Surrender, yield all, without bargaining, to infinite Love.
101. Do not mistake philosophy for state of consciousness.
102. Within the Mind, seek invincible being, independent of environments.
103. Only one experience does not grow dull and lusterless with the passage of time, and that is love. It is renewed continuously, as fresh and fragrant at dusk as at dawn.
104. When the little outer, local mind grows still, the great Mind is revealed.
105. The glimpse of the Infinite is revealed by the feeling of bliss.
106. The calculating, analyzing, separative mind is a root of all problems.
107. Dive to the depths of your being, seeking that place in which duality disappears, unity appears, that space of synthesis and inseparability. The many are the One.
108. Make the mind one-pointed, like a non-flickering flame protected from wind; In stillness is light.
109. Sat-chit anadam means both “absolute knowledge” and “absolute bliss,” and implies “absolute being.”
110. One cannot know truth who does not manifest beauty.
111. Take your stand for love, no matter what the cost. Be simple, pure, and honest even in the smallest things, and commit your life to the Way of impeccable honor.
112. The honest quest for impeccable honor, however imperfect, is itself impeccable honor.

113. "Where the spirit is, there is freedom." – Paul; people must be given absolute freedom to follow their own conscience in religious and other matters, so long as they do not violate the Law of love, that is, impose upon the freedom of others.
114. Those who learn the Way must then teach it, not only by word, but by deed and by being.
115. To work for the good of others, as well as for the good of the Self within all, is true life.
116. The power of love is omnipotent. Each should work as if the whole depended upon him or her, for it does. The perfectly unselfish is irresistible and invincible. Believe in God, believe in humanity. Love is the only law of life; its lack is death.
117. Simplicity is the path of work, of rest, of laughter, of tears, of childhood, of mastership.
118. One is really rich only when one has found contentment.
119. The higher the level of simplicity, the lower the expectation, the fewer the desires, the more love, the greater is the contentment.
120. He who is his own friend is a friend to all men. – Seneca
121. Silence is a healing for all ailments. – Jewish proverb
122. He that is wise should apply the medicine of intelligence to all great griefs. ... That person ... who gives an assurance of his harmlessness to all creatures goes to the highest regions. ... (This) cannot be obtained by a thousand sacrifices, or by daily fasts. Amongst all things, there is certainly nothing dearer than Self. ... Compassion should certainly be shown to all. – the Mahabharata
123. With love at heart, and sincere prayers to the Lord, the spiritual aspirant has to wait for nothing else. The paramatman, who knows the workings of everybody's heart, arranges everything favorably for him. ... Go on doing your work to the best of your ability and knowledge, and never mind for the consequences. Lay them all at the feet of the Lord. He is made of goodness, and will do nothing but good. ... Everything is he. ... In glee does Ramprasad sing that the divine Mother is in every being. ... She is the all. ... Whatever condition he may put you in, it is for your welfare. – Turiyananda
124. The perfect man shares the food of this earth, but the happiness of God. – Chuang Tzu
125. (The perfect man) does not incur trouble from either men or things. He does not join in judging and censuring. ... Free from care he comes, and unconscious he goes. – Chuang Tzu

126. Contemplative life or contemplation has three parts: reading, prayer, and meditation. In reading, God speaks to us. In prayer, we speak to him. In meditation, angels come down to us, and teach us that we err not. ... Contemplation is joy in heavenly things, ... the death of the fleshly mind through the joy of the mind upraised, ... the song of God's love taken in to the mind, ... the jubilation that is the end of perfect prayer and high devotion in this life. ... But if he desires to be ever kindled with the fires of everlasting love, in patience, meekness, and gentle manners, and to be made fair with all cleanness of body and soul, ... he is lifted up into contemplation. This is the manner for perfect men to keep, all worldly goods, for God, to despise. ... to refuse excess. Neither by harm nor reproof is (he) provoked to wrath. ... And in this truly is love perfect, when man, going in the flesh ... wills or desires nothing but God, or for God. ... A man might never be ravished in contemplation of everlasting love unless he before hath perfectly forsaken all the vanity of the world. ... O noble and marvelous working that those sitting do most perfectly. It behooves that he take the great rest of body and mind whom the fire of the holy spirit truly inflames. ... – Richard Rolle (14<sup>th</sup> century)
127. It is easy to love friends, but it is difficult to pray for the well-being of one's own enemy. ... The father in heaven is always watching our works here with interest. ... – Ramakrishananda
128. I had rather believe all the fables in the legend ... than that this universal frame is without a mind. – Bacon
129. All things (but the soul), everywhere else, are mortal, easily reduced, and whoever in any degree fixes his mind upon them must necessarily be subject to perturbations, despair, terrors, lamentations, disappointed desires, and incurred aversions. And will we not fortify, then, the only place of security that is granted us and, withdrawing ourselves from what is mortal and servile, diligently improve what is by nature immortal and free? ... For nothing is more nearly related to us than good. ... What is this (ignorance) to me, if I think such things nothing to me? ... Neither a tyrant nor a master shall restrain my will, nor multitudes, ... for this is given by God to everyone, free from restraint. These principles make friendship in families, concord in cities, peace in nations. ... – Epictetus
130. Yesterday and tomorrow both are. Believe what thou findest written in the sanctuary of man's soul, even as all thinkers in all ages

- have devotedly read it there. – Carlyle; true wisdom arises from the art of learning to “read” the “inner library,” or universal record (akasha) of the collective unconscious. All tomorrows and yesterdays exist only now, as thought-constructs, in the inner museum.
131. We are not fair when we ask for material proof where matter does not exist. – Paramananda
  132. If you would follow Me, you must disown your self. – Jesus
  133. Karma does not come from the world; the world itself comes from the “playback” aspect of the mind. And so all karma is unconsciously produced by the world-creating aspect (Creator) of the mind. Karma is inescapable, because it comes from within, and one cannot run from the self. Yet Love is the Way beyond karma; it is full self-forgiveness.
  134. Those elements that currently govern our lives will go with us into eternity, and contribute to our destinies.
  135. If one wishes to go to heaven, one must create heavenly thoughts and actions on earth. The heavenly environments are ecologically or ecopsychically geared to support the spiritual life. And since one person’s heaven is another’s hell, then those who are adapted to heaven are those who are adapted to love. After death, one’s tastes and orientations will design one’s hologrammic environment, and it may be any combination of heavens and hells.
  136. God cannot punish. The universal Mind has never known a need or desire for punishment. All punishment is a distortion of love; that is, it is love’s way of teaching and training a distorted mind. Love burns away the ego, and the subjective effect is so painful to the ego that it labels the action “punishment.” So punishment is an interpretation and a chosen response, not an a priori condition.
  137. The condition or state called “hell” is separation from love.
  138. The awareness known to the Light-Self is that death is a changing of channels, the production of a new program, the alteration of the hologram of the personal cosmos. “Death, where is thy victory? Where is thy sting?” – Paul
  139. The Indian classic Bhagavad Gita likens death to the removal of an old garment, and the placing on of a new one.
  140. Reincarnation is true within the time-space continuum, but only the Self-Mind is real in the eternal now. In other words, all the past is a mental construct, including yesterday. When we know it now, it is then real. Past-tense speaking is always symbolic.
  141. The Mind of the universe has a will; that will is love.

142. The soul is that aspect of being which incarnates and learns; it survives death, but is not absolutely immortal. The spirit is that aspect of being that is always centered in the now, in absolute reality. It has no sins, no past, and is deathless, immortal.
143. In esoteric mysticism, it is taught that we choose the sperm-cell, while we are still in preincarnational form, that will impregnate the egg. We know its DNA configuration, and select exactly that kind of body we will need for our growth-agenda on earth.
144. Optional or elective karma is that chosen by a preincarnational being (soul) according to its own free will. While it may be labeled as “negative,” by human standards, great souls often choose “crash course” events and conditions in their lives in order to accelerate either their own growth or that of others. The best teachers have suffered much. This contrasts with mandatory karma, which is not chosen but is the automatic self-regulating (“punitive”) factor of the personal or soulical consciousness.
145. Bad events, bad genetics, bad childhood experiences, bad actions, and bad lives do exist, but there are no bad souls.
146. The soul is immortal relative to physical life and death. But in the larger context of eternity, since it is time-based and space-based, it is not the absolute reality. In its own growth, it must “die” into the awareness of spirit, which is timeless, spaceless.
147. Salvation is necessary only when condemnation is present. Those who need to be saved are those still caught in an illusion of condemnation. “All your sins are forgiven.” – Jesus
148. God cannot become angry. The human perception of an angry God is only a reflection of fear and guilt. The fear of God is actually reverential awe, and must grow beyond itself into love, if it is to heal.
149. The fear of God is the beginning of wisdom. – Jewish proverb; but the love of God is the goal or end of wisdom.
150. Either meaning exists or it does not. If extinction follows life, then there is no meaning. There is no evidence to believe that this must be so, or that human sensory or scientific mechanisms reveal the totality of existence. If we leave room for the vast unknown, our lives can be filled continuously with the wonders and riches promised, and delivered, by love. “God causes everything and every event to turn into good things for those who love him, and who are called, according to his promise.” – Paul



151. We are not the products of the past, for the past is a mental construct. We are not the products of the world, for it is also a mental construct (psychohologram). We are not the products of genetics or environment; they are products of our own unconscious minds, working in synergy.
152. Between stimulus and response, there is a gap. And in that gap, however small, is freedom.
153. Invest now in your future; invest in eternity, by the way you live. As you pour into the coffers of the cosmos, that same love and energy will flood back in upon you. “As a man sows, so shall he reap.” – Paul
154. The conscious possession of one’s eternal and immortal Nature is the greatest perfection. – Paramananda
155. The world should not be our standard; we should make the standard for the world, even if we have to stand alone. – Paramananda
156. Spiritual life is not following some creed. It is evolving the consciousness of Spirit within us. ... – Paramananda
157. To whatever worlds he carries our souls when they shall pass out of these imprisoning bodies – in those worlds, these souls of ours shall find themselves part of the same great temple, for it belongs not to this earth alone. There can be no end to the universe where God is, to which that growing temple does not reach. – Phillips Brooks
158. In whatever way men worship Me, in the same way I fulfill their desires. ... Fill thy mind with Me, ... I am the origin of all. ... Knowing this, the wise worship me with loving ecstasy. ... Out of pure compassion for them, I, dwelling in their hearts, destroy the darkness born of ignorance ... – Bhagavad Gita
159. Blessed are the peace-makers, for they shall be called the children of God. ... You are the light of the world. – Jesus
160. To love and to serve all men is to delight in God. – Mencius (Chinese sage)
161. The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other – Epictetus
162. Nothing has greater power either to unite or to divide than does religion. It is due to what Paramananda called “the multiplicity of non-essentials” that religions divide and separate women and men who are supposed to be sisters and brothers. Insecure and fear-filled people insist that only their way is right, that all others are wrong. They condemn the most minor cultural and philosophic differences, and split hairs. Horribly afraid that they are unworthy or

- even worthless, they work harder than ever to prove that their doctrines and organizations are the “ark of salvation” that will save the world. All the while, and in the name of love, they destroy with their separations, hatreds, judgments, and bitterness. Denominations and sectarian divisions are not the way of Christ, but love is.
163. The mystic has no room for dogma. Outside of the practice of and belief in universal love, which implies the Way of impeccable honor, mystics represent a wide diversity of ideas and opinions. They do not, however, believe that doctrines or affiliations are more important than human beings, and so will not allow their diversity to modify or neutralize the unification of pure love that bonds them.
  164. Christ is love incarnate, the timeless spirit of light. As the implanted Logos of wisdom, which grows into the fullness of Khristos, is implanted in the heart, it leads to the direct knowing.
  165. The mystic is Christian, but not only so, not exclusively so. He or she must also be Buddhist, Hindu, Taoist, Sufi, Kabbalist, and native American, as well as a follower of the sacred Mother Earth. The mystic is all, and none. Embracing all that is good, he or she nevertheless can belong to no particular philosophy exclusively of all others. The mystic belongs only to God.
  166. No single religion will ever convert all; none will save the world in this way. Many teach that a fine religion such as Christianity, if adopted universally, would bring perfect peace and order to the world. But World War 2 and many, many other wars throughout history have been fought by Christians against Christians. The mystic does not participate in offensive warfare.
  167. The mystic turns aside from all aggressive, offensive violence (although violence may at times be considered necessary as a defense of sacred life). The mystic rejects all destructive anger (although some anger may be used constructively).
  168. The mystic is incapable of fanaticism, realizing that all must find and design their own paths to God. Love draws the sentient universe to itself, and its purpose is unalterable and irrevocable. However long people remain in hostility and ignorance, they are learning the art of love.
  169. Monistic love is the philosopher’s stone. When it touches an event or person labeled as “evil,” it then embraces, welcomes, and casts out negative judgment. In this way, the “lead” of ugliness or ignorance is transformed into the “gold” of God’s unfolding into the universe.

170. Unconditional love is the faith of the mystic. It is love plus nothing. If God is love, what can be added to or taken away from God?
171. God's spirit is cosmic, universal. It is the common heritage of humanity. One becomes a good Christian not by clinging to a special creed, but by living. — Paramananda
172. What arrogance it is to believe that one has all truth, all understanding, and that all others are wrong!
173. There is no point in trying to make peace with God if we refuse to make peace with our sisters and brothers.
174. Large and expensive churches do not reflect well the bright simplicity of Christ, for whom the "church" was the field, flowers, homes, and sky. Where the holy one goes, that is church and temple.
175. As the bee is noisy until it touches the heart of the flower, when it then becomes quiet, so people too are noisy and separatistic until they settle down into the heart of God's love.
176. Love is the one absolute truth; all other systems or teachings may become relative truths for those who believe in them, but anything that denies love can have no truth within it.
177. A monk was severely beaten and robbed by a thief, and then left to die. When his brothers from the monastery found him, they asked, "Who has done this terrible thing to you?" He replied, "The same one who is caring for me."
178. The quality of your life does not depend upon what happens to you but rather on how you choose to respond to what happens to you. You are not responsible for the responses of any other adult but you are fully responsible for your own responses.
179. The mystic seeks to recognize only the One in all.
180. The mystic does not pray for personal wants, but for the divine will, as "I want" gives place to "Love wants."
181. Every religion, however distorted, is at its root a subsystem within the great spiritual system of universal love.
182. We are by nature inclined to love mankind. Take away love and benevolence, and you take away all the joy of life. — Cicero
183. Whoso believeth in the power of the divine promise shall verily be at one with the holy essence. ... He whose heart is great and who shall attain unto the true enlightenment is he also that desireth the salvation of all living. ... The single heart perceiveth the true faith, and so doing, is strong and clear as a diamond. ... By merit of his infinite light, when we attain to that faith divine and omnipotent,

the ice of illusion shall melt into the water of perfect wisdom. ... When the new birth, through the clearness of the divine promise, is attained, ... then is there no inferiority, even in those that in this world were sinners, for they have entered into paradise. Unto us hath our father given those two spiritual gifts; of these, the first is the virtue whereby we attain unto his kingdom; and the second is the virtue whereby, having so attained, we return into this world for the salvation of men. ... The Absolute is perfect freedom. ... When every man is beloved of us, even as the son of our own body, there is the universal Mind made perfect in us. – Shinran Shonin, Japanese Buddhist (12<sup>th</sup> century)

184. In the silence of prayer, an inner voice spoke: My child, give up all selfish desires. Look not for thy personal benefit. Think only of the Lord and his works. Do not perform thy duties to gain the praise and goodwill of others, but perform them for the sake of him. Make thy thought his thought, thy word his word, thy deed his deed. Do thou the will of the Lord at all times, for he abideth within all and speaketh through all. Thou wilt neither err nor lost power through surrender to him, but thou wilt find glory in him. ... Through gentle love and holy obedience unveil thy soul, that the blessed Lord may unveil himself in thee. – C. Christian
185. For the love-mystic, religion is never sad, gloomy, grim, or somber. It is serious at times, but it is also the celebration of life, the awareness that life is also God's way of playing or experiencing. Spirituality is beyond religion, and is a Way of laughter, spontaneity, and childlike un-self-consciousness.
186. By being unhappy at the state of the world, we simply add to its unhappiness, without solving anything. As water can extinguish fire, but gasoline cannot, so only happiness or the joy of the spirit can serve to lessen the burden of the world's anxiety. Do not forget to be playful.
187. The mystic does not practice blame, or receive it from others.
188. Perfection is approximated by progress. Mystics do not work to meet some standard of perfection, but rather seek, in stillness, to allow their faith in perfection to manifest through love.
189. At ever step along the way, there is choice. And we can choose to believe in the inner Self of love and joy.
190. Bliss cannot be sold. – Buddhist proverb
191. Happiness is not a goal, but a by-product of a life of meaning.

192. If we have been touched by the inner Light, then the external world can stimulate joy; but the external cannot create joy.
193. Let your mind be saturated with clarity.
194. An enlightened mystic radiates a subtle healing light, just as a flower emits a fragrance. Talking or silent, moving or still, he or she is actively engaged in world-healing.
195. Power is pain, and pain is power. Beware of those who offer easy access to Power; there is no such thing.
196. Power is known in the spirit only when powerlessness is known in the self.
197. The common word, the ordinary job, is aglow with divinity in the being who has given life to love.
198. Fear is the only enemy; but fear is not bad. When embraced and welcomed, it is a great teacher. The very fact that the ego flees from its encounter implies its healthy and ego-dissolving nature. Do not fear fear; embrace even the terror.
199. The knower of truth is ever fear-free, and filled with bliss. – the Upanishads
200. If thou didst but know the pleasure of abandoning pleasure, thou wouldst never more talk about the pleasures of sense.
201. Being with the self can be devastating loneliness or healing solitude, depending on the wealth of inner resources.
202. Seclusion cannot bring rest to one whose inner life is filled with turmoil.
203. Spirituality must not be compartmentalized as separate from other aspects of life; rather, it must become pervasive. Sweeping the floor, doing the laundry, mowing the grass, driving the car – all are exercises in practical spirituality.
204. Do all your work with the wholeness of your being. “All that you do, do as unto the Lord.” – Paul
205. Narrow parochialism leads only to sterility and aridity; its opposite, universalism, creates expanded horizons.
206. Seek not to adjust the universe, but rather the self in relation to the universe.
207. Spiritual children seek to avoid evil; spiritual adults see through the illusion of “evil.”
208. Seek one-pointed focus, stability, and steadfast tenacity; if you scatter your energies too widely, nothing will be accomplished. Discipline the mind; seek the creation of constructive routine, but do not allow stability to deteriorate into immutability.

209. The great temptation of prayer is to ask for the personal will's fulfillment; but full liberation arrives only when thought itself becomes prayer – the continuous, incessant interior prayer of the heart of love.
210. Repetition is essential to depth-education.
211. Concentrate, and thus penetrate to the heart-essence of the great knowing.
212. Success arises only from tenacity.
213. Only the tranquil and still bodymind can penetrate to the depth of the Mystery.
214. Handle small problems, and you will have no large problems. – Lao Tzu
215. It is not overwork, but overthink, that creates restlessness.
216. Avoid all excess; work and play in moderation and balance.
217. The rose blossoms in mud, but is not stained by it; so we blossom in the world, through love, but are not stained by our own projections. As the movie-projector, and the light with which it operates, remain unstained even when the picture is of evil, violence, and filth, so the clear mind is unstained by the projected world.
218. Among other things, God is the Power for homeostatic goodness and healing in life.
219. Tension corrupts inspiration.
220. We are not cause, but effect – not simply artists, but works of art, formed continuously by the divine.
221. Draw from the pool of infinite Power, but take care of your body.
222. Do not vacillate; you are not controlled by the environment.
223. There is no king like him who is king of himself. – St. Cadoc
224. When the fruit grows, the petals drop off of themselves; so when divinity in thee increases, the weakness of humanity in thee will vanish. – Ramakrishna
225. To bear what you think you cannot bear is really to bear. – ancient Chinese proverb
226. Every beauty and perfection manifested in the theater of the various grades of being is a ray of his perfect beauty, reflected therein. It is from these rays that exalted souls have received their impress of beauty and their quality of perfection. Whosoever is wise derives his wisdom from divine wisdom. – Jami (Sufi)
227. The yogi's ideal is freedom from nature. ... The yogi says that all power is in the soul, and by the controlling of the mind and body, one conquers nature by the power of the soul. ... One may gain po-

- litical and social independence, but if he is a slave to his passions, he cannot feel the true joy of real freedom. – Vivekananda
228. The highest goodness is to hold fast to the golden mean. Waste begets self-will. ... A superior man is calm and large of spirit. – Confucius
229. Be subdued, give, and be merciful. – Brihadaranyaka Upanishad
230. Consciousness is a living stream, not simply a mosaic.
231. When you label something or someone as “evil,” then at that instant the evil is no longer outside your mind, but within your thought. If you would have a mind free of evil, then you must not seriously use the label.
232. There are two aspects within every being, the higher and lower natures. The higher is love, and is absolutely real; the lower, fear, is illusion, but has reality so long as we serve it, recognize it, or behave as if it were real.
233. The higher nature, the Self, produces the world, and because it is the cosmic projector, cannot be subservient to its own pictures, the psychohologram. The lower nature believes itself to be material, and a servant to the world.
234. Never ask, “Why is he or she like that?” Always ask, “Why am I responding this way? What do I fear?” The former question is futile, leading nowhere, while the latter can lead to renewal.
235. Enjoy the beauty of things; but seek not to possess them. Here, no one actually owns anything, but all things are only borrowed during our short visit. Generosity and open-handedness are the natural results of enlightenment.
236. Seek not external help, nor the tranquility which others give. A man must stand erect, not be kept erect by others. – Marcus Aurelius
237. The higher Self is known not by thinking or talking about it, but by experiencing it.
238. Knowledge without self-regulation is not only worthless but actively destructive.
239. ... In the heart of the holy, there is no room left for any darkness. – Paramananda
240. Spirituality is not a question of calculation. ... It is not a question of doctrines or words or theories. It is something we evolve within us ... Our life becomes transformed. – Paramananda
241. The master of self becomes Master of love, and shines the healing light of the heart upon all.

242. The lower nature is not to be extinguished by violent asceticism, but melded with the higher Self through love. When you are angry, love the anger; when fearful, love the fear; embrace mistakes as creative agents, never rationalizing but never condemning. Thus fires of fear are extinguished only within the waters of love.
243. The master of the self is never a victim.
244. Only when the inner life is empty does one resort to impressing others and collecting praise and recognition.
245. Self-indulgence creates egotism and incompetence, dissolving discipline like an acid.
246. If pain arises from a focus upon what you do not have, then joy can be catalyzed by a focus upon what you do have.
247. To find fault with the self is to denigrate the Artist Who forms us.
248. O thou whose eyes are clear, whose eye are kind, whose eyes are full of pity and sweetness, ... O thou pure one, whose luminosity is without spot, whose knowledge is without shadow, O thou forever shining like that sun whose glory no power may repel – thou, sun-like, in the course of thy mercy, pourest light upon the world. – Invocation to Kwannon, the merciful deity, from the Hokkekyo
249. To be spiteful, to be haughty, to speak ill of others, to rebuke their small faults, to be provoked by their careless words, and to be angry at their rudeness, is not only to deprive yourself of pleasure, but is also to betray your own littleness to the world. Withhold anger and selfish desires; be broad-minded, and think no evil of others.. In this way, you can keep yourself calm and happy, for there is no discord which can then jar your harmonious spirit. ... Do your best to lead the crooked into the true path. But if they neither listen nor repair their ways, let them alone. ... With such, even the sages could do nothing. Do not allow yourself to be tormented by the stupidity of others. ... Pleasure cannot be ours as long as we wander from the true path of mankind. In your heart, therefore, seek the true path, and then pleasure shall be added. If we make our hearts the fountainhead of pleasure, our eyes and ears the gates of pleasure, and keep away base desires, then our pleasure shall be plentiful. ... Those who can enjoy the beauty of the heavens above and the earth beneath need not envy the luxury of the rich, for they are richer than the richest. ... The pleasures of the wise are pure, and food for the mind. From morning until night, without injury, may he enjoy them; for no one can hinder him. ... He delights in the moon and the mountain, and flowers and water. With the wind he sings, while



listening to the song of the birds. Simple pleasures such as these may be enjoyed by all ... but the rich, because of their love for idleness and extravagance, may not obtain them so easily. ... The wise man knows contentment because he is not covetous. He is rich in mind, though poor in worldly goods. – Kaibara Ekken (Japanese, 17<sup>th</sup> century)

250. Christ is the incarnation of love. He is the cosmic light of love within the heart, the Holy Spirit that is humanity's best friend. Christ must not be reduced to what Paramananda calls "the dogmatic Christ, the creed-bound Christ of organization and institution," but rather seen as "the soul of divinity, who cannot be partitioned off any more that we can partition off the infinite sky."
251. The fully formed mystic must commit him/herself to being simultaneously a Christian, Hindu, Sufi, Kabbalist, native American; he or she must belong to none exclusively, for the self already belongs to God. But the mystic is nothing, in terms of exclusive membership, while remaining everything in the inner Self.
252. The mystic does not divide into East and West, and refuses to see any other division. All real faith is the expression of the same love-nature within the human heart and spirit, and so the differences are simply accretions of culture.
253. The mystic is fully committed not to religion as dogma, but to love which blossoms as faith.
254. The world will never be converted to one religion, with its many complex subsystems of doctrine and culture. But the entire world will grow into the faith of love, retaining diversity while celebrating unity.
255. True faith never overcomes by destruction, but changes through love. Persecution of another is unthinkable to the enlightened being.
256. Each of us is a living note in the orchestration of life – either discordant or resonant.
257. Only the superior life, the life of love, converts others.
258. According to a legend recounted by Laura Richards, a spirit complained that it could not find happiness. Wiser spirits explained that in order to find happiness, it would have to experience life in the physical earth-plane. So the spirit looked through the catalog of earth-lives, including descriptions of the lives of soldiers, beggars, poets, and princes. The spirit decided to become a prince, and fell asleep; at that moment, a prince was born. The prince grew up rest-

less, but having every material need satisfied. However, he was haunted by an uncertainty, by a sense that there was something he needed to know. He questioned many, and one day met an old mystic-musician who, accompanying him on long walks through royal gardens, answered his life-questions. Now the prince could laugh and smile, knowing that his answer lay not in the satisfaction of personal desires, but in service to others. After death, he was welcomed to the good place, Home, by the other spirits. They surrounded him and celebrated as he awoke.

259. Here in the Self is all that man can know of beauty, all the wonder, all the power, all the unearthly color, all the glow. – John Maysfield
260. When praying for the nations and their leaders, pray not only for the victims but for the aggressors and attackers as well, for it is they who must overcome ignorance. As you become love, your prayers are fulfilled; your thoughts are prayers. Humans love and hate, but the divine loves only; he never hates. To ask God to harm one's enemies is simply to yield to fear, and thus to serve the Satan of fear: that prayer is absurd and unjustifiable. Make peace with the six directions, and with all who dwell within them, blessing all without exception. Prayer should fill you with God, who is love, leaving no room for non-God. "If we have anything but love in our hearts, it becomes a contagion," said Paramananda.
261. Joy, like faith, can be kept only by giving it away. Creeds, dogma, and doctrines, are unworthy of this joy, and for it to shine fully, they must be cast aside.
262. In prayer and devotion, in stillness and the thought-free state, you become a conduit for healing to the world.
263. The spirit is stainless, flawless, and perfect; it cannot be stained by imperfection and fear. As identification with the soul, in time and space, dies, then identification with the spirit can be perfected. Touching the spirit never fails to heal at some level. The spirit is all now, and all love, and to be in resonance with it is to be touched by Power.
264. The spirit is illuminated not by the outer light of the sun or moon, but by the inner light of God, of love.
265. Keep going within, more and more deeply, beyond the level of separate ego-self, beyond the level of soul, until the core-nucleus of spirit is known. To be touched by that is invincibility.

266. All shapes and sounds have something which is not of them; a spirit broods amid the grass; vague outlines of the everlasting thought lie in the melting shadows as they pass. – Richard Realf
267. The whole earth, not any particular place, was his fatherland. ... Thus his freedom was born. (Speaking of Diogenes)... Long before one is subdued by a man, he must be subdued by things. Whose slave then can he ever be whom neither pleasure nor pain nor riches can subdue? ... No one has any authority over me; God has made me free. I know his commands. After this, no one can enslave me. A good man is invincible. ... Take his servants, take his public office, take his body. But you will never frustrate his desire. ... No one is undone by an action not his own. ... (Quoting Socrates) ‘(They) may kill me, but hurt me they cannot.’ ... Each of us ought, then, to say upon every occasion of difficulty, ‘It was for this that I exercised, it was for this that I prepared myself.’ God says to you, ‘Give me a proof if you have gone through the preparatory combat.’ ... Bear it well. – Epictetus
268. Most men remember that which they believe already. – J. B. Pratt
269. The great teachers and masters were tormented with the sure and certain knowledge that after their passing from the earth, people would distort their simple teachings of love and honor, creating megalithic organizations and doctrinal, dogmatic distortions. They hated the idea of creeds, sectarian divisions, denominations, and divisions among their followers. They tried to stress that they taught a way of life, not a set of dogmas; but only those who were spiritually inclined could hear. “Let him who has ears hear.” – Jesus
270. The words of great teachers and masters are like rafts, used to take people to other shores. But when one has arrived at new shores, one does not carry the raft around upon one’s head, or worship it. Great words serve utilitarian purposes, and were made for the use of human beings. They are not greater, or more sacred, than human beings. “The sabbath (holy law) was made for man, not man for the sabbath.” – Jesus
271. The great Power of love has created a spiritual empire, whose citizens and subjects are all who have been touched by the kingdom of light. And light itself is the king or ruler, since mystics do not recognize any universal or infallible human leader. We have chosen Love as our leader, and it is only upon love that we have agreed to agree. This loyalty to this inner kingdom must transcend all nation-

alistic claims and boundaries, for it recognizes no divisions, no borders among brothers. Committed to honor, we as mystics obey all laws that do not go contrary to the ultimate Law of love. We are one planet, under God, indivisible.

272. He is not dead, he does not sleep; he has awakened from the dream of life. 'Tis we who, lost in stormy visions, keep with phantoms and unprofitable strife. He has outsoared the shadow of our night, envy and calumny, hate and pain and that unrest which men call delight can touch him not and torture not again. He lives, he wakens, till death is dead, not he. ... The spirit thou lamentest is not gone. He is made one with nature; there is heard his voice in all her music, from the moan of thunder to the song of night's sweet bird. He is a presence to be felt and known, in the darkness and in light, in herb and stone, spreading itself wherein that Power may move which has withdrawn his being to its own, which wields the world with never-wearied love, sustains it from beneath and kindles it above. — Percy Bysshe Shelley
273. "The soul has its hunger also. And nought satisfieth that hunger save love, yea, love for the Lord of love." — Selfish desire, not purpose, is the root of suffering.
274. Practice bonding without binding. Love others completely, but do not allow them to control you. Do not flee from the world, but neither let it control. The Self is real, but do not confuse it with the body, to be controlled by the body. Nirvana is not extinction or nothingness, but the end of the lower self, the cessation of fear, the touch of the changeless Love at the heart of creation.
275. Monitor your thoughts; cease overthinking. Never take evil lightly when it appears manifest, but recognize it as shadow and illusion. As the sun dazzles the eye so that the other stars are not seen, so love outshines all other qualities of the spiritual life, and is pervasively supreme.
276. Hatred does not cease by hatred at any time; hatred ceases by love.  
— Buddha
277. Love is limitless; each draws according to personal capacity from the Interflow. Love others not because of what they are, but because of what you are. In the long term, although it is not always visible, love overcomes attack. Love is the hear of dharma, the Way.

278. Blow, wind of God, and set us free from hate and want of charity. Strip off the trappings of our pride, and drive us to our brother's side. – W. C. Braithwait
279. He that truly love God with all his heart is so much the clearer in his conscience as he knows himself the more burning in the love of God. This love cleanses us from our sins, and burns in unmeasured heat the obstacles that might let to love. And the hottest flame of God's love makes us clearer than gold and brighter than the sun. – Richard Rolle
280. We are shaped and fashioned by what we love. – Goethe
281. To will what God does will is the only science that gives us rest. – Longfellow
282. To God's beloved, event the dark hour shines as the morning glory after rain. – Sa-adi
283. If thou wouldst perfect thyself in knowledge, perfect thyself in love. If thou wouldst reach the highest, ceaselessly cultivate a loving and compassionate heart. – James Allen
284. What men want is not talent; it is purpose – not the power to achieve, but the will to labor. – Bulwer-Lytton
285. In an Eastern parable, a man studies the Scriptures much, and desires to teach a king, so that he might has a position of wealth and fame. However, the king sense his desires, and sends him home. Only when the man no longer desires wealth and fame, and no longer seeks out the king, does the king seek him and ask to be taught true wisdom. "Your face is shining," says the king, "and now I see that you are a knower."
286. A moment of realization can dissolve centuries of doubt and despair.
287. To have friends who can say, "I love you," and to whom you can say the same, and both mean it – is that not a treasure of inestimable value?
288. The physical body is holy and sacred – yours no less than anyone's. Care for it carefully and tenderly.
289. Trying to solve problems by changing the world alone is like seeking to change a projected movie by altering the screen upon which it shines. First, change the mind through devotion and clarity, and then the world will change.
290. Nothing exists, in any situation, but the will of God – either the active will of love, or the permissive will of education and equilib-

- rium. Every living creature abides in grace, free from the past and from all karma; but there are various degrees of realization.
291. The healing, warm, bright fire of wisdom consumes all that is unreal, leaving behind only the reality of the ever-active Mind.
  292. The universe and its Mind give infinitely, but each accepts only according to capacity.
  293. Pure devotion has nothing to do with observance of rituals and ceremonials, or with particular dogmas. – Paramananda
  294. In transcending and forgetting the body, in refusing to identify with the body, even while loving it, we become free in mind, identified with spirit.
  295. Tolerance, compassion, kindness, gentleness, generosity, simplicity – these qualities mark the living disciple of love.
  296. Even if one does not or cannot believe in God, we must know that grace and love do not depend upon personal belief. One may have the seed of light, love, and wisdom growing within even when one is consciously unaware. Through the path of intellect, through that of devotion, through that of active service, Interflow moves into our lives and transforms us.
  297. Religion we receive from others; spirituality, from God.
  298. Religion, if it is superficial and comes out of the head, divides people; spirituality, profound, and from the heart, unifies us.
  299. We are never saved by what we believe, but only by what we become, in the power of the spirit.
  300. As a flower gives its fragrance to all, without asking about the nature of the one who inhales the perfume, so the enlightened blesses all unconditionally.
  301. If one claims to love God and does not love his brother, he is a liar.  
– John
  302. If your God is infinite, He includes everything. Infinity has no boundary lines. That means all the universe is contained in him. When you realize this, there can be no more condemnation or intolerance. Nothing but love can flow from your heart. – Paramananda
  303. Unity can never arise through the destruction of those who are different, but only when human beings become civilized and sane enough to form agreement. In religion, the basis for agreement must be vast and flexible; the only foundation vast and flexible enough to find agreement among all is universal love.
  304. To ask others to change everything and accept the dogma of your religion is unrealistic. It is this attitude that has created so much il-

lusion and pain, persecution and fanaticism, through the centuries. Rather, embrace only love, and add to it all that you will, allowing others to do the same. But let your convergence in love be the nucleus of light that bonds you, one to another, even in your differences.

305. In the lowest levels of spiritual philosophy, there is only discussion, disagreement, dispute. In the highest levels of spiritual experience, there is a sense of peace and unification. Opposites do not conflict, but complement.
306. God has many forms, but is one; never disturb another in his or her faith, but seek only to illuminate the Way of love.
307. Alike am I to all beings. ... Those who come to Me with openness of heart and devotion, they are in Me and I am in them. – Krishna
308. Respect and love all the Scriptures; but worship only the spirit, never the letter.
309. Do not only preach your ideal, but silently live it.
310. Your heart, when filled with the light of divine love, becomes the cosmic center of creation.
311. Give up all argument, all quarrel, all dispute; never seek to prove one religion superior to another. Desert doctrine, abandon dogma, and live the Way of love. Preaching, although it has its place, is not necessarily teaching, and the sage teacher may well teach without words.
312. Do not try to lead others, but seek only to reflect the One, Who is Leader of all.
313. Illumination does not come through intellectual development, but arises spontaneously in the presence of tranquility.
314. If you convince another by intellect, then he or she will change only superficially. Real conversion and metamorphosis occurs only through the light of active love.
315. The ego-self cannot be hidden by words, and will betray its true nature. But neither can love be hidden.
316. If there has ever been any real magic in our world – and there has been much – then love has been its carrier, its expression.
317. Mystics do not just possess love, but are possessed by love.
318. When we understand that God is love, we will have found our common deity and our common spiritual heritage in the worship of love.
319. It is most crucial to respect and to love yourself. There is an aspect of the unconscious mind, the inner judge, observer, or recorder, that

notes all things. And if you do things that make you unhappy with yourself, you will unconsciously create misery for yourself. The inner judge has perfect standards, and they cannot be rationalized away. He or she will see to it that you will project environments exactly according to the lessons you need to learn. When you send energy out, the event is recorded, and will inevitably produce a “playback” response from the unconscious creator. So, beware: You cannot escape yourself.

320. We may use sacred books as guides, but even these are subject to the criteria of love.
321. The last part of life is the exciting preparation for the return Home. It can be a time, not of fear, but of meditation, preparation, contemplation. Spirituality can be deepened, as we examine our life; forgiveness can be expanded, wounds can be healed, relationships mended, loose ends tied. Old age brings us closer to God, to light, to wisdom, beauty, and joy. These are the facts of life ignored by our society.
322. “No pain, no gain” – American proverb; we create environments that challenge us, and without these, there would never be any real progress. A life that is too complacent grows stagnant and apathetic. We need to learn to welcome our troubles and to embrace our mistakes; they are creative agents through which the universal Mind shatters old complacencies and assumptions, creating new potentials.
323. Never be casual about spiritual growth; it is not a hobby. But, on the other hand, do not over-monitor your progress, continuously demanding more and comparing yourself with others, or with some ideal. Tomorrow’s perfection will be better than today’s.
324. Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness, ... It is to live in a nutshell and to count yourself the king of infinite space. ... – Francis Thompson
325. By God’s help, we shall advance more by contemplating divinity than by keeping our eyes fixed on ourselves. – St. Theresa of Avila
326. We will not make errors if we monitor our lives to determine their conformity to love. Life is never renewed by doctrine or belief, but only by an incessant adherence to, and finally oneness with, our spiritual ideal, center, and source. When we are filled with the



- spirit, the spirit lives us, lives through us, and all our roles are cast aside. The artificiality of the stage is exchanged for reality.
327. Keep the mind fixed on the divine splendor of love, the luminosity of tranquility, whenever and however possible. Ask yourself each moment, “Am I in the inner stillness? Am I living out of the infinite treasure of the inner Tao? Am I thought-free and love-filled, the instrument of the Holy Spirit?”
  328. What is the object of the mystic’s devotion and love? It is the creative Self. How is this unconscious Self known? By direct experience, and by the gradual holification of the entire sphere of experience, the entire universe. All things are mirrors of reality, and the one who knows sees the holiness of this reality in all. Then, God becomes all in all.
  329. Greater is the one who conquers the self than one who conquers any amount of territory. – ancient Jewish proverb
  330. Nothing in the universe can block your entrance into the inner sanctuary, the shrine of the Lord of love.
  331. I shall look upon my world as a holy temple, where as a priest I perform the sacred rites of living. I pray that I may weave all my heart’s love into each ceremony. For the alters which surround me, and at whose feet I place my tributes, are not stone images, but living gods in human souls – my brothers. – Anonymous
  332. God is incarnate in every person who is intoxicated with love.
  333. As ice coalesces out of water, so we are formed from the essence, substance, and nature of God.
  334. When love is blended with knowledge, a lunasolar “light” is created from within, which allows one to live out of the supreme unconscious.
  335. Love embraces, then erases, the lower self. Genuine love always asks nothing in return.
  336. When all thought of “I, me, my, mine” have dissolved in the solvent of holy devotion, then is love made complete.
  337. The luminosity of love is deeply hidden within most people, obscured by the opacities of fear. Yet, despite all appearances to the contrary, it alone is real.
  338. When the soul, in its purified state, turns self entirely to God with love, the natural light of intellect is darkened by excess of light, so that the soul sees nothing in time. Raised above time and place, it takes to itself, as it were, a certain characteristic of eternity. It sinks down into the abyss of divine love where, dead to itself, it lives in

- God, knowing nothing save only the love that it tastes. — Louis of Brois
339. The God-seeing man, who has forsaken self and all things, and no longer possesses anything as his own, but stands empty of all, feels himself to be an eternal life of love. — Jan van Ruysbroeck
340. The highest love knows no division. There is no separation between lover and loved. There is no masking, no persona; and so, without games, it is called non-personal.
341. As the salt is present everywhere in the water, so is the absolute Brahman everywhere in the Universe. — the Upanishads
342. The quest to receive personal and selfish love repels that divine and all-pervasive love that is the source of joy.
343. If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God. For by thy love to God, thy love to thy neighbor is begotten, and by the love to the neighbor, the love to God is nourished. — Quarles
344. If you would find joy, you must live for the joy of others. Joy is unlocked from the inner psyche as a by-product of active service, of being lost and found within the other, and within the totality. Love — universal, selfless, unconditional — creates joy as positive reinforcement.
345. Love others exactly as the self, but never more than the Self. Respect and love all equally, including the Self. Commit yourself to the Self in love, and you can never stray from the path of light.
346. In single actions, others may be loved more than the self. In the totality of live, there must be no difference; in the averaging of a life, self must be loved in perfect equality and equilibrium with others. The meaning of the first is sacrifice and service; the meaning of the latter is self-respect and self-love without egotism.
347. The only lasting joy of life is love.
348. Seek never to act or speak while emotionally charged, so that both love and honor may remain intact.
349. Minimize speech. Speak honestly, kindly, and freely.
350. Past and future are equally illusions, and all the totality of eternity is the process occurring now, and now. Center always in the now.
351. As many with perfect bodies have no joy in their lives, so those who have programmed themselves for a bodily karma or learning-experience need not fear illness, or give up joy. Attempts to avoid and to deny this arise from fear, and so are anithetical to love. Love

- and embrace Brother Illness and Sister Weakness as friends and teachers.
352. Suffering, despite its apparent and operational evil, does more to unite people in love than does any other factor in life.
  353. The mystic does not believe in death, but in metamorphosis.
  354. The deliberate performance of evil deprives use of the consciousness of immortality. As we turn others into things, our own self-image becomes that of a limited object, and we can become terrorized by the fear of non-being, or death.
  355. The one who knows nothing can be far wiser than the one who believes that he/she knows everything.
  356. Great and real happiness is the happiness that makes others happy.
  357. In all religions, the law of love is primary.
  358. Work not only to change actions, but the thoughts and desires that are the roots of those actions.
  359. People cannot, and should not, rule or control the lives or beliefs of others.
  360. If you define “self” as “body,” you will live only selfishly. When you understand that “self” and “Self” are mind, then you will know that you are telepathically and holographically interwoven with the totality of experienced reality.
  361. The main business of life is love. – Paramananda
  362. There is no such thing as passive love; like a tree, love always produces – branches, leaves, fruit. The fruit of the spirit is love, joy, peace. ... – Paul
  363. The soul of man is the lamp of God. – Jewish proverb
  364. Death is to be prevented whenever the prevention is both loving and reasonable, as it almost always is. Only in extreme cases, in which death would be better than or preferable to continued earthly life is death to be permitted.
  365. The Self, being love, can never be reconciled with offensive violence.
  366. Allie seek to strengthen; enemies seek to weaken. Both must succeed at least part of the time. Therefore, love is the course of wisdom and intelligence, for it strengthens the lover’s position through the creation of friends and allies, and minimizes enemy-power.
  367. Happiness ... never comes when man makes it an end, and it is due to the fact that so many people seek it directly instead of gaining it through love of God and service to humanity that there is so much sorrow and dissatisfaction in the world. – Hardy

368. Can we look upon war with equally passionate devotion for justice and universal love?
369. Do away with exclusive groups, with all their inevitable smugness, arrogance, prejudice, jealousy, and hostility. The best way to do this is to be fully human, through the restructuring of our lives in love, tolerance, compassion, and forgiveness.
370. It will take all of us, all we are and all we have, to make this world a fit place to live in – not by prejudice and bigotry or intolerance, but by goodwill, forbearing one another in love. – Chester B. Emerson
371. Solitude is not a blight or a nightmare. It is a normal and necessary part of our human experience, ... We need solitude as much as we need sleep or food or fresh air. We need to discover and develop the truth about ourselves. ... – Alsie Robinson
372. Grace draws its only sustenance from love and devotion.
373. Religion is not an end in itself; it is a means to an end. – Devamata
374. Forms, creed, dogmas, rituals are mere incidentals. – Devamata
375. This life is not chosen in order to serve any end, or to get anything by it, but for love of its nobility. ... And he who hath put on the life of God with the intent to win or deserve outght thereby, hath taken it up as an hireling, and not for love, and is altogether without it. For he who doeth not it for love hath none of it at all. – anonymous 15<sup>th</sup> century mystic
376. There is but one salvation for all mankind, and the way to it is one, and that is the desire of the soul turned to God. This desire brings the soul to God, and God into the soul. It ... is one life with God. – William Law
377. We debase our religion when we use it as a mere sedative, a balm to ease our pains and soothe our distresses. It may do this incidentally, but that is not its purpose. Its aim is to make heroes of us, to fill us with strength ... – Marcus Aurelius
378. God creates the universe continuously for one purpose, and that is experience. The Mind of God experiences all without fear, even those things that we have been programmed to label as frightening or terrible. For God wants to experience even the fear, but not as an end in itself; rather, fear is known only for the joy of transcending it.
379. Fear is our only enemy, but even it is not evil in the context of eternity or totality. While harsh, it is a teacher. Like a flame, it painfully burns away only ego, and only ego experiences pain, since the divine nature within is untouched.

380. When a man perfectly overcometh himself, it is easy to bring all things else under the yoke. ... He who keepeth himself subject is truly a conqueror and lord of the world. – Thomas a Kempis
381. As it would not suffice to have all things whatsoever, besides Me, so neither can it please Me, whatsoever thou givest, if thou offerest not thyself. – a Medieval manual of devotion
382. There is no such thing as the finite. We touch God during every microsecond of existence. The finite is illusion.
383. The yin-yang division of things into polar opposites (dvandva, Sanskrit) implies that matter is coalesced light, energy, or mind. The seamless continuity between apparent opposites is often invisible to the senses. Complementarity does not create confusion, but harmony. Nothing can survive long if it is outside of equilibrium. Madness and chaos must by their very nature be short lived, finite, and, in the larger view, illusory.
384. The movements of the cosmos do not constitute battle, but the rhythm of dance.
385. Life is paradox. The One is real, the many are only relatively real. Being contextually real, while the Mind is absolutely real, the many are given reality by bestowal rather than by intrinsic nature. Bordered and limited by the now, the many also become real; and yet the polymorphic universe, bound by time and space, is gently disappearing. The Mind behind it all, by contract, is ever new, fresh, and renewed. In its interaction with the many, it finds fascination and fulfillment.
386. Diversity is the playground of unity. Unity does not imply uniformity or conformity. To confuse these is to mistake agreement for unity.
387. The universe must be known and experienced holistically, not componentially.
388. Both external causality and probability are mental constructs that fail to describe the actions of the cosmic Mind. They describe appearances only, and have a validity that is relative.
389. Love is the first and final step on the Way of freedom.
390. Fruit is produced only when the personal and separate splendor of the flower's petals falls away. So spirit is manifested only when the evanescent beauty of the ego, which has no lasting reality, drops away.
391. The fragrance of a rose is an unbroken dance between scents and sense.

392. Verily from the everlasting Joy do all objects have their birth. – R. Tagore
393. Love is the perfection of consciousness. ... We do not comprehend because we do not love. For love is the ultimate meaning of everything around us. ... It is truth. It is the joy that is at the root of all creation. It is the white light of pure consciousness, ... It is through the heightening of our consciousness into love, and extending it all over the world, that we can attain brahmavihara, communion with the infinite joy. – R. Tagore
394. If the world is an extension of the Self, then the destruction of the environment is a modified form of suicide.
395. The lack of love is the cause of the death of civilization.
396. Civilization is destroyed, never sustained, by the systematic depletion of ecological resources.
397. There is no future in the sense of separation.
398. Love glorifies the conscious mind, but dissolves the ego. The ego is only the system of programs received from other egos, and has no reality; it arises from and is sustained by fear. The conscious mind, by contrast, is awareness, focused as a coalescence or localization within a time-space framework.
399. Music is the only means of understanding among birds and beasts. ... Language may be called a simplification of music. ... The first divine messages were given in song. ... India has preserved the mysticism of tone and pitch discovered by the ancients. ... The Indian music is based upon the principle of the raga, which shows it to be akin to nature. It has avoided limitations of technique by adopting a purely inspirational method. The ragas are derived from five different sources: 1) the mathematical law of variety, 2) the inspiration of the mystics, 3) the imagination of the musician, 4) the natural laws peculiar to people residing in different part of the land, 5) the idealization of the poet. ... – Inayat Khan (Sufi)
400. One of the chief causes of unhappiness in the world is that our mind is preoccupied all the while with its relation with other human minds. Free yourself from this. Make the friendliest and kindest retreat you can, into solitude. And in a few moments, your nature will have bathed itself so deeply in the cool baths of primordial being that you will feel yourself able to return to the troubling arena of humanity with an inviolable and secret strength. – Powys
401. In an Eastern parable, a singer was greatly admired by a king. But the singer replied that his singing was as nothing when compared

- with that of his teacher. The king, intrigued, demanded to hear also the voice of the singer's teacher, for he could not imagine a better voice. When, after a long journey, they did arrive at the teacher's hut, for the teacher was a saint and mystic, the student began to sing. Then the voice of his teacher joined in, finally rising majestically to overwhelm the singer's voice, so that, as the master teacher continued to sing, the singer's own voice died away. The king, moved to tears at the beauty, could barely speak as he asked the singer, "What is Your master's secret?" "I sing to please the king," answered the singer. "My master sings to please the king of kings."
402. This is the way that people will be able to recognize whether you are truly following Me – if you have love for each other. – Jesus
403. Love will conquer all your ills. Believe in that. – Paramananda
404. If anyone wants to be a leader, let him first give his own head. – ancient Indian proverb; He who would be truly great among you must be the least of all, and he who would be first will be the servant of all. – Jesus
405. Do not complain; complaining drives away good people. Seek to make improvements; use energy, do not waste it.
406. Take the vow of impeccable honor, knowing that you will fall but not fail. Then, after falling so many times, you will rise again to welcome your mistakes as parts of your learning agenda.
407. The universal love movement begins with you, and begins now.
408. The Self cannot be discovered by one without power. – ancient Indian proverb
409. Live so that when you leave the world, you wear the smile. – Tulsi Das
410. Fear is a mountain made only of imagination. As large as it may seem, it has no size; as heavy as it may appear, it has no weight; as obdurate as it may feel, one may walk through it untouched.
411. Simplicity is the direct avenue. – Paramananda
412. Let us turn our homes into holy temples, our yards into sacred gardens. Let us make them holy places, where harsh words are not spoken, and those that come out are forgiven. Flood every nook, every space, with the ointment and healing balm of love and the oil of purity and forgiveness. Let liquid light flow around us, saturating our environments. Do not criticize, yet advise. Do not force; do not interfere with another's path. Build, nourish, nurture.
413. Only the one who desires nothing for the self is capable and worthy of being a teacher of spiritual reality.

414. Be tender and compassionate. Never assume anything bad in the motives of your friends, but always think the best of them. Let your friendship be strong enough to permit their human weaknesses. Know that their love for you will not erase their imperfections; and so do not be overly sensitive.
415. One becomes great and important when thinking only of others.
416. The cure for all wrongs and ills, all the cares and sorrows, and the crimes of humanity, all lie in that one word – love. It is the divine vitality that everyone produces, that restores life. – Childs
417. There is not a world of speculation or theory, not a world of creed and dogma, but a living world, which must be known by immediate contact. Every great religion has its roots in this contact. And every great spiritual teacher speaks with authority because of it. It may or may not include psychic vision, which in itself has no spiritual significance, and is after all but a sublimation of our ordinary objective perceptions. But it always includes an expansion of consciousness, and a sense of fusion, a unified relationship with That which we have formerly thought of as outside the self. – Deya
418. Those who have grasped a clear vision of eternity are pioneers of the spirit, and represent the prototypes of universal man and universal woman. Sages, saints, and seers both ancient and contemporary represent the wave of the future. The mystical experience is not reserved for the elite or for the few. Almost everyone has experienced it at one time or another. But the mystic makes it his/her career to examine and probe the knowing; the mystic is a professional ecstatic, a psychonaut who explores daily the mysteries of inner space.
419. We are concerned with those things that belong to us. But once we have given something away, its fate no longer concerns us, nor is it our responsibility. So the mystic seeks to give away the mind and the body; in giving the self fully to the Self, the unconscious inner Mind of the cosmos, the mystic gives up worry and anxiety.
420. The mystical view is not a psychic vision, nor is it the hearing of voices. Rather, it is a vision of reality as wildly ecstatic, transcendently important, breath-takingly beautiful, infinitely profound. The vision may occur suddenly and spontaneously, and the effects of a single glimpse of this unvarnished and clear lucidity may last a lifetime.
421. As the mystic is caught in this new view of reality, simultaneously he/she is charged with the absolute conviction that the experience is



not subjective or imaginary, but the only reality, the only true objectivity, ever glimpsed in life. The experience is more real than any other.

422. Bliss is the natural state of the unimpeded human consciousness.
423. Once out of all the gray days of my life, I have looked into the heart of reality. I have witnessed the truth. I have seen life as it really is – ravishingly, ecstatically, madly beautiful, and filled to overflowing with a wild joy, and a value unspeakable. For those glorified moments, I was in love with every living thing before me – the trees in the wind, the little birds flying. ... – anonymous young woman
424. Besides these components, the mystical experience also carries the sense of interlocking, interconnection, and rhythm among all creatures, things, and events. They are orchestrated and coordinated within the great Mind, so that no event occurs randomly, and there are no accidents. All is order and pattern, and yet within this matrix there is total freedom, interwoven among the agreements that bind sentient organisms. And that which holds the entire colossal immensity together is love.
425. A person who has just had a mystical experience asks, “What if, here on earth, we are only symbols of ourselves? Do our true Selves exist elsewhere, perhaps in the heart of God.?”
426. When your neighbor is known to be your Self, the ego-self disappears.
427. Sir Hugh Walpole had a mystical experience on the battle-field, and Sarah Royce describes one during a trek through a frontier desert, when death seemed inevitable. Henry Rankin was touched by mystical awareness after having lain in utter agony, due to a painful condition, for weeks. He writes, “I recall that there was no such thing as time. ... In an instant, the limits to space seemed to vanish away ... I was everywhere. Infinity of space was as present to me there as is this room in which I am writing. The universe became to me visible surrounding of radiance and light, without limit or end. Vision had no bounds, no obstructions.”
428. For I was seeing in a sacred manner the shape of all things in the spirit, and the shape of all shapes, as they must live together like one being. ... and in the center grew one mighty flowering tree to shelter all the children of one mother and one father, and I saw that it was holy. – Black Elk

429. The words that fell from his lips were like unto snowflakes covering the grave of our doubts. ... He said, 'Jesus was the goblet that held the precious grape, while Christ was the wine.' ... The true Self that abides in harmony is the Christ-consciousness. ... Fret not thyself with differences, for fretting is the illusion as well as the differences. ... The day shall come when the creative rhythm is established; even the ego self shall cease to be. ... Thou hast within thyself the key that openeth the door to the real. ... Who can tell of God? Each man draweth a picture in his own separate way, and worships at the shrine of his drawing. ... Chatter not so freely about God ... Cast aside thy measuring rod with its questioning. ... Giving is freedom's secret ... Blessings pour in and out of the open hand. Death is a part of the circle of life. ... Lie down in the hammock of God's hands, and know that all is well with thee. When the complete circle of life is understood, death becomes a friend. ... Many become lost in the symbol, and never reach the precious gold that lies beneath the surface. ... It is the word trapped by the man's brain that confuses. Love plucked from the tree of life becomes wordless. ... When thou knowest God's language, man's words become symbol. — Janet Casse
430. In an Eastern parable, a Buddhist monk goes through a village repeatedly, asking that people awake, calling out for them to give their best to the Lord. "Renunciation," he cries, "is the only true religion." The king offers his land, young girls fresh flowers, housewives their fruits, merchants their gold, silver, and silks. The monk stands silently shaking his head, asking, "Will none bring the perfect gift?" Again, he cries, "Give Him the best you possess, not out of excess." On the road out of town, he finds an old woman bowed low, prostrate in prayer. Noting the beggar-monk, she silently moves behind a large tree, removes her tattered robe, mended but clean, and lays it at his feet. His face beams as he lifts it high, crying out, "Blessed art thou, O mother, for thou hast brought the perfect gift. ... Thou hast given thine all. — adapted from R. Tagore
431. Once Jesus saw the rich dropping huge treasures of every description into the treasury of the temple. Along came an old woman, who put into the treasury only two tiny copper coins, of very little value. "I tell you the truth," said Jesus. "She gave more than they all did. Because they gave out of their excess, but she out of her need." — the Gospel of Matthew

432. When we love God, we love, but are not controlled by, all the beauties in the world. We celebrate grace of body and the fair harmony of time, the brightness of the light, so gladsome to our eyes, and the sweet melodies of varied songs, and the fragrant scent of flowers, oils and spices, good food, and sweet things. Unlike Augustine, who divided these things dualistically from the creative Power, the open mystic rejoices in them all. But we remember, with him, that the true light of the world is “the light of the inner man.” “For there shineth unto my soul,” he writes “what space cannot contain.” The universe is not God, nor does it fully contain Him, but is God’s creative spill-over, the reflection of the divine, the projection and coalescence of divine Mind into matter, however distorted. “Nor is it I alone,” Augustine continues, “nor a few besides, but all men would feign be happy. Happy, then, will the soul of man be when no distraction interposes between that soul and thee. Then shalt that soul joy in that truth by which all things are true. ... (Thou art) ever new. Behold, thou wert within, and I went abroad seeking thee.” – Confessions
433. Yet high above the limits of my seeing, and folded far within the inmost heart, and deep below the deeps of conscious being, thy splendor shineth there, O God. – Scudder
434. Study carefully the birds of heaven. They do not sow seed, nor do they collect a harvest. Still, your heavenly father feeds them. And look at the lilies of the field, in their pattern of growth. They do not manufacture clothing, and yet even Solomon, in all his glory, was not clothed as beautifully as they. – Jesus
435. To seek to be happy by gathering the illusions of external or material rewards is like seeking to quench thirst with salt-water. As fuel quickens a fire, so the fulfillment of this kind of desire only inflames more desire, increasing frustration while promising satisfaction. Seek only enough, no more, and renounce excess and the fear called greed. Then sweet serenity will be with you and tranquility will fill you, releasing your time and your energy to love.
436. Devotion is not a job or obligation, but a pleasure and a privilege. In time, it becomes not only effortless, but rewarding, bringing the meditator to that state of joy and bliss known to the inner spirit. Communion with the All, and the Parent of the All, occurs continuously, but we are generally not continuously aware. When the awareness surfaces, that is bliss.

437. For the spiritual child, God is a person in space, and so is localized. This God-image possesses human qualities, even weaknesses. For the mystic, God is light, love, and the unfolding of reality and perception. This God exists as the deepest unconscious, and flows or pours out into manifest creation, transforming all into good.
438. God begins necessarily as an idea, a construct, something that can be grasped and understood and analyzed. As spiritual growth progresses, analysis becomes less and less important, and some becomes even amusing. God is less and less a series of ideas, thoughts, or inner images, and more and more an immediate presence of universal love. Not identical to the self, God nevertheless interfaces with the Self and dissolves the old self-image into the new Self-concept.
439. Prayer cannot, for the mystic, be a request to be protected from evil. The mystic, like God, knows no evil in the Absolute. Evil exists only in the relative world of sense and objects, of separation and duality.
440. In moments of darkness and pain, when our spiritual views are most clouded, we most need the selfless approach of the mystic. We need to detach from the sense of all-importance that causes us to center on our pain rather than on the holy and liberating light. Otherwise, our pains will draw us in like a vortex. The natural course, according to the human nature, would be to follow the whirlpool and masochistically to focus on the pain. The course of the mystic, by contrast, is that of detachment. "It does not matter. This mind, and this body, are not my possession and, in an ultimate sense, not my responsibility. Although the bodymind of every living creature is sacred, I can only do my best. What occurs then is either the active will of love, or the permissive will of education." We must not become too caught up in our roles. We are all but actors upon the vast stage of the world, and our greatest aspiration is to release goodness from the infinite Good at the center of being.
441. Every thought of depression is a thought of the ego.
442. Even death is insignificant when compared with the glory of a life of knowing. Matters of the mortal body, relationships, economics, and other areas of life, as important as they may be, do not shake or destroy the one rooted in that reality.
443. Evil evaporates as one enters the paradise of the mind, the inner garden of the heart, the secret place of silence and solitude within the spirit.

444. And when the time comes when all mysteries are solved, and the record of all lives is truthfully revealed, it will probably be seen that not those who astonished the world with their own powers, but those who quietly through prayer used God's power, were the ones who made the world move forward. — Tyrone Edwards
445. All souls that ever have been, or shall be, are all in the present tense. ... The idea of space does not occur in the soul. Therefore all that were ours, are ours, and will be ours, are always with us, and will be always with us. We are in them, they are in us. ... I pray that all may be free, that is to say, may know that they are free. And if they are to dream again, let us pray that their dreams be all of peace and bliss. — Vivekananda
446. Humble and constant endeavor, and silent prayer, are always my two trusted companions. ... What is of abiding worth is my insistence on truth, non-violence, and brahmacharya (purity), which is the real part of me. Supplication, worship, prayer ... they alone are real. All else is unreal. ... Self-realization I hold to be impossible without service of and identification with the poorest. God of himself seeks for his seat in the heart of him who serves his fellow men. He who would be a devotee must serve the suppressed and the poverty-stricken. ... — Mohandas Gandhi
447. Gautama Buddha spoke of an "island of peace" within the individual. As mystics, we seek to draw upon this storehouse of love, joy, and bliss. Its use is not in escape from the world, but rather as a Source for dealing with the world effectively. We seek to draw our thoughts, words, and actions from the Center of spirit, rather than living simply as reactionaries, drawing responses from the environment.
448. The mystic does not wait for the storm of the world to end, nor does he/she deny that the storm exists. But the mystic learns to touch the inner silence in the midst of the hurricane; and so, though the body itself be torn and thrown by the gales, the mystic knows detachment. This is not pain-avoidance, or denial; it is transcendence. The mystic also cries and fears at times, but when harmonized with the Self, embraces even the crying, even the fear, as teachers.
449. The storms of the world are, to the mystic's mind, like lines drawn upon water, to borrow the analogy of Ramakrishna. Quickly the events dissolve and pass, and leave no trace.

450. Tranquility and serenity are not withdrawal or fear. They are states that truly develop as one is engaged in the storms of life. They are alternative ways of looking at, defining, interpreting, and responding to the storms.
451. An ordinary man shows his vehemence, passion, and fire by resisting and fighting, whereas a peaceful man faces his adversary gently, and quietly pours down upon him the cool water of peace, from his inner self. – Paramananda
452. Whatever the past may have been, it doesn't matter now. That is all gone. ... We are not responsible for the deeds of our forefathers. The way people live – that is what counts. ... Read more about the heart and the soul of the Indian, about his qualities, his religion, his high regard for all things spiritual. We never needlessly harm a bird or an insect, for we feel that the life in that body is just like the life in our own, only in a different form. ... There is the same spirit. ... So that is why they make their shield also with four points, meaning that it is a mystery. In the land of mysteries, we see the balanced cross, which represents the four times four. ... It represents the four elements, four seasons of the year, four stages of life, and the four cardinal points. ... You can see how he (the Indian) refers to the laws of nature – not to the image, not to idolatry. ... We know that this material world is not everything, that when we leave this earth, we go Home to the place where our forefathers are, where life begins. ... When our body is no more, the spirit still goes on, and we never die. Our people never believed in death. We never say that we die; we go on to the spirit-world. ... One man's skin may be a little different from another's, but God made that difference. ... So let us look upon each other as children of the one great Maker. ... – N. K. Strongheart (Yakima native American)
453. Whatever your faith or religion is, or even if you have none, infuse your life with the true spirituality of love. In universal love, you reach the highest teaching and nobility of all religions, and cannot go wrong. And allow others, in full tolerance, and universal love, to follow the path that seems designed for them. The abundance of prophets, saints, seers, teachers, books, and ideas is to be celebrated as a symbol of human diversity, and of the infinity of the cosmos. It is a limited view to see this diversity as disunity, and to mourn it. Spirituality, if it is to be a living species, must arise not from dogmatic premises, but from one's actual experience of universal love.

“There is always,” writes Vivekananda, “a small group of men who teach religion from experience. They are called mystics. And these mystics in every religion speak the same tongue, and teach the same truth.” It should not be inferred that mystics are conformists, clones, or androids. They agree regarding the truly important issues, such as love; but in other areas, there are wide spectrums of possibility and speculation even among mystics. But their love binds them indissolubly into one unified vision and into a single life. Their variations might be likened to those between an eye and an ear, but both regulated by the same brain, and both belonging to the same body. “There is one body, but many members,” said Paul, writing of the mystical body of Christ.

454. The book from which to learn religion is your own mind and heart.  
– Vivekananda
455. One approach, technique, or dogma will never suit everyone, and it is a futile and hopeless dream to suppose otherwise. God has presented humanity with a wide variety of spiritual approaches in order to adapt the one reality of love to all kinds of constitutions, proclivities, orientations, and natures. God adapts the vision of truth to the capabilities and capacities of each individual. Of course, if a religion teaches something that harms or devalues the sacredness of life, then that must not be rationalized, justified, or accepted. And no wise being will accept that kind of teaching. Yet within the broad spectrum of love, a thousand varieties blossom, and all may contain validity.
456. Any system which seeks to destroy individuality is, in the long run, disastrous. – Vivekananda
457. The faith that stands on authority is not faith. – Emerson
458. Replace criticism with help.
459. The Infinite indeed is below, above, behind, before, right, and left. It is indeed all this. He who sees this does not see death, nor illness, nor pain. He who sees this sees everything, and obtains everything everywhere. – Chandogya Upanishad
460. The truth can be painful, but the truth must become more important than pain or comfort.
461. Not a sparrow falls without your father. – Jesus; but still it falls. Yet as from the fallen sparrow, a new sparrow of light wings its way into eternal Summerland, so the great ecstasies of our lives rise from our fallings.

462. Our very first cry to God, however blind, begins the flow of power from the unconscious. We may not even notice the work that is begun as we place ourselves in the cosmic will of love, and the operations upon us may continue unnoticed for a long time. But their aim is a new birth, into a new order of being, into the love-family of the cosmos.
463. The father/mother chooses all who choose the will of love.
464. There is in man a third faculty, which I call simply the faculty of apprehending the infinite, not only in religion, but in all things – a power independent of sense and reason. ... – Mac Muller
465. Wisdom is the discovery of the access-conduit to the nuclear love-core of the unconscious.
466. Great truth can be expressed and indicated by words, but never reduced to words.
467. Lord, make me a channel of thy peace, that where there is hatred, I might bring love, that where there is wrong, I might bring the spirit of forgiveness, that where there is discord, I may bring harmony, that where there is error, I may bring truth, that where there is doubt, I may bring faith, that where there is despair, I may bring hope, that where there are shadows, I may bring thy light, that where there is sadness, I may bring joy. Lord grant that I may seek rather to comfort than to be comforted, to understand, than to be understood, to love, than to be loved. For it is by giving that one receives, it is by self-forgetting that one finds, it is by forgiving that one is forgiven, it is by dying that one awakens to eternal life. – St. Francis
468. Empathy is the art, beyond sympathy, of blending one's inner being with that of another, feeling the feelings of another. It is psiosmosis, and it heals both giver and receiver.
469. In the greatest and most noble acts, the sense of "I" must evaporate.
470. Thou canst not stir a flower without troubling of a star. – Francis Thompson
471. Always there is the sense of infinitude ... within him. Yet at the same time, this concept fills him with the true and most profound humility, since in his little personal consciousness, in his separated self, he has become more and more aware of that immensity which is the only reality, so that he can claim nothing as his own. – Sister Daya
472. Conceit is the opposite, and lack, of Power.



473. The attempt to conquer others is the most incontrovertible evidence of weakness.
474. Allow yourself to be carried by the great current of being, the hidden lines of force through which the cosmic Mind moves creation. Then, without calculation or analysis, your actions and words will become increasingly and spontaneously correct, honorable, and appropriate.
475. Imperfections are effectively discussed only when and if there is hope for improvement. To point out a long-standing imperfection, of which its owner has grown fond, is a waste of energy and time.
476. Do not seek to destroy qualities in others, but build up their opposites within yourself.
477. In surrender and yielding to the great current of love lies invincibility.
478. It is in the abandonment of self that the Self emerges.
479. The less one is aware of the local self, the more one is filled with God. In god, there is no need to earn, to impress, or to compare oneself with another.
480. Wisdom, bliss, fearlessness, freedom, all the beautiful qualities and conditions that we seek one-by-one ... come spontaneously when God-consciousness is attained. They are implicit in that consciousness. – Daya
481. When you no longer ask love from anyone, but are ready to give it abundantly, love will flow in on you. ... – Daya
482. Memer, a Hindu, was the first king of Egypt. ... Here, then, it was that Pythagoras found his pearl of great price. ... Plato taught his master's doctrine, that God is universal Mind, diffused through all things. ... The doctrines of Buddha and Plato are identical. ... Krishna says, ... "The supreme Lord abides in all things equally. ... He who sees thus sees truly." ... The Chinese sage Lao Tzu says Tao is everywhere. The perfect father, the great Tao, is invisible, but permeates everywhere. Tao is the source of everything – of the trees, the flowers, the birds, of the sea, desert, and rocks. ... – Alie Johnson
483. Souls cannot die. They leave a former home, and in new bodies dwell, and from them roam. Nothing can perish. All things change below, for spirits through all form may come and go. – Dryden
484. Delayed it must be for more lives, yet through worlds I must traverse. – Robert Browning

485. The idea of evolution is bounded by, and interwoven with, time. This is necessarily so. Evolution, then, has only a relative value, and does not represent absolute truth, which can exist only in the now. Outside of time altogether, the universal Mind creates all things new every microsecond. In timeless perspective, evolution in all its grand spectacle is nothing but a mental construct, a massive play of imaginary visions, unreal and ephemeral.
486. For many complex, often incomprehensible, reasons, the structure of the mind is such that only through pain, struggle, and suffering can love emerge.
487. Like the great psychohologram, the world itself, miraculous events occur within the mind, consciousness, and awareness, not in some hypothesized external universe. There is no “outside” to consciousness.
488. When you analyze your body, your blood, or any component of your biological system, you are actually receiving a read out of Mind.
489. Let us inspect our thoughts, that we do no evil. For as we sow, so shall we reap. – Buddha
490. Love is truth; love is reality. It is the totality of reality. Every event of your life is a love-event, designed to bring you love and satisfaction, or designed to teach you the Way of love by exposing you to the pain of a loveless situation.
491. There can be no protection in weapons if first the mind and heart are not protected with the armor of detachment. This “armor” must, however, remain selectively permeable, allowing the free, two-way passage of love, tenderness, and kindness.
492. As thought becomes prayer, the model prayer is fulfilled: God’s identity (name) becomes the most sacred element of existence (hallowed), as his father/motherhood are celebrated, creating the inevitability of sisterhood and brotherhood among the people of earth. As identity is known, a glimpse of heaven occurs, which can widen into a state of heavenly being. The kingdom of light comes to the one who prays, and then there is only one Will moving through life, not two. The ego is subsumed, sublimated, absorbed, overwhelmed, as one’s true identity as spirit is known. The illuminated being abandons greed, asking only sufficiency for the day. Grace flows to him/her only in the same quantity as it is given to fellow creatures – no more, but no less. The material world, which promises fulfillment through sensual, economic, or other material dis-

tractions, is no longer a temptation. For God does not change only what one does, or how one behaves; rather, the spirit goes to the root, and changes what one desires. And the desires, transmuted into the great desire of love, must then inevitably change the behavior. Acts of vengeance produce in the receiver only similar acts of vengeance, creating a bond of hatred that can be broken only through forgiveness. The alternative to forgiveness is pain, manifested as violent insanity.

493. The purified soul will fear nothing. – Plotinus
494. Fear is the rust of life. – Paramananda
495. If there is someone whom you do not feel that you can love, at least do not think of that person. If all your thoughts about him/her are harmful, then the least you can do is direct your mind elsewhere. If this is carried on long enough, you will someday be able to return to the person with a sense of detachment and even love. For the problem is lack of detachment. If you hate someone, then that person matters very much to you, and is an important part of your life. If you are to stop hating, then you must first see the person's words and actions as unimportant, stop obsessing about them, and bring your mind continually to more tranquil subjects. Do not try to force the growth of love, but simply look away long enough. One day, you will again look at that person in your mind, and be surprised to find him/her surrounded with the glow of love. You may never love that person as you love a husband, wife, sister, brother, father, or mother; but if you can bless, forgive, and wish no harm, that is enough.
496. Fear is the product of ignorance. When a thing is seen and known clearly, there is no fear. Only children populate the darkness with evil spirits.
497. Do not make it your goal to change others, but rather to change yourself. Changing yourself into a role-model is the best way to change others. People are not changed by talk; but by act, behavior, deed, and being.
498. There is no eternal or permanent future in the material. So the precious investment, in the Self and in others, lies in the mind, spirit, and awareness. Invest in things only as they serve love. Invest in love.
499. Within the eating, drinking, sleeping man, who is susceptible to all these calamities, there is One who is pure and invulnerable. – Paramananda

500. Happiness can never be the direct purpose of life. Real happiness may be said to be a by-product. It is something that comes when we are striving for something else. The very moment we make happiness the goal of our striving, we fail to attain it, because such striving has always an element of self-seeking; and wherever the self or ego is present, there real happiness cannot be. – Devamata
501. Each of us has a mission in life. Your assignment may differ in detail from that of others, but it will involve a forgetting and transcending of self, an involvement in love, and service to others, however variable its manifestations.
502. At this very moment, there is work to be done by you. There is someone who needs to hear your voice, who needs your strength, your skills, your kindness. Turn your attention to service if you are lonely, and the loneliness will vanish. Serve only one other person, and joy will flood into your life. It is by serving others that we find the joy within ourselves.
503. The wise do not seek escape from pain; that is childish denial. The wise seek to transform pain into experience and knowing.
504. Death, say those who have died and returned, is a paper tiger. For when one is dying, death feels like life – not an ending, but a new phase of continuity.
505. You have the time to pursue anything you really want.
506. The cessation of activity is not the Way, but is only laziness. It is the attitude within that must change; outer activity continues in the enlightened being, but it does not arise from an ego-source. In detachment, each action is offered as a gift to love.
507. If one can sit still, with a rushing and restless mind, and thus be in harmony with the Interflow, so one may transform occupation and obligation into worship through offering all as honor and love.
508. Spirituality is not a leisure or part-time pursuit.
509. Indulgence and incompetence are the natural fruits of obsession with the ego.
510. If we were only willing to reduce our lives to a simple basis, if we could only get a true idea of the real nature of riches and of poverty, we should begin to realize that poverty of the soul is far more terrible than poverty of the body. ... We see it sometimes on the soul-starved, hunger-ridden faces of the rich. ... – Devamata
511. A student spent much time in prayer and meditation, and had grown extremely proud of the fact. One day, the master approached during the student's quiet time, picked up a brick, and began noisily

and furiously to rub it. Irritated at the interruption, the student finally opened his eyes and asks, “What the hell are you doing?” Unperturbed, the master replied, “I am rubbing this brick so that I can turn it into a mirror.” Despising the old man’s apparent stupidity, the young student replied, “It doesn’t matter whether you rub it for a thousand years, old man. You will never turn a brick into a mirror.” “And it doesn’t matter,” replied the master, “if you sit in a display of prayer and meditation for a thousand years, young man. That will never bring you illumination.”

512. When you can fix every quantum of energy upon the work you are doing, without distraction, that one-pointed focus is what is meant by working for love of the work.
513. Clear and pure thoughts transform the ordinary into the exquisite, the normal action into the extraordinary.
514. Refuse to examine, question, or criticize the lives of others, unless it may in some way help them. Instead, focus on your own pursuits of excellence and honor.
515. The ‘impossible’ just takes a little longer. – American proverb
516. If the universe assigned to us only tasks that we already knew how to do, it would instantly grow dull, boring, and uninspiring. The purpose of education, even in the cosmic sense, is to provide challenges, the unfamiliar, the new, so that we may expand and increase, rather than simply grow stagnant.
517. You will have to take a test over and over again until you pass. After you pass, the test may come again, as a review. If you continue to do well, in time there will be no need for the test to occur again.
518. What most people label as “God” is simply some comprehensible, and therefore limited, aspect of the infinite Interflow.
519. If you worship what you understand, then this image of God is limited by your understanding. Therefore, it cannot possibly be the Totality.
520. To believe without reason that things will turn out according to your will is not faith, but egocentric ignorance.
521. Those who are still asking for things, in prayer, are not praying to God, but rather to the minor gods of ego success; in thus praying to distorted aspects of God, that is, in not praying at all, and not addressing God at all, they are caught in true ignorance and polytheism.
522. The genuine prayer is to sink into God, to be saturated with God, and to live and move and have our being in a God saturated world.

523. Those who are one with the heavenly One do not ask for things. They are bare of personal desires, and ask only for the will of love. Death, disease, and loss may work out the will of love in eternity, even though the ego-mind, filled with fear, rebels against this thought.
524. “We have nothing to do with our progress at all.” – Devamata; do not measure your growth, but allow room for the knowing that today is perfect as the cosmic Mind has will it. That Mind has invested centuries, millennia, and ages in creating the being you are at this moment. So accept the perfection of this moment, realizing that the dynamic perfection of the next moment will increase your love. Accept yourself with joy, exactly as you are, and only then prepare and reach for the higher stages. You cannot and will not grow through self-criticism or self-condemnation.
525. If you must stand still, or do not seem to be moving, then relax in the Will. Seek always to grow, to move, to act, and to be in harmony with that Will, but do not force yourself as if you were the source. Only focus upon perfect Love and your highest, noblest ideal; see it as a goal, to be approximated, not as a standard to be met. When you fall, be gentle with yourself, and know that you are already spirit, already the perfect One, deep within. Only hold that thought, and in relaxation cultivate that belief, and Interflow will carry you.
526. Since the outer world is a reflection of the inner, there can and will be peace on our planet only when people find peace within themselves. This cannot happen only as a great social movement, and cannot be legislated or even only educated into the heart. Rather, it will come one person at a time, when each one has touched the inner splendor and divine luminosity of love.
527. Beings of peace are labeled by others as “dreamers” and “visionaries.” But the alternative to becoming beings of honor and excellences is simple mediocrity. It is regrettable that society is often more comfortable with the mediocre than with those who blaze new trails on the leading edge of psychospiritual progress. The universal love movement seeks extraordinary men and women, as indeed it has through the ages.
528. Every creature in the universe desires peace at the nucleus of being. Those who seem to desire otherwise are temporarily distorted, and will long for peace when they love themselves and find inner healing.

529. The fact that human beings do not know something is no argument against its existence.
530. Periods of suffering, loss, or trial alert us to times of accelerated spiritual growth.
531. You will know reality, and reality will free you. – Jesus
532. The spiritual Way, like a living thing, can never be fossilized unless it has lost all vitality. So the Way, being a verb, cannot be reduced to creeds, dogma, or doctrines. It cannot degenerate into mere words, but must always be the expression of love. It cannot be limited to one organization or group, on culture, one nation. If it could, it would certainly not be universal love. Nor can it be paralyzed into codes, laws, and hierarchies. Events may be temporarily and socially structured, but the Way itself is forever an individual voyage of discovery. No one can be excluded from its luminous embrace.
533. Complacency and apathy evaporate in the fire of love.
534. The dearest friend is one who has the courage to share the unpleasant as well as the pleasing.
535. If it is true that God became man, it is also true that man became God. And so, you haven't got to borrow from God, for he is your own, and therefore, whatever you get, you get from yourself. ... Work that does not come from your inmost self is dead. ... No man may have virtues without using them as time and occasion require. ... No person in this life can reach the point at which he can be excused from outward service. ... Love cannot put up with either fear or pain, and so to grow in love is to diminish fear, and when one has become a perfect lover, fear has gone out of him altogether. – Meister Eckhart
536. Easter is the celebration of resurrection, renewal, and the blossoming of life; Christmas is the celebration of the birth of the Son of God, not only in history, but within the heart. No matter what their cultural or historical artifacts, these two celebrations may be observed any or every day of the year. They elevate all that is real within us.
537. The very foundation of Christianity is the belief that its Founder disproved the idea that death is final or inevitable. Because He is alive, we are alive in Him. Christianity arises from the premise that death's very existence as a final sleep was disproved historically. Christ said, "I will die, and I will come back from the other side to show you that there is no death." And he did.

538. Such is the life of him who has learned how to pray, and to pray without ceasing, who has learned how to be still and to know that God is God, and that all consciousness is one with the Supreme. Whosoever will may come and partake of the water of life, drink of the infinite wisdom, imbibe the power of the height, and be strong in His might. – H. B. Geoffrey
539. Contemplation is a state of feeling, a state of trust beyond words, beyond boundaries ... knowing the deep omnipotence of God, knowing the oneness of God. – Anonymous
540. God has many names, and many forms. He is also formless.
541. The inner spirit continues to project its opposite as matter. Matter is the playground, the school, the gym, or the prison. Environments are created to challenge and to stimulate, not to please the self-indulgent ego.
542. When you ask the spirit for advancement, for acceleration of illumination, for a new heart, you are also asking for the dissolution of the old shells that kept you frozen and fossilized in the past. The breaking and shattering of those old patterns will never be pleasant to the fear-nature; but their death is the birth of genuine life, in the love-nature.
543. Do not have fools for your friends. – Buddha
544. Let the human federation transcend any ideas of nation, race, or religion. The bonds that tie us are greater than the differences that separate.
545. Let us live, then, happily, free from hate. Among men who hate us, let us live free from hatred. – Buddha
546. Those who have touched the inner Center recognize It within each other; church, creed, and division are consumed by the brightness of the living spirit of love.
547. Why should I fear? When was I less by dying? Yet once more, I shall die as man, to sour with angels blessed. But even from angelhood I must pass on. ... When I have sacrificed my angel's soul, I shall become what no man e'er conceived. – Rumi
548. Truth is one. ... Truth is within. Yet so often, we are bound to our own little faiths, and forget that all faiths are struggling for the one supreme good. ... When one has discovered the truth, he has perfected his own soul. Then the light must shine, and as long as there is light, it must travel, must act as a torch and beacon for the rest of the world. ... The Chinese hold that it is only when desire domi-



nates your personal life that you lost your soul. Let desire take its proper place with the exercise of the will. ... Try to keep yourself in tune with the universe, because all the universe is in the eternal process of creating. All that is required of us is to try to keep ourselves in harmony with this unfolding nature. Can you expect, through your own effort, to do anything better than what nature can do? ... The mind of India, and the mind of China, has not sought to conquer but to understand nature. ... We must take down those barriers between nations, either of a political or of an economic nature. ... – H. H. Chang

549. I am He, the Lord, to whom thou must wholly give thyself, that thou mayest no longer live in thyself, but only in Me, free from all anxiety of mind. Let go all, and thou shalt find all. – quotation from Thomas a Kempis
550. Worship him. Lose yourself in his contemplation. It makes no difference by what name or in what form you worship him. If you are sincere in your worship, you will be blessed with his vision. Have faith, and plunge into the fathomless ocean. Dive deep, and you are sure to find the eternal treasure. – Brahmananda
551. Withdraw within thyself, O soul. Seek thou the silent hour with truth. Know thou thyself to be of the substance of divinity. Verily within the heart doeth God dwell. – F. J. Alexander
552. The aids to noble life are all within. – Mathew Arnold
553. Go through life in play, pretending to be the perfect One, and this game will draw you ever closer to reflection of the perfect being of love.
554. We must approach the inner spirit with a deep sense of focus, consecration, and dedication. While it embraces and encourages joy and laughter, it itself must never be reduced; a nucleus of serious, repeated attention will bring us to it and into it.
555. Spiritual patterns of lucidity and limpidity must become healing habits, reinforced by monitoring, to keep the mind thought-free when thought is not an appropriate response.
556. Constant spiritual thinking is bound to mold our character in a divine pattern, and make us worthy, strong, and full of life. – Paramananda
557. Dedicate your entire being, not to the personal, but to the universal.
558. The Way of contemplation requires tenacity, and is not designed for those who give up easily. Keeping the mind calm, strong, and clear in the midst of life's muddy waters and incessant stirrings is not an

easy path. It challenges us. Life continues to produce trivialities, pettiness, irritation, disorder, and chaos as ways to test our fear-love ratio. Can we embrace all? Can we love every event, every thought? Can we face each, examining the fears triggered, and determine to seek the fear-free life?

559. In meditation, you may experience nothing. That is excellent, for nothing is exactly what is sought, in the beginning. It is the potential from which will spring new senses, new states of feeling and consciousness. But for long periods of time, the nothing, the stillness, is itself the goal. The voice of God is still and small, residing deep within the unconscious, and hearing it is an art of great subtlety.
560. It is the very experience of vulnerability, and its pains, that motivate and lead us to the invincible inner stillness, from which may issue the flow of the Tao of love.
561. As the needle in the compass turns always to the north, so let your mind turn naturally and continually back to the Ground of its being, universal love.
562. Your heaven is within you; if it elsewhere you seek, it never will be in you. The rose, just as it here the outward eye can see, in God's eye thus has bloomed eternally. It blooms because it blooms, without "why," ... without "wherefore." It cares not whether another knows. Unheralded, love to her God passes through the gate; wisdom and highest wit long in the courtyard wait. With but one kiss, the bride earns more reward in God than all hard laborers, although unto death they plod. I must become the sun, and pain with rays of fire the uncolored ocean bright of the Godhead entire. ... I cast myself, the higher goal is mine, into the boundless sea of the uncreate divine. Now, reader, go, if further you would read, yourself become the Scripture and the seed. ... — Angelus Silesius
563. Wisdom ... pervadeth and penetrateth all things. ... For she is an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of his goodness. And she, being one, hath power to do all things. — the Apocrypha
564. We in the Western world have learned to measure the distances of the stars and the length and breadth of continents on this earth. But we have not learned to listen to the voice that speaks from within. We have not become acquainted with ourselves and with the vast powers of our own souls. More wonderful than universes ... is the

God that is within. ... It is said that when man begins to deteriorate or to become unmindful of the living God, when civilization suffers a demise, then God inundates again our lives with his spirit. ... Our need is not for materialism, for materialism is the death of our society, but for mysticism. ... Unless we have this deeper faith, we shall not survive the maladies or the frustrations of this hour. We need something of the mystical experience in every hour of our lives. ... We need again to be commanded and impelled by the ideal of service. We live so detached from one another, so careless of one another's interests, so oblivious to one another's needs. ... (Love) is what enriches life. That is what makes life worth living. That is what builds up the kind of humanity that you and I envision for ourselves. ... It is the warmth of love that people need more than anything else. ... We need ... a new devotion to the ideal of brotherhood, that will bind us together as one family. ... – Dr. Dama McLean Greeley

565. Pain and suffering melt pride and ego, as the forge which produces glowing love, which then shines as glory.
566. One loves also by allowing others to love.
567. It is sin to call man a sinner. Know the glorious nature of the soul.  
– Vivekananda
568. May I be born and reborn again and again, and suffer a thousand miseries, if only I am able to worship the only God in whom I believe – the sum total of all souls – and, above all, my God, the wicked, my God, the afflicted, my God, the poor of all races. – Vivekananda
569. Every particle of the cosmos is convertible to every other; each quark is a subset of the single Interflow.
570. The universe is divided into Self and not-self. But ultimately the not-self is only an appearance of the one infinite universal Self. This ultimate principle is not something exterior to man; it is the very being of man himself. That is, his Atman. Therefore, Self is declared to be That which transcends, through inclusiveness, all subject-object relationships. The philosophy of Sri Ramanujacharya, the sentient and the insentient are combined in one Iswara. – Hari Prasad Shastri
571. Every man makes for himself the world in which he lives. ... The world in which men live are as many as their types of thinking, character, and consciousness. Thus each man creates his own world, a world in which the material objects serve as theatrical

props. ... We are really creative spirits for good or ill, and spin the fabric of the world we live in. ... This physical world, after all, is not the final reality. ... The length of life does not affect the reality of things. ... To the practical mystic, this higher Power is not just a theory. ... Every atom of him feels it. Living and dying are one to him. ... There is no money that can buy him; he is beyond all price. He fears no death. He longs for no special kind of existence. Therefore, he is invulnerable. ... If we have real faith, not just in some remote God in whose uncertain pity we are utterly dependent, but in that divinity manifesting in and through our essential being, ... never to be touched by the shadows of the world – if we could believe in that with our whole heart, then nothing could defeat us or cause us to despair. ... Simple folk, without warning, did enter into It. ... If there is, in the human spirit, the possibility of such an extension of human consciousness, such a glimpse into the heart of eternal beauty and blessedness, then should this not be taken into account by those who appraise human possibilities? ... We build our world out of our reactions. ... We are creators, though we do not realize it. We are really gods, the highest gods, and are constantly creating the world in which we live – the inner world of thought and the outer world of form and action. ... Our world is not these things that afflict us. Our world is what we make of these things. ... Your seemingly unfortunate situation offers you far greater opportunity for transcendence ... than does the more easy life. ... (He) recognizes his individuality as not himself, but that thing which he has with pain created for his own use, by means of which he purposes, as his growth slowly develops his intelligence to reach to the life beyond individuality. – Sister Daya

572. If the wealth of the world were mine, could it make me immortal? What, then, shall I do with that which will not give me immortality?

– Maitreyi (female Indian saint)

573. Those who are new on the path find great fascination and joy in their fresh understanding, and focus upon issues such as reincarnation and psychic abilities. However, this phase of the neophyte soon passes, and evolves into the maturation of mysticism. The mature mystic speaks of love, but does not mean the same thing that is discussed by others with this word. Rather, he/she finds in love a nuclear and fluid way of knowing God, and serving him with a quiet mind.

574. Trust those who violate trust; for there are no others. Every person will let you down, for no one is a perfect ideal. Do not lose yourself in others. Let not their changes and fluctuations bring you up and down; be not like a boat tossed about on the changing waves of their emotions and moods, but like a solid anchor embedded firmly and immovably in the depths of the Ground of being. Do not root yourself in other human beings, but in the divine within, the changeless, the still. How excruciating it is not to hunger for touch, for the pleasing word or smile, and yet so long as these things rule, regulate, or control us, we are not free. Perfect liberty arises only when, with detachment and love, we can ensconce ourselves in the warm inner luminosity, the benevolent and smiling Self of spirit.
575. The divine Mother dwells in all living beings in the forms of peace and forgiveness.
576. When one first begins to turn away from the unreliable and liquid environment, to find joy in the inner self, it is natural to feel that one might be losing something. There is a natural and normal sense of loss whenever one makes major changes in one's life or consciousness, and indeed something is lost when something is gained. To lose the old and the familiar may also create existential anxiety; we must, as psychonauts, continuously forge into the unknown. And we are often overwhelmed by tension upon the impact of the full realization of the hologrammic (holographic) nature of earthly reality. This is perhaps the greatest adjustment/change a being will ever experience in earthly life. When this dark night of the soul arrives, it will teach one pure detachment. The world will systematically drive one away from itself, disappointing, unable to fulfill, preparing one for the consciousness of the timeless being. Periods of difficulty and emptiness will follow, and all great teachers have forewarned that the Way is not easy in the beginning. The bliss, love, and wisdom are all there, but the senses and mind have grown too dull to perceive them, and need retraining. This is an extremely subtle process, and will require much time and patience. Perseverance and tenacity have always been key-words of inspiration and encouragement on the path, and will be needed greatly before the inevitable breakthrough into effortless peace occurs.
577. The greatest result that can come to us from any action, however, is not getting something, but being something. ... "What am I going to get out of this?" an ignorant man will say. "I don't want to get

- anything out of this,” a wise man will remark. “I want to be something bigger and finer.” – Paramananda
578. Authority, tradition, and conformity are all aspects of illusion, guiding and controlling only the lower nature. The spirit, by contrast, is free of them all, bound only by impeccable honor.
579. By your traditions, you have made invalid the Logos of God. – Jesus; we must not be guided by traditions of others, but must allow love to determine our every belief. And even then, we must not seek to enforce our beliefs upon others as law.
580. It is because our life seems so incomplete and our heart so empty that we have all these desires. It is not because they have any inherent value. – Paramananda
581. My friend, why did you come here? God is as much in your home as he is here. I cannot do anything for you. – Vignes, who had a reputation as a great healer
582. Flee from the crowd, and dwell in steadfastness. Let thy role suffice, though it be small. To horde brings hate ... Savor no more than is thy due, with all. ... Attempt not all things crooked to redress, but trust in fortune ... Great rest is far from busy-bodiness. ... If thou wilt lead, let self be conquered, and truth shall deliver. There is no dread. – Geoffrey Chaucer
583. The world may appear filled with darkness. You are not here to change that world, but rather to plant the seeds that, upon growing will change it. Whether you plant one seed or many, plant well. And seek to nourish those seeds. “It is better to light the smallest candle than to stand and curse the darkness.” – ancient Chinese proverb; each day, let us work together to light another candle, to ignite a single heartmind in love, that the network and community of light may grow. It matters not whether it grows quickly, since we have forever. But by all means seek to light your candles that each may light yet others.
584. The seeds of light and fire that are love must encompass all, growing into blossoms of lucidity and fire-jewels of luminosity, until the entire world glows with them.
585. What most is needed is a loving heart. – Gautama Buddha
586. The end of life is to be like unto God, and the soul following God will be like unto him. – Socrates
587. Simplicity and purity are the two wings by which a man is lifted above all earthly things. – Thomas a Kempis

588. The world needs something deeper than pity; it needs love. — Thomas Kelly
589. I belong to the great church which holds the world within its starlit aisles, that claims the great and good of every race and clime, that finds with joy the grain of gold within every creed, and finds with light and love the germs of good within every soul. — Robert Ingersoll
590. Spirituality seems unnatural only when its potentials are latent and dormant. When they are activated, the pursuit of the spiritual love that is the essence of our nature is not only effortless, but natural and joyful.
591. “Theoretical devotion” is an oxymoron, a contradiction in terms. Devotion must be lived, and like love, must not remain an abstract concept of the mind.
592. Spirituality has nothing to do with outer form, but with inner attitude and feeling. The outer forms and prayers, symbols and postures, may vary; but whole, and holy, men and women are united by their possession of, and by, the inner flame of universal love.
593. Purity is a singularity of focus upon love, without distraction, without scattering.
594. If you allow yourself to be disturbed by another, you make yourself less than that other. Your higher Self is not less, and so you need fuller identification with that Self-image in order to know your liberation.
595. You may choose between the diversity of appearances, and the unity of mind, but to seek concentration on both, to give credence to both, is to divide the mind.
596. Appearances manifest reality, but they do not contain It. By contract with It, all appearances are illusion.
597. When the inner projector/generator is known as the origin of the outer, then the two become inseparable, or one. This is integration. As sunlight is uncontaminated by shining upon things that appear impure, so the Self is not polluted when projecting environments that serve as its test.
598. It has not yet been revealed what we shall be, but we do know that we shall be like Him. — John
599. To display is to corrupt and degrade.
600. The one thing that cannot be changed is the existence of change. To welcome and embrace with love the fluctuations and permutations of life is the Way of wisdom. Only when we know that there is nothing to control can we know that there is nothing to fear.

601. A person regulated by external law will become lawless when that law can no longer be enforced. A being regulated by the internal law of love will obey all good laws, in harmony with that one law.
602. War, violence, death, and offensive evil can never be within the will of love.
603. There is only one test as to whether or not one is doing the will of the heavenly One: Does this action violate the noble principles of compassion and love?
604. Be good for the sake of goodness alone, and not for any expectation or seeking after rewards. Love others because of what you are, and not because of what they are.
605. An Eastern tale tells how Gautama encountered a superstitious man preparing to kill a goat. The Buddha Gautama asked the man why he was about to slaughter the animal. Reflecting a common superstition in primitive cultures, the man replied that he wanted to sacrifice the goat in order to redeem himself from sin and get into heaven. The Buddha then bared his own neck, and said, "If you can get to heaven by killing that poor animal, how much better will be your heaven if you will kill a man." Of course, Buddha did not mean this literally, but was trying to show just how futile and useless, how illogical and unreasonable, it was to harm innocent scapegoats in order to feel purified within.
606. The Way of life that I preach is a habit to be acquired gradually by long and steady repetition. It is the practice of living for the day only for the day's work, living in day-tight compartments. ... — Sir William Osler
607. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith. When he has tasted it, he becomes quiet and full of peace. — Ramakrishna
608. The world is designed to demonstrate clearly its own inability to fill the place of love. By its utter futility, it creates within us a burning thirst that can be quenched only by the inner waters of love. A being must create, or have created, an inner passion for peace, must be driven by life to the precipice of futility, before turning to the subtle and intangible inner treasures.
609. Never let your behavior be determined by the opinion of others. Instead, learn to regulate the self with impeccable honor as a guide.
610. We must grow to see the divine pattern and plan of love even in our darkest hours, our depressions, our misfortunes. It is when we most



need it that we are most likely to forget the divine Light and the Way of honor.

611. If you do nothing else, at the least, regularly clear the discursive mind of excess thought. Turn over a phrase, or one of the infinity of divine names, until the state of lucidity or clarity is reached.
612. Eternity is here and now; the timeless (eternal) One is your genuine Self. Strip away all that is not here and now, and all that is not love, and you are left with a core or essence that is the genuine Self.
613. Because God is infinite, heshetheyit must be said to encompass and include all visions, all doctrines, and all ideas that do not conflict with love. Nothing is more futile and spiritually arresting than arguments about the incomprehensible Interflow of infinite Mind.
614. In an Eastern parable, a great bird swooped down and caught a large fish. However, other birds also saw him, and began to pursue him in order to get at the fish. Finally, from sheer exhaustion, he dropped the fish, to discover at that moment that all his troubles were over. Paramananda says of this parable, “Through greed, selfishness, and ignorance, we are caught in the meshes of our desire, and we wonder what is the cause of our unhappy state.” Drop the fish. There is no future in holding on. There is no peace, no sanity, in greed.
615. Now of all conflicts, the most needless and cruel are those about religion. People stir up such unnecessary trouble, such bitterness and unrest, when they try to force their beliefs upon the minds of others, declaring that they are right and the other people are wrong. A person who has found genuine religion, who has learned what God means, and Christ, and divinity, becomes full of peace and brings peace to the world. It is not the aggressive man, going about preaching his gospel, who brings either peace or illumination to mankind. But rather, it is he who has found it within himself. — Paramananda
616. ... Arguments and disputes, the quarrels and fights and fanatic tendencies, belong to the lower stages ... — Paramananda
617. The most important interactions between a mystic and another are not simply verbal, but occur on an energetic level. As a dark room is transformed by the rushing and pouring in of sunlight, so others are transformed in the presence of even a silent mystic. Words may be the vehicles of a teaching mystic, but it is his or her energy that strikes the heart.

618. Religion alone cannot liberate us from pain, and from the intrinsic restlessness of the love-hungry soul. There is only one experience that can free us, sending the soul into its original state of soaring bliss, and that is the knowing of seamless unification with all our experience, all our perceptions, all the cosmos.
619. The experience of unification with the full perceptual sphere brings with it a natural and flowing love for all that is known. The experience cannot happen without this love. Unconditional and universal, this love is the logical result of a realization that the cosmos is created by a friendly and loving Mind, even though imperfect nervous systems and minds are the vessels of creation.
620. No book, no creed, no dogma can bring us into the knowing of God, for it must be an individual knowing, a direct awareness.
621. It is no sacrifice, but rather an exquisite joy, to yield and surrender the mind of confusion and pain for the Mind of light, love, and wisdom.
622. While you hold anything against anyone, you have no access to God. Approach Love in a purified state, having forgiven self and all others. The infinite Mind does not keep records; why should you? When you refuse to forgive, you create hell, not for another, but for yourself.
623. To show the Way is the greatest service that can be rendered; to live the Way does more good than volumes of mere preaching. Without love, preaching is just irritating noise. It may bring karmic danger and entrapment both to the preacher and to the listeners.
624. There is no armor that protects as well as the armor of realization. This armor of light consists in the knowing that there is nothing from which we need to be protected. In a friendly universe, all that resists light is mere illusion, however grotesque its forms.
625. Form an active alliance with your obstacles.
626. An Eastern sage, Pavhari Baba, once suffered from a fever, which he called “a friend of the divine Mother,” and his suffering he called “listening to her message.”
627. Beware of the naïve relativity that places good in the same relative universe as bad, claiming that both rely upon each other. While it is true that there exists a relative good that arises only in comparison with its opposite, it is also true that the cosmic Mind must not be reduced to the neutral or to the relative. It is itself absolute Good, and is relative to nothing.

628. The desire to affirm away evil recognizes the existence of genuine evil, and so empowers it. The desire arises from fear, avoidance, and evasion. By contrast, the mystic, embraces all relative pain and suffering as a manifestation of absolute Good.
629. Fleeing from evil empowers it; facing evil conquers it, and transforms it into Good.
630. Welcome the joy of cold, embrace the heat as friend, and you will find yourself filled with the Power of Interflow, no longer wasting energy in useless resistance.
631. Union with the inner love is not separation from the “outer,” but rather a sublimation or subjection of the outer. The outer is absorbed in the inner, as the inner is expressed as the outer, and there is no difference. All is loved, embrace, welcomed, unconditionally, universally.
632. Although infinite Mind or Interflow is in everything, it cannot pantheistically be reduced to the totality of things, for it is also awareness, perception, and recognition of things. It is both energy and the forms imposed upon energy, both knower and known.
633. Give up the destructive idea of “enemy,” and from this day forward, regard only fear as enemy.
634. Speak of the unpleasant, and you drive away pleasant people, and attract the unpleasant. Speak of the pleasing, and you attract pleasing people, enriching everyone.
635. Cleanse yourself completely of the idea of outer, separate God-images, and open instead to the splendor of the Self or spirit of light within you.
636. To enjoy God through everything, to thank God for everything, to leave God with everything – who is there other than He? – Malcolm Schloss
637. Let us come to terms of love with the other intelligent life-forms of our world, including the whales and dolphins. Where there cannot be a unity of speech and culture, let there be a communion of minds in love.
638. A complete education is impossible unless it includes the study of love. Agapology is the most neglected, and the most important, of the social arts and sciences.
639. Be neither rigid nor indulgent with your children; make sure only that they know that they are good, in all circumstances, even while teaching that certain actions and behaviors are bad and inappropriate.

640. The desire for self-improvement is almost universal; the quest for self-improvement is relatively rare. If one seeks to improve the self for the sake of the self, one is still clinging to expectation and reward; if one seeks to improve in order to approximate perfect manifestation of the holy spirit within, then the self is lost in the service of love.
641. Where there is the Will, there is the Way.
642. Healthy and perfection are the same thing. – Spinoza
643. [A true seeker is one who has] a constant and passionate longing to break free from life's sorrows – not by running away from life, but by growing beyond his mind, and by experiencing in himself the reality of the Self which knows neither birth nor death. – Ramana Maharishi
644. Whatever is alive is filled with the Lord. – the Upanishads
645. Claim nothing; enjoy. Do not desire the property [of another] – the Upanishads
646. The Self is unified; unmoving, it moves faster than the mind. The senses remain behind, but Self runs ahead. – the Upanishads
647. Out of Self comes the energizing substance that is the life of all things. – the Upanishads
648. [The Self] is within all, outside all. Surely the person who can see all creatures in the Self, the Self in all creatures, knows no lamentations. – the Upanishads
649. The Self is everywhere, bodiless, formless, complete, wise, omniscient, shining far, free, above. – the Upanishads
650. Not stuck to any of the senses, not clinging to any thought in the mind, the wise become one with the deathless Self. – the Upanishads
651. If you think that you know God, then you [actually] know little; you know no more than ideas and images of God. – the Upanishads
652. When you understand that God lives through you at every moment, in every movement of mind or body, you uncover true freedom – the Upanishads
653. When you realize reality, and grasp at nothing in the world, you enter eternal life. – the Upanishads
654. God has made everything beautiful in its time, and has put eternity in our hearts. – Solomon
655. You will discover that the soul is limitless, however far you go. – Heraclitus
656. To human beings, some things are good and some are bad; but to God, all things are good and beautiful and just. – Heraclitus

657. It is proper to question. Do not be led by holy writings, or by mere logic or inference, or by appearances, or by the authority of religious teachers. But when you realize that something is unhealthy and bad for you, give it up. And when you realize that something is healthy and good for you, then do it. – the Buddha
658. As a mother watches over her only child, even at the risk of her very life, so let everyone cultivate a boundlessly compassionate mind toward all beings. – the Buddha
659. When you see the unborn, the unconstructed, and the absolute, you are then liberated from everything born, constructed, and relative. – the Buddha
660. Be a light to yourself; be your own trust. Hold to the truth within yourself, as the only truth. – the Buddha
661. The developed person looks into his own heart, and respects the invisible and the inaudible. – Tzu Ssu
662. Nothing is more obvious than that which is secretly out of sight, nothing more manifest than the unseen. – Tzu Ssu
663. The developed person pays attention to what is occurring in the deepest Self. – Tzu Ssu
664. For the developed person, the Tao begins in the relation between male and female, and ends in the infinite vastness of the cosmos. – Tzu Ssu
665. Simply act honestly, according to your own true nature; do not do to others what you would not want done to you. – Tzu Ssu
666. [Let us] discuss some teachings once given by a Mantinean woman name Diotima – a woman deeply familiar with ... many fields of knowledge. She is the one ... who taught me the philosophy of love. – Plato
667. Whoever has been permitted to see into the mysteries of love, ... is at last drawing near to ultimate revelation. – Plato
668. And if, my dear Socrates, human life is worth living, it is (so only when) one has attained this vision of the very soul of beauty. And once you have seen it, you will never again be seduced by the magical attraction of gold. – Diotima
669. But if it were given to man to gaze upon the very self of beauty – unstained, unadulterated, and freed from the moral taint that haunts the less powerful beauty of flesh and blood – if, I say, it were given to one to see the heavenly beauty face-to-face, would you call his an unenviable life, whose eyes had been opened to the vision,

- whose eyes had gazed upon it in true contemplation, until it had become his own forever? – Plato
670. And when he has bourn and lifted up this perfect virtue, he shall be called the friend of God. And if ever it is given to man to put on immortality, it shall be given to him. – Plato
671. Grant that I may become lovely within, and that whatever is without may be in harmony with the spirit inside me. – Plato
672. May I comprehend that it is only those who have wisdom who are rich. – Plato
673. Whether you point to a little reed or to a great pillar, to a leper or a lovely woman, things of bad taste and dark, or hideously ugly, or odd, the Way makes them all into one. – Chuang Tzu
674. Splitting one thing from another reveals their completeness; [this apparent] completeness is [actual] weakness. Only the one of far-seeing vision can make them into one. – Chuang Tzu
675. [The wise] has no use for categories, but considers all to be one with the changeless. So, the sage seeks harmony between both right and wrong, and rests in heaven, the equalizer. – Chuang Tzu
676. Heaven and earth were born simultaneously with my Self, and all the myriad things are one with me. – Chuang Tzu
677. The Way is limitless, without boundaries. Speech, [on the other hand] is untrustworthy. But because a “this” was recognized, there came to be boundaries separating from a “that.” Here are some boundaries: left, right, theories, arguments, discriminations, [variations, differences,] imitations, and disagreements. The sage embraces things. [But] ordinary men divide them up, and parade their division before others. – Chuang Tzu
678. The sage merges Self with things, and leaves the disoriented and unclear as they are; he looks on slaves as [if they were] exalted. While ordinary men resist and experience anxiety, the sage remains ‘dull’ and blockish; he participates in a myriad of ages [and yet] achieves simplicity in oneness. For him, all things are simply what they are, and thus enfold each other. – Chuang Tzu
679. How do I know that clinging to this life is not a delusion? How do I know that, in hating death, I am not like a person who, having abandoned home in youth, has now forgotten the way back? How do I know that the dead do not actually wonder why they ever longed for this life? – Chuang Tzu
680. The one who dreams of imbibing wine may sob when morning comes. The who dreams of crying may, in the morning, go off to

hunt. While dreaming, one is unaware dreaming. And, in the dream itself, one may try to interpret dreams. Only after awaking up is it realized that it was a dream. And someday, there will be a great awakening when we know that this is all a great dream. Still, the foolish assume that they are awake, busily and brightly assuming that they understand things, calling one man “ruler,” another “shepherd.” How dense! Confucius and you are both dreaming. And when I say that you are dreaming, I am dreaming too. Chuang Tzu

681. The genuine man of ancient times did not struggle against want, did not pride himself in plenty, and did not plan the events of his life. A man like this could make an error and not regret it, could succeed without showing off, could climb to high places without fear, could enter water and not get wet, could enter fire and not get burned. His knowledge ascended all the way up to the Way. His sleep was dreamless and his waking was without care; he ate without savoring, and his breath came from deep within him. For while the true man breathes with his heels, the average person breathes with the throat. Crushed and gagged, they gasp out their words as though they were retching. Entrenched in passions and desires, they are shallow in the ways of heaven. — Chuang Tzu
682. The genuine man of ancient times knew nothing of clinging to this life, or of resisting death. He came into the world without [the stimulation of] delight, and left without fuss; briskly he came, and briskly went, and that was all. He neither lost the memory of where he began nor sought to discover where he would end. He [spontaneously] received a thing, took pleasure in it, forgot about it, and handed it back. — Chuang Tzu
683. There are no sentient beings to be liberated, and no self to discover perfect wisdom. The Buddha has no doctrine to convey; truth cannot be [intellectually] grasped. All liberators should develop a limpid, lucid mind independent of sight, sound, touch, flavor, smell, or thought. A liberator should develop a mind that settles nowhere. — Diamond Sutra
684. The mind should be kept free of any thoughts that arise within it. If the mind relies on anything, it has no sure haven. — Diamond Sutra
685. When I discovered absolutely perfect enlightenment, I discovered absolutely nothing. — Diamond Sutra
686. The myriad things interpenetrate like the threads of Indra’s net of jewels — multiplied and remultiplied into infinity. — Tu Shun

687. In this flower-treasury ocean of worlds, whether it be mountains or rivers, down to trees, forests, even a mote of dust ... all are in harmony with the universe of the true state of being. — Flower Garland Sutra
688. The infinite ocean of all teachings converges on the site of a single thing. — Fa Tsang
689. Because form-illusion has no essence, it must not be different from emptiness itself. [Nothing solid is really there.] For genuine emptiness has qualities that affect and saturate [only] the surfaces of existence. Seeing thus that form is empty produces great wisdom, and moves one beyond birth and death. Seeing that emptiness is form produces great compassion, and takes one beyond nirvana. — Fa Tsang
690. Liberators before discovering the path still have three doubts about this real emptiness and incomprehensible existence: First, they suspect that emptiness annihilates form, [and so the two cannot co-exist,] and so become nihilistic; secondly, they may suspect that emptiness is separate from form, and so may grasp at emptiness outside of forms; thirdly, they may suspect that emptiness is a thing intrinsically, and so seek to grasp it as separate. — Ratnagotra Shastra
691. The Sutra says, “To perceive the Buddha, you must wait for the appropriate conditions.” When the time comes, you are awakened as if from a dream. You realize then that what you have found is yours already, and does not originate outside yourself. — Pai Chang
692. You are already free from unreality and delusion. The ordinary person’s mind is the same as the sage’s, because original Mind is perfect and complete in itself. — Pai Chang
693. It is much better to be men unattached to all things [than merely to be monks]. Why should you run around creating karma that will hem you in like the chains binding a criminal? — Hui Hai
694. Striving to empty your minds, straining to ‘attain’ enlightenment, blabbering about your understanding of the Buddha’s truth — all this is a waste of energy. — Hui Hai
695. When you stop assuming that things have a past and a future, and that they come into being or disappear, then in the entire cosmos there will not be a single atom that is not your own treasure. — Hui Hai
696. All you have to do is to look within your own mind. Then the marvelous reality will manifest itself at all times. — Hui Hai



697. Do not look for the truth with your intellect. Do not look at all [for truth]. The essence of the mind is already intrinsically [and inherently] pure. – Hui Hai
698. All things are with beginning and are endless – Flower Garland Sutra
699. For those who are able to understand these words correctly the Buddhas are always present. – Hui Hai
700. Reality is perceived through your own body. If you do not pursue sounds and sights, and do not allow appearances to give rise to concepts, you will become unattached. – Vimalakirti Sutra
701. Mind has neither color nor measurable dimensions; it does not appear or disappear. ... It was never born and can never die. It is utterly serene. – Hui Hai
702. Because your own nature is pure and utterly tranquil, its immaterial and motionless essence is able thus to perceive. – Hui Hai
703. We may compare [the mind] to a stainless mirror which, although it itself contains no form, is capable of reflecting all forms. Why [is the mind this way]? Because it is [absolutely still and] free from mental activity. If your mind were lucid, it would not give rise to illusion, and its attachments to both subject and object would vanish. Then, of itself, purity would arise ... – Hui Hai
704. To center on the self in the midst of absolute emptiness, in a single flash, is the essence of wisdom. – the Dhammapada
705. As long as the mind dwells upon nothing, there is nothing to which the mind can attach itself. If you wish to comprehend this non-dwelling mind very clearly, while sitting in meditation, seek to be aware only of the mind, and do not allow yourself to make judgments [and comparisons]. – Hui Hai
706. When thoughts about the past dissolve and fade by themselves, it can be said that there is no longer any past. – Hui Hai
707. Whatever is in the future has not yet come into being, so don't turn your thoughts towards it. For when thoughts about the future dissolve and fade by themselves, it can be said that there is no future. – Hui Hai
708. Whatever is present passes instantly. Simply be aware of being attached to nothing. Cultivate neither attraction nor aversion in your mind, for when thoughts about the present dissolve and fade by themselves, it can be said that there is no present. – Hui Hai
709. If your mind meanders, do not follow it; on its own, it will cease meandering. If it settles, do not settle with it; its search for a resting-place will cease by itself. – Hui Hai

710. A mind that focuses upon nothing is the Buddha-mind, illuminated-mind, uncreated mind. It is also called realization, that the nature of all appearances is unreal. – Hui Hai
711. For the good of all sentient beings, I will become aware of the nature of death as the dharmakaya [body of truth], and, discovering in that condition the ultimate awareness of the great symbol, I will act for the good of all beings. – Padmasambhava
712. Since there is really no duality, separation that appears is unreal. But until duality is transcended, in the awareness of oneness, enlightenment is impossible. Both samsara [the world of cycle occurrences] and nirvana [the state of unity] are an indissoluble whole, for both are your own mind. It is only because of mistaken ideas ... that you wander in the world of separation. Practice dharma [truth], grasp the essence of these teachings, and free yourself from every attachment. When you seek your mind in its real essence, you will find it quite understandable, immaculate, transparent, [lucid,] empty, timeless, uncreated, unimpeded, unknowable as a separate entity, but known as the unity of all things. Still, it is not composed of things. It is a seamless totality, self-radiant, indivisible, without describable qualities. Further, your mind is not separate from other minds. It shines forth without obscurity for all living beings. – Padmasambhava
713. Beginningless and endless, your original wisdom has been brightly shining forever. – Padmasambhava
714. When you realize that all phenomena are as insubstantial as the air, they lose their power to fascinate and captivate you. – Padmasambhava
715. All phenomena are your own [unconscious and projected] ideas, self-conceived in the mind like reflections in a mirror. They arise spontaneously, and are as free as the clouds in the sky; and all phenomena fade away by themselves. – Padmasambhava
716. Although the clear light of reality shines within their own minds, most people seek it outside themselves. – Padmasambhava
717. Due to meditation on the original tranquility of the mind, the uncreated wisdom spontaneously shines forth; and the uncreated, self-radiant [spontaneous] wisdom of your original mind, actionless and immaculate, ... is itself the perfect “practice.” – Padmasambhava
718. All Buddhas and all ordinary beings are nothing but the one Mind. – Huang Po

719. This Mind is without beginning or end, unborn, indestructible. It is exactly what you see before you, [all around you]. Start to think consciously about it, though, and immediately you are mistaken [and have lost sight of it]. It is like the boundless emptiness [of space], which cannot be fathomed, for it is immeasurable. The one Mind is called the “Buddha,” and there is absolutely no distinction between the Buddha and ordinary beings – except that ordinary beings find themselves attached to illusion-forms, and thus seek the Buddha outside themselves. – Huang Po
720. By this very searching, they lose it, since the Buddha is being used to search for Buddha, mind to search for mind. Even if they continue in this way for a million eons, they will never be able to find [the Buddha-mind]. They don’t know that all they have to do is put a stop to conceptual thinking, and then the Buddha will appear spontaneously before them. For the mind itself is the Buddha, and the Buddha is all living beings. – Huang Po
721. This pure Mind, which is the source of all things, shines forever with radiance of Self-created perfection. – Huang Po
722. Most people are not aware of [Mind], and think that “mind” is simply that faculty that sees, hears, feels and knows. Blinded by their own sight, hearing, knowing, and feeling, they do not perceive the radiance of the source. Above, below, and around you, all things spontaneously exist, because there is nowhere “outside” the Buddha-mind. – Huang Po
723. Most people ... suppose that there is something to be attained apart from the one Mind. Thus, they use mind to seek the teaching, not realizing that mind and its objects are one. – Huang Po
724. If you students of the Tao have mistakenly perceived your own mind, not realizing that it is itself the Buddha, you will seek [the Buddha] somewhere else; you will indulge in various practices, [rites, rituals, and maneuvers] hoping to attain something. Fortunately, however, your true nature is not lost even during times of delusion; neither, however, is it gained at the moment of enlightenment [it has always existed and is unaffected by your behavior]. It itself is unborn, and undying. It shines through the entire cosmos, filling emptiness, one with emptiness. It is timeless, spaceless, without action and free of passions, ignorance, or intellectual knowledge. Instead, it is all-pervading, radiant beauty, absolute reality, self-existent, uncreated. It is a jewel beyond all price. – Huang Po

725. When a thought spontaneously flares up in your mind, and you recognize it as illusion, then, [at that moment], you can enter the state of all the Buddhas of the past. Let it be your only concern, as thought follows linked thought, to be free of attachment to any of them. For the entire visible universe is the Buddha; and so are all sounds. The principle of emptiness has no interior related to an exterior. — Huang Po
726. The mind of a Zen master is perfectly direct and immediate. He or she ... is free of untruthfulness or delusion. Every hour of the day, all he/she sees are ordinary sights, and (all he/she hears are) ordinary sounds. Nothing is distorted ... for he/she is perfectly detached from things, and so has no need to shut the eyes and ears. Because the Self has been stripped of all bad thinking habits, delusions, and perverted views, the master is as clear and tranquil as an autumn stream. — Kuei Shan
727. When you hear that some great master has been born in the world to liberate all beings, immediately clap your hands over your ears [and refuse to listen]. For only when you do not know that you are your own master will you believe that you have gained something from this kind of non-sensical talk. But, it is second-hand merchandise, and hence, not really yours. What can teachers do? If they do not know for themselves, they are simply swallowing others' saliva. — Yun Men
728. Brothers, those who really have It live like plain, ordinary people. — Yun Men
729. Hsueh Feng said, "the whole earth is nothing but you." Chia Shan said, "Find Me on the tips of a hundred blades of grass, and recognize the king in a crowded market." An Lo P'u said, "When you hold a grain of dust, you hold the cosmos in your hand." — Yun Men
730. Human life is priceless. If you miss this [incarnational] opportunity, it may take a billion eons before you receive a human body again. If even a worldly man like Confucius said, "He who realizes the Tao in the morning can die content in the evening," how much more effort should we ... exert. — Hun Men
731. Do not despise the world, for the world too is God. — Mohammed
732. When I love him, I am the vision with which he sees, and the hearing with which he hears, and the hand with which he receives, and the foot with which he walks. — Mohammed
733. True religion is surrender. — Mohammed

734. When love is established in the heart of a servant of God, there is no place there for remembering humans or demons, or paradise or hell, or for anything, except the remembrance of the beloved and his grace. The love of God in its essence is the illumination of the heart by joy. – al Muhasibi
735. God gives the vision of himself to those whom he loves, for he has sworn, “By my glory, I will show him my face, and I will heal his soul’ ... The hearts of such lovers are held captive in the hidden shrine of the divine loving kindness. ... For they tread the path of friendship with God, and are transported into the Garden of Vision ... where they see without eyes, and are in the company of the beloved. – al Muhasibi
736. For it is as if the glory that is invisible is contemplated by them with the eye of the heart. ... Whoever knows God loves him, and whoever loves him he causes to live with him. And He dwells within the one that He brings to live with him. ... – al Muhasibi
737. The saint becomes humbler every hour, for every hour, he draws more nearly to God ... Insofar as they have existence at all, it is only in God. – al Misri
738. Nothing is better for a man than to be without anything. – al Bistami
739. No asceticism, no theory, no practice: When he is without everything, he is with everything. – al Bistami
740. I shed myself as a snake shed its skin. Then, I looked into myself and saw that I am he. – al Bistami
741. For thirty years, God was my mirror; now, I am my own mirror. And since I no longer am, God is his own mirror. He speaks with my tongue, and I have vanished. – al Bistami
742. A single atom of the sweetness of wisdom in the heart of a person is better than a thousand pavilions in paradise. – al Bistami
743. All the rest speak to God, by I speak from God. – al Bistami
744. When I reached the first stage of wisdom, I said, “O God, let me own you, and do whatever you want.” – al Bistami
745. Forgetfulness of self is remembrance of God. – al Bistami
746. You are liberated from your own desires when God liberates you. This is not affected by your own struggles, but by the grace of God. – Abi'l-Khayr
747. Then God opens to you the entrance to love, and here too egotism shows itself momentarily. ... Still you think, “I love,” and find no rest until you realize that it is God who loves you, and maintains

- you in the state of loving, and that this is the result of divine love and grace, not of your own work. – Abi'l-Khayr
748. Every act of Love is an act of worship. There is no such thing as an insignificant act of Love
749. You perceive that all is God. – Abi'l-Khayr
750. Then you are made aware that you do not have the right to say, “I,” or “mine.” At this stage, you behold your complete inability. Desires fall away from you, and you become free and calm. You desire [only] what God desires; your own desires are gone. You are emancipated from your wants, and have gained peace and joy. – Abi'l-Khayr
751. If people wish to draw near to the heart of God, they must seek him in their own hearts. They should speak well of all, whether present or absent. ... Like the sun, they must show the same face to all. To bring joy to a single heart is better than to build many holy places for worship and to submit one's soul to kindness, as its servant, is worth more than setting free a thousand slaves. The true man of God sits in the midst of other people, and gets up in the morning, eats, and sleeps, marries, buys, sells, gives, shops, and spends the day with other people, and yet never forgets God, even for a single moment. – Abi'l-Khayr
752. Every word [the soul] utters, every song she sings, is to remember him, to praise him, and to love him. – ibn Pakuda
753. He who trusts in God is able to shift his attention from worldly anxieties, and commit it entirely to doing what is right. For in the serenity of his soul and the freedom of his mind, and in the vanishing of his anxieties, ... he is like an alchemist who knows how to turn tin into silver and silver into gold. – ibn Pakuda
754. If [the mystic] is poor, the poverty will be considered a blessing from God, and will be relieved of the responsibilities its possession involves, and from the labor of guarding and managing it. The one who has more and who trusts in God will not find the wealth an obstacle to faith, for he places no confidence in his wealth. It is for him just a loan that he has been assigned for a limited period, so that he may apply it for the good of himself, his family, and his society. He takes no credit for his generosity, nor does he give charity to do good deeds, except anonymously, and requires no reward or praise. – ibn Pakuda
755. Those who have moved into the unitive life have attained to a being far above all that can be known by sight or insight. – al Ghazale

756. This is the other gold, that glows in your chest when you love. – Rumi
757. Patterns of worship are not to be [comparatively] ranked as better or worse than one another. Hindus do Hindu things ... It is all praise; it is all correct. It is not I [God] who am more glorious by any acts of worship, but the worshipper. I don't hear the words they say; I look inside at the humility. – Rumi
758. Forget the attempt to phrase things exactly right. ... Burn up your thinking and your forms of expression. – Rumi
759. It doesn't matter in what direction you face when you pray. The love-religion has no [technical] rules or doctrines. – Rumi
760. God has revealed to me that there are no rules of worship. – Rumi
761. See within all beings the Friend. – Rumi
762. In the presence of Your unique being there is neither old nor new; everything is nothing, nothing is all. – Maneri
763. The cultivation of any sort of desire is really a waste of time, since it will be just an obstacle to contemplation. – Maneri
764. The last remaining particle of self-awareness is itself lost in the rapture of this union. – Maneri
765. Where there is no [external] Buddha, and you yourself are called the Honored One, you have become something for the first time. Then, everywhere in space you will be free and independent of all phenomena. – Yuan Whey
766. Sometimes, we regard a blade of grass as the sixteen-foot golden [Buddha-] body; at other times, we take the sixteen foot golden body and regard it as a blade of grass. – Yuan Whey
767. When you meet the Buddha [outside yourself], you kill the Buddha [as an external image]. – Whey Men
768. To permit the Self to be awakened by all things is illumination. ... When Buddhas are truly Buddhas, they need have no awareness of themselves as Buddhas. – Dogen
769. To study Buddhism is to study the Self. To study the Self is to forget the self. To forget the self is to be illuminated by all things. To be illuminated by all things is to abandon our own body and mind, and the bodies and minds of all others. – Dogen
770. When we first seek the truth, we think that we are a great distance from it. But when we discover that the truth is already within us, we are spontaneously and instantly our original Self. – Dogen
771. Discovering illumination is like the moon reflected on the water. The moon doesn't get wet, the water isn't damaged. Although its

light is great and vast, its light is totally reflected in a puddle only an inch wide. In fact, the entire moon, and the whole sky, are reflected in a single dew-drop. Just as the moon does not break the water, so [the great power] of illumination does not damage the person. And the person does not hinder [the great power] of illumination any more than a mere dew-drop hinders the great moon in the sky. ... Truth is perfect and whole in itself. It is not something found for the first time [by the seeker]. It has always existed. ... It is nearer than near. There is no need to ‘attain’ it, since not a single step leads away from it. Do not follow the advice of others; instead, learn to listen to the voice within yourself. – Dogen

772. The very tiniest tremor of conceptual thought will prevent your entering the palace of wisdom. Your search among books – shuffling and sorting through others’ words – may lead you to the depths of knowledge, but it cannot help you to see the reflection of your true Self. [Only] when you have thrown out all ideas of mind and body will the original Self appear, in its fullness. – Dogen
773. Meditation is not a path to illumination, or a method of ‘achieving’ absolutely anything. It is peace and blessedness [that arise spontaneously], the [effortless] actualization of wisdom, [realization of] the ultimate truth of the oneness of all things. In meditation, you are yourself the mirror that reflects the solution to your problems. Within its true nature, the human mind has absolute freedom. You can attain this freedom [only] by intuition. Instead of working toward freedom allow the work itself to be freedom. – Dogen
774. If your mind is empty, it is always ready for anything. It is open to everything. In the [empty] beginner’s mind, there are many possibilities; in the expert’s mind, there are few. When your mind is pure and calm, there is nothing – no “I,” no world, no mind or body. To live in the realm of Buddha-nature means to “die” as a small being, moment by moment. – S. Suzuki
775. The big Mind is something which is always with you. ... It is universal Mind, always the same, not different from “another’s” mind. – S. Suzuki
776. We must have beginner’s mind, free from possessing anything, a mind that knows that everything is in flowing change. – S. Suzuki
777. Every soul that he created has the seed of goodness within it. – Plato
778. [God] alone [in our hearts] enjoys absolute peace. He has no grief or fear, is free of any evil or pain, and lives in timeless bliss. – Philo



779. The face of the wise is not somber or austere, contracted by anxiety or sorrow. It is precisely the opposite: radiant and serene, and filled with a vast delight, which often makes him the most playful of men, acting with a sense of humor. ... – Philo
780. The goal of wisdom is laughter and play. – Philo
781. [The enlightened being] does not merely participate in laughter. He becomes laughter itself. – Philo
782. Everything is God's grace. – Philo
783. Love your enemies. Do good to those who hate you. Bless those who curse you. And pray for those who mistreat you. – Jesus
784. Never worry about tomorrow. ... Do not be anxious about what you will eat, or what you will wear. ... Look at the birds of the sky; they neither sow nor reap nor gather into barns. Still, God feeds them. Which of you, by thinking, can add a day to his life? ... Consider the lilies of the field, how they grow. They neither toil nor spin cloth, and yet I tell you that not even Solomon, in all his glory, was clothed as beautifully as one of these flowers. – Jesus
785. If you would follow Me, you must disown yourself. – Jesus
786. Unless your righteousness surpasses that of the elders and respectable religious people, you will not inherit the kingdom of God. – Jesus
787. Prostitutes and sinners will go ahead of you [religious people] into the kingdom of God. – Jesus
788. You cannot serve God and money. – Jesus
789. I tell you the truth, it would be easier for a camel to squeeze through the eye of a sewing needle than for a rich man to enter the kingdom of God. – Jesus
790. Seek first the kingdom of God, and all [necessary] things will be added to your life. – Jesus
791. One thing is necessary. – Jesus
792. The one who is forgiven little, loves little. – Jesus
793. All your sins are forgiven you. – Jesus
794. Do not judge, and you will not be judged. For precisely as you judge, you will be judged. – Jesus
795. For if you forgive people their sins, your father will forgive you yours; but if you do not forgive other people, neither will your father forgive you. – Jesus
796. You must pray this way: Our father in heaven, let your name be held holy. Let your kingdom come, and let your will be done, on earth as in heaven. – Jesus

797. Unless you change your lives, and become like nursing children, you cannot enter the kingdom of heaven. — Jesus
798. You must forgive others, not seven times a day but seventy times seven. — Jesus
799. The kingdom of God does not come if you look for it. Nor will anyone be able to say, “It is here,” or, “It is there.” For the kingdom of God is within you. — Jesus
800. If your teachers say to you, “Look, the kingdom of God is in heaven, “then the birds will get there before you. — Jesus, Gospel of Thomas
801. The kingdom is simultaneously inside you and outside you. If you know yourselves, then you will be known, ... — Jesus, Gospel of Thomas
802. Jesus saw some infants nursing. He said to his disciples, “These infants are like those who enter the kingdom of heaven.” They said to him, “How, then, can we enter?” Jesus said to them, “When you make the two one, and when you make the inside like the outside, and the outside like the inside, and the upper like the lower, and when you make male and female into a single one, then you will enter the kingdom.” — Gospel of Thomas
803. Blessed are those who have chosen their solitude, for they will find the kingdom of heaven. — Jesus, Gospel of Thomas
804. The disciples said to him, “... when will the new world come?” Jesus said, “What you are waiting for has already come, but you do not recognize it.” — Gospel of Thomas
805. Whoever believes that the All is deficient is himself deficient. — Jesus, Gospel of Thomas
806. If you bring forth what is inside you, what you bring forth will save you. If, though, you do not bring forth what is inside you, what you do not bring forth will destroy you. — Jesus, Gospel of Thomas
807. I am the light that shines over everything. I am the All. From Me, the All came forth, and to Me, the All will return. — Jesus, Gospel of Thomas
808. Split a piece of wood, and I am there. Pick up a stone, and you will find Me there. — Jesus, Gospel of Thomas
809. The disciples said to him, “When will the kingdom come?” Jesus said, “It will not come if you look for it, nor can you say, ‘It is her,’ or, ‘It is there.’ For the kingdom of the father is already spread over the earth, but people do not see it.” — Gospel of Thomas

810. In the beginning, was the expression. And the expression was with God, and God was that expression. ... And the expression became flesh. – John
811. The spirit that you have received from him remains in you, and you do not need to have any human being teach you, for that spirit teaches you all things, and is the truth [reality]. – John
812. Beloved, it has not yet been revealed to us what we shall be. But we know that we shall be like him. – John
813. God is light. – John
814. He who remains in love lives in God, and God lives in him. – John
815. Love comes from God, and everyone who loves is begotten by God and knows God. – John
816. The Lord does not say that it is blessed to know something about God, but rather to possess God in oneself. – Gregory of Nyssa
817. The man who purifies his heart of every creature, and of every destructive passion, will see the image of the divine nature within his own beauty. – Gregory of Nyssa
818. Upon the structure of your nature he imprinted an imitation of the perfections of his own nature, ... You must then wash away, by a life of virtue, the ‘dirt’ that has come to cling to your heart like plaster. And then your divine beauty will once again shine forth. – Gregory of Nyssa
819. Once [the interior man] has scraped off the rust-like dirt that has accumulated on his form because of evil degeneration, then he will become good once more, and shine forth in the likeness of his Archetype. – Gregory of Nyssa
820. You will find within yourselves what you are seeking, if you would only return to the grace of that image which was established within you from the beginning. – Gregory of Nyssa
821. We should not understand God and creation as two things ... but as one and the same. For both the creature ... is in God, and God, by manifesting himself ... creates himself in the creature. – Erigena
822. The invisible [is] making himself visible, the incomprehensible comprehensible, the hidden revealed, and the unknown known. – Erigena
823. Immobile, he moves into all things, and becomes all things in all things. – Erigena
824. Every visible and invisible creature can be called a ‘theophany,’ that is, a divine appearance. – Erigena

825. When the light reveals itself fully, and unites with him, and draws him into itself, so that he finds himself alone in a sea of light, then he is emptied of all knowledge, and immersed in absolute unknowing. – Symeon
826. When [our mind] is emptied of thought, it enters the pure and simple light of God and finds nothing but the light. – Symeon
827. To ascend to God is to enter [very deeply] into oneself, and ... in some unspeakable way, in the inmost parts, to pass beyond oneself. – Hugh of St. Victor
828. When a man, through the senses of his flesh, reaches out to visible things, desiring what is transitory and perishable, he descends from the dignity of his natural condition. – Hugh of St. Victor
829. [The mystic] must be as empty of his created [personal] will as when he did not exist. – Meister Eckhart
830. The will to love is the will of God, and all that love desires is not only acceptable to, but demanded by, the mystic Way. Thus, the Way is not desire-free, but is free of only ego-desires.
831. A man should be so empty of all things and of all activities, both inner and outer, that he can become a place for God, where God can act. – Meister Eckhart
832. I am unborn, and according to my unborn nature, I can never die. – Meister Eckhart
833. I and God are one. – Meister Eckhart
834. I am an immovable cause that moves all things. – Meister Eckhart
835. The flag blows in the wind. But neither the flag nor the wind moves; it is only the mind that moves. – Zen parable
836. Be sure not to think of anything but Himself, so that nothing may work in your mind or in your will, but only Himself. And do whatever you can to forget all the creatures [and things] that God ever made, and all their works, so that your thought and desire are not stretched towards any of them. – The Cloud of Unknowing
837. This [mysticism] is the work of the soul that most pleases God. All saints and angels rejoice in this work, and hasten to help it with their might. – The Cloud of Unknowing
838. You are that much farther from God if anything is in your mind, but only God. – The Cloud of Unknowing
839. [God] may well be loved, but not thought. – The Cloud of Unknowing
840. Nowhere bodily is everywhere spiritually. Take good care, then, that your spiritual work be nowhere bodily, and then, wherever that thing is on which you are working in your mind, there you will

- surely be in spirit. ... Although your bodily senses can find nothing there to feed themselves on, for they think that what you are doing is nothing, go on doing this “nothing.” – The Cloud of Unknowing
841. For until I am substantially made one with Him, I can never have full rest or true bliss, until ... there is no created thing between my God and me. – Julian of Norwich
842. No soul can rest until it is made empty of all things that are made. When it is willingly made empty for love, so as to have him who is all, then it is able to receive spiritual rest. – Julian of Norwich
843. God ... has enclosed us all within Himself. – Julian of Norwich
844. He is in all things. God does all things. And I saw truly that nothing is done by chance or accident, but all by the foreseeing wisdom of God. – Julian of Norwich
845. He is at the mid-point of all things. – Julian of Norwich
846. Our Lord beholds [no partition between good and evil]. For as all that exists in nature is of God’s making, so all that is done is rightly of God’s doing. – Julian of Norwich
847. For the whole cause for which we pray is to be made one with the vision and the beholding of Him to Whom we pray. ... With such great sweetness and delight in Him, ... we can pray nothing at all but as He moves us at the time. – Julian of Norwich
848. Who reveals it to you? Love. What did he reveal to you? Love. Why does he reveal it to you? For love. – Julian of Norwich
849. You ... [in mystical illumination,] perceive yourself to be the sole heir of the whole world. – Thomas Traherne
850. Until your spirit fills the whole world, ... until you are as familiar with the ways of God in all ages as with your walk and table, until you are intimately acquainted with that shady nothing out of which the world was made, until you love men so as to desire their happiness with a thirst equal to the zeal of your own, ... you never enjoy the world. – Thomas Traherne
851. How will you be the son of God but by having a great soul like unto your father’s? The laws of God command you to live in his image ... – Thomas Traherne
852. For that called “body” is a portion of the soul discerned by the five senses. – William Blake
853. All deities reside in the human breast. – William Blake

854. Although it is commonly assumed that the mind resides within the body, according to the mystic Way, the body resides in the mind, as one of its projected pictures.
855. To detach our desire from all good things, ... it is then that we touch the absolute good. – Simone Weil
856. The good seems to us as a nothingness, since there is no thing that is good. But this “nothingness” is not unreal. Compared with it, everything [else] in existence is unreal. – Simone Weil
857. God continuously showers the fullness of his grace on every being in the universe; but we consent to receive it to a greater or lesser extent. – Simone Weil
858. If we find fullness of joy in the thought that God exists, we should find the same fullness in the knowledge that we ourselves do not exist; for it is the same thought. – Simone Weil
859. All the goods of this world ... are finite and limited, and radically incapable of satisfying the desire that perpetually burns within us for an infinite and perfect good. – Simone Weil
860. Absolutely unmixed attention is prayer. – Simone Weil
861. But there is a love that is like a mighty spring gushing up out of the earth. It keeps flowing forever, and is inexhaustible. – Isaac of Nineveh
862. When we trust God with our whole heart [s], we do not fill our prayers with, “Give me this,” or, “Take this from me.” We don’t even think of ourselves when we pray. At every moment, we trust our father in heaven, whose love infinitely surpasses the love of all earthly fathers, and who gives us more than we ourselves could ask for, or even imagine. – Isaac of Nineveh
863. Humility collects the soul into a single point by the power of silence. A truly humble man has no desire to be known or admired by others, but wishes to plunge from himself into himself, to become nothing, as if he had never been born. When he is completely hidden from himself in himself, he is completely God. – Isaac of Nineveh
864. I value nothing more than friendship with people who sincerely love the truth. – Spinoza
865. When you gaze at an object, you bring blessing to it. For through contemplation, you know that it is absolutely nothing without the divinity that permeates it. – Dov Baer of Mezritch
866. You must be nothing but an ear that hears what the universe of the Word is constantly saying within you. – Dov Baer

867. The masters who, in their work, disengage themselves from what is bodily, and do nothing but meditate on God, actually see the universe as it was in the state of nothingness before creation. – Dov Baer
868. Love your neighbor like something you yourself are. For all souls are one. Each is a spark from the original Soul, and this Soul is wholly inherent in all souls. – Shmelke of Nikolsburg
869. It may happen that your hand makes a mistake and hits you. But would you then take a stick and punish your hand because it lacked understanding, and so increase your pain? It is the same if your neighbor, who is of one soul with you, wrongs you because he does not understand. If you punish him, you hurt only yourself. – Shmelke
870. Every human soul is a part of God. – Shmelke
871. There is nothing in the world but the Creator. – Yeheil Mikhal
872. If, out of love for God, [mystics] think that they are nothing, and cleave to him with all their mental power, they are very great. – Yeheil Mikhal
873. Like a drop that has fallen into the waters of the great sea, [the soul] is one with the waters of the great sea [of God], and cannot be recognized as a separate thing. – Yeheil Mikhal
874. We believe that forms of worship do not matter to the great Spirit. What pleases him is the offering of a sincere heart. – Sagoyewatha
875. God has been happy to reveal the mystery of the riches: Christ in you, the hope of glory. – Paul (Col.1:27)
876. Becoming everything is just another method of becoming nothing. – Stephen Mitchell
877. If you are everything, or even if you are anything, why say it? – Stephen Mitchell
878. Isn't it better to sit in the back yard, watching God with God's eyes? – Stephen Mitchell
879. This universe is nothing but God. – Stephen Mitchell
880. There is no need to leave the physical world behind. – Stephen Mitchell
881. The mind that dwells nowhere is the kingdom of heaven. – Stephen Mitchell
882. All things that happen, even the most ostensibly terrible ones, happen by God's will. – Stephen Mitchell
883. The religion of the [native American] forefathers [is] a religion that Jesus would have approved with all his heart. – Stephen Mitchell

884. But we should be careful. Once we use even the most enlightened sage as an authority, we undermine what he is saying. Any Buddha becomes a demon if we hand him our power. – Stephen Mitchell
885. Beginner’s mind is the mind of God. – Stephen Mitchell
886. Every time we say, “Thy will be done,” we should have in mind all possible misfortunes and all possible blessings. – Stephen Mitchell
887. A blessing may be more difficult to accept than a misfortune. – Stephen Mitchell
888. When I took up at your heavens, the work of your fingers, the moon and the multitude of stars, what is man, that you love him, and woman, that you gladden her heart? You have made them higher than any god, and have crowned them with glory and honor. – Psalm 8
889. This universe is nothing but [the Lord]. – Shankara
890. See the Lord everywhere, under all circumstances, with the eye of the spirit, and a tranquil heart. – Shankara
891. How can the mind of the enlightened man think of anything but reality [truth]? – Shankara
892. How could a wise person reject the experience of supreme bliss, and find delight in mere outward forms? When the moon shines in its exceeding beauty, who would care to look at a painted moon? Experience of the unreal offers us no satisfaction, nor any escape from misery. Find satisfaction, therefore, in the experience of the sweet bliss of the Lord. – Shankara
893. Devote yourself to the soul, and live happily ever after. – Shankara
894. O noble soul, this is how you must pass your days: See the soul everywhere, fix your thought upon the soul, the one without a second. – Shankara
895. The soul is one, always blissful. – Shankara
896. The state of silence is one of entire serenity, in which the active mind ceases in all its occupation with the unreal. In this silence, the great soul, who knows, and is one with the Lord, enjoys unmingled bliss forever. To the person who has realized the soul as true being, and who has tasted the innermost bliss of the soul, there is no more excellent joy than this state of silence, in which all cravings are quiet. – Shankara
897. Whatever is don – walking, standing, sitting, or lying down – the illuminated seer, whose delight is the soul, lives in joy and freedom. When a great soul has found perfect tranquility, freeing the mind from all distracting thoughts, and completely realizing the Lord,



then no longer needed are sacred places, moral disciplines, set hours, postures, directions, or objects for meditation. The knowledge of the soul depends on no special circumstances or conditions.

– Shankara

898. The soul, shining with its own light, causes this apparent universe. But how can anything in this universe reveal the soul? Apart from the soul, these appearances are worthless, insubstantial, unreal. – Shankara
899. This soul shines with its own light. Its power is infinite. It is beyond sense-knowledge. It is the source of all experience. The one who knows the soul is free from every kind of bondage – full of glory, the greatest of the great. – Shankara
900. Neither grief nor pleasure comes to [the mystic] from things of the senses. For [the mystic] is neither attached to them nor shuns them. Always at play with the Self, [the mystic] finds unceasing delight in the soul. The sweet, endless bliss of the soul is continuously tasted and brings satisfaction. ... The one who knows the soul does not identify Self with body. Instead, [the mystic] travels in the body as in a carriage. If people provide comfort and luxuries, [the mystic] enjoys, and plays with them, like a child [who owns nothing]. [The mystic] displays no outer symbol of the inner uniqueness of a holy being. Being quite unattached to the things of this world, [the mystic] may wear costly clothing, or none at all, dress in deer or tiger skin, or ‘clothed’ in pure knowledge. [The mystic] may seem like a mad person, or like a child. ... Thus, is the earth wandered. The being of contemplation ... lives desireless amidst the objects of desire. The soul is eternal satisfaction. The soul is seen to be present in all things. ... Sometimes, [the mystic] appears to be a fool, sometimes a wise being, sometimes splendid as a monarch, sometimes feeble-minded, sometimes calm and silent. Sometimes attracting people. Sometimes people give great honor, and sometimes they insult. Sometimes [the mystic] is simply ignored. – Shankara
901. For we are his own production, and we were created in Christ Jesus for the doing good; for God prepared this path in advance for us. – Paul (Eph. 2:10)
902. All are nothing but flowers in a flowering universe. – Nakagawa Soen
903. When you walk across the field with your mind pure and holy, then from all the stones, and from all growing things, and all animals,

- the sparks of their soul come out and cling to you, and then they are purified, and become a holy fire in you. – Hasidic proverb
904. Where I sit is holy; holy is the ground – forest, mountain, river. Listen to the sound: great spirit-circle all around me. – Anonymous
905. This world is the abode of God, and God truly lives in the world. – Angad
906. May all things be moved, and move in me, and know and be known in me. May all creation dance for joy within me. – Chinook prayer
907. The master is awake and he lives forever. – the Dhammapada of the Buddha
908. Luminous is this consciousness, glowing brightly, and it is free of the attachments that are all around it. – Anguttara Nikaya
909. A being of wisdom should be truthful, free of arrogance and deceit, harmful gossip and hate. The wise being should go beyond the evil of greed and stinginess. – Adapted from the Sutta Nipata
910. Be not misled into lying, or [mentally] attached to forms. You must know pride for what it really is, and get along without violence. Do not become enthusiastic by the old, or satisfied by the new. Do not mourn over what is lost, or be regulated by desire. – Sutta Nipata
911. Speak or behave with a mind clouded by impurity, and difficulties will trail behind you, as the wheel follows the ox that draws the cart. – the Dhammapada
912. Your most powerful nemesis cannot hurt you as much as your own thoughts, unguarded. – the Dhammapada
913. May they be capable and without reproach, honestly direct, of soft and tender speech, and free of pride. May they be satisfied and need little, not carrying heavy loads, with their senses tranquil. May they be wise, not arrogant, and without desire for the possessions of others. – Metta Sutta
914. May all beings be joyful; may they live in security and happiness. – Metta Sutta
915. Let no one fool [trick, mislead] another or hate and [look down on] any being, in any state. Let none wish harm to another by the exercise of hatred or anger. – Metta Sutta
916. As a mother watches over her own child, ready to sacrifice her own life to protect her only child, so with an infinite heart should one cherish all living beings, filling the whole world with loving kindness. – Metta Sutta
917. And thus the entire earth, above, below, around, and everywhere, altogether continue to suffuse with love-filled consciousness, abun-

dant, sublime, immeasurable, free from hatred and harmful wishes.

— Adapted from the Digha Nikaya

918. Like garlands woven from a heap of flowers, create from your life as many good deeds. — the Dhammapada
919. To associate not with the foolish, to be with the wise, to honor those who are worthy, ... to reside in a suitable place, to have done good past deeds, to set oneself on the right path, ... to speak well, to be highly trained, well educated, skilled in handicraft, and highly disciplined, ... to care well for mother and father, and wife and children, to work in a harmless occupation ... [to practice] outstanding behavior, blame-free action, open-handedness to all relatives, and selfless giving, ... to cease and abstain from evil, to avoid intoxicants, [toxins, and drugs,] to be diligent in virtuous practices, ... to be respectful of holy things, and humble, content, and grateful, to hear the dharma [Way of truth] at the proper time, ... to be patient and responsive, to visit with spiritual people, to discuss the dharma at the right time, ... to live austere and purely [in simplicity], to see the noble truths, to realize the extinction [of cravings], ... [to have] a mind unshaken and untouched by worldly states, sorrowless, stainless, and secure, ... Those who have fulfilled all these are everywhere invincible, and find well-being everywhere. Theirs is the blessing supreme. — Mangala Sutta
920. How joyful to look upon the awakened, and to associate with the wise. Go with the shining ones, the wise, the awakened, the loving. ... But if you cannot find any friends or self-masters to go with you, travel on alone, like a king who has abdicated his kingdom, like an elephant in the forest. — the Dhammapada
921. In this world, hatred has never been able to counteract hatred. Only love counteracts hate. This is the law, ancient and infinite in supply. You, too, shall die [and disappear]; knowing this, how can you [find the time for the pettiness of] quarrel? — the Dhammapada
922. The Yogacara Bhumi Sutra gives a parable of little boys building sand-castles. When one boy touches the sand-castle of another, the owner of that sand-castle attacks him, and the other kids all join in. At the end of the day, however, the sand-castles are all pushed over by the kids, and forgotten, left for the waves of the ocean to dissolve. So are we, when we conflict over the passing mirages of the material world.

923. Cultivate a state [of consciousness and detachment] like that of the earth, ... For on the earth, people toss clean and unclean things including dung, urine, spittle, puss, and blood – and the earth is not bothered, repulsed, or disgusted. And as you grow like the earth, no contacts with either pleasant or unpleasant things will grasp your mind, or stick to it. – Majjhima Nikaya
924. Suffering, the Buddha explained, is caused by craving. “But where does this craving come to life and become firmly fixed? Wherever in the world there are enjoyable and wonderful things, ...” – Samyutta Nikaya
925. What does now, “the extinction of suffering” mean? It is the complete vanishing and evaporating of craving. – Samyutta Nikaya
926. The annihilation of greed, hate, delusion – this indeed is called “nirvana.” – Samyutta Nikaya
927. For a student made free, in whose heart is peace, nothing need be added to events already accomplished. ... Just as a solid, unbroken, massive rock remains unmoved by the wind, even so, neither appearances, nor sounds, nor smells, nor tastes, nor anything that touches her [mentally or physically], neither the wanted nor unwanted, can cause such a one to vacillate. She is unmoving in mind and has gained liberation. – Samyutta Nikaya
928. One who has thought about all the contrasting [elements or components] of this earth, and is no longer moved by anything whatever in the world, the being of peace, anger-free, [also freed] from sorrow, and from desire, [longing and lust] has passed beyond birth and decay. – Samyutta Nikaya
929. The “middle Way or path” between indulgence and asceticism is the “noble eightfold path,” which consists in: right understanding, right thought, right speech, right action, right occupation [livelihood], right effort, right mindfulness, and right concentration.
930. In the Majjhima Nikaya, we are warned that we are all subject to radical illness, aging, and death; and so we should not regard these as the problems of other people; we should exercise caution never to feel haughty or superior to those who so suffer, for we ourselves will inevitably be in their condition someday.
931. A person sees the many bubbles on the Ganges [River], ... and carefully studies and examines them. ... They appear empty, illusory, and insubstantial. In exactly the same way does the monk behold all physical things and activities, responses, understandings, mental constructs, and states of consciousness, ... They appear

- empty and void, because they do not exist in themselves [without an observer to experience them]. – Majjhima Nikaya
932. Liberated from desire, possessions, attachment [clinging, ownership] appetite, ... finding great joy in her freedom, in this world, the wise person herself is transformed into light – pristine, shining, free. – the Dhammapada
933. [The ego-mind] is hotly seething with the fires of greed, anger, and ignorance. It is burning with the anxieties [fears, and tensions] of birth, decay, and death. – Mahabagga
934. Getting quite tired of all [the sensory elements of the world], she releases all grasping. By absence of grasping she is made free. When she is free, she know it. Then she realizes that births have run out, and there is no further return to this world. – Mahabagga
935. In all everything become the master. In everything that you say, do and think, be free. Are you quiet? Make quiet both your body and mind. By your own work bring yourself to full awakening. Be careful, and live in joy. Follow the truth of the Way, think about it, embrace it as yours personally, live it. It will always sustain you. – the Dhammapada
936. As the lotus is unstained by water, so is nirvana unstained by all the defilements. As cool water does away with feverish heat, so nirvana also is cool, and does away with the fever of all passions. ... Further, as medicine puts an end to sickness, so nirvana brings to an end all suffering. – Milindapanha
937. Love yourself and remain awake, today, tomorrow, and forever. First, root yourself firmly in the Way. Then, instruct others, and so overcome sadness. In order to make straight that which is crooked, you must first do a more difficult thing: Straighten yourself. You are your only master. Who else [could possibly master you]? Conquer yourself, and uncover your [inner] master. – the Dhammapada
938. The truth-seeker who goes out to find the Way shines brightly over the world. By day and night, the awakened person shines in the radiance of the spirit. Meditate, live purely, be quiet, do your work in awareness of being a master. Like the moon, emerge from behind the “clouds.” Shine! – the Dhammapada
939. As in the far depths of the ocean, where there are no waves, but all is still, let the practicing meditator be still and motionless. – Suttanipata
940. Someone who counsels another must realize within himself five qualities before doing so, so that he may say: “I will speak at the

appropriate time, not an inappropriate time. In truth I will speak, not in falsehood. I will speak gently, not harshly. I will speak for the other's gain not for her loss. I will speak with kindness, not with anger." – Vinaya Pitaka

941. One never knowingly speaks a lie, ... One does not repeat in one place what one has heard in another, in order to cause dissention. ... Thus, one unifies those who are divided, and those who are already unified, one encourages. Harmony makes one glad; one delights and rejoices in this harmony, and it is only harmony that one seeks to create through the use of words. ... One avoids harsh words, abstaining from them. Instead, one speaks words that are gentle, soothing to hear, loving, to the heart, and are courteous, friendly, and agreeable to any number of people. – Anguttara Nikaya
942. None of the methods of "religious righteousness" ... has even a tiny fraction of the value of loving kindness. Loving kindness, which is heart-freedom, contains all. It glows, it shines, it blazes forth. – Itivuttaka
943. By generous and loving giving, goodness, restraint, and self-regulation, men and women alike can accumulate a well-hidden treasure – a treasure which cannot be given to others, and which thieves cannot steal. A wise person should do good; that is the treasure that remains with one. – Khuddhaka Patha
944. THE FIVE TEACHINGS. In order to be well-trained, I vow to refrain from taking sentient life, ... stealing, ... sexual misconduct, ... lying, ... toxic substances that lead to carelessness. – Mahaparinibbana Sutta
945. Do not go after the past, do not lose yourself in the future. The past is dead, the future is not yet born. Peering profoundly into life as it is in the here and now, the practitioner dwells in stability and freedom. – Bhaddekaratta Sutta
946. For one who is free of opinions, there are no ties. For one who is delivered by comprehension, there are no foolish acts. But those who grasp after opinions and philosophical ideas roam about in the world, annoying people. – Sutta-nipata
947. Do not judge of people. Make no assumptions about others. A person is destroyed by judging others. – Anguttara Nikaya
948. Do not look for a refuge in anyone but yourself. Those who ... are a lamp to themselves will seek no external [or other] refuge. But holding fast to the truth as their lamp ... and refuge, they will not

- look to anyone but themselves as a refuge. It is they who will reach the highest height. — Mahaparinibbana Sutta
949. [The awakening rising consciousness] is the nectar of the death-free state of immortality, the treasure that elevates us above poverty into the riches of giving to life, the tree that shades us when we roam about scorched by life, the bridge that takes us across the stormy river of life, the cool moon of compassion that calms our mind when it is agitated, the sun that banishes darkness, the butter made from the milk of kindness by churning it with the dharma [truth]. It is a joyful meal to which all are invited. — Bodhicharyavatara by Shanti Deva
950. All things that have relative existence are unstable, have no permanent existence, easily shattered in essence, ... they last only a moment. ... to be inevitably washed away [and evaporated] by time. ... frail, ... like the flame of a lamp, which rises suddenly, and as soon goes out. They are without lasting continuity, like the wind, or like foam, insubstantial, essentially tenuous. ... It is ... like the trick of an illusionist. — Adapted from the lalitavistara
951. This three-dimensional world resembles ... water in a mirage. ... It is like a dream, illusion, and by seeing it in this way one discovers freedom [from its control]. As when exposed to a mirage in the spring, the mind becomes confused. ... Nothing exists in the world but constructs of the mind. When [mystics] comprehend everything they find that it is nothing that they have studied. Reflected images may be seen [and appear real] in a mirror, in water, in an eye, in a shining vessel, and on a gem, but in them there is no substantial reality. [They are images only] — Lankavatara Sutra
952. [The concept of] evil spirits has power only over people who fear them, but those who have overcome the fear cannot be disturbed by it. In the same way, those who feel subjected to the material world are in the power of forms, sounds, smells, tastes, and textures. These sensory factors however do not trouble those who have been liberated from the fears and passions inherent in the sensory world of mind-constructs. — Vimalakirti Sutra
953. In the Vimalakirti Sutra, it is made plain that a soul, although it may incarnate as either male or female, is itself neither.
954. This is the way you should regard this fleeting world: a [disappearing] star at dawn, a bubble in a stream, a flash of lightning in a summer cloud, a flickering lamp, a phantom, and a dream. — the Diamond Sutra

955. The great Way is not hard for those who are free of preferences. ... If you wish to experience reality, then hold no opinions. ... The inner construction of likes and dislikes is the disease of the mind. ... Live neither in the entanglements of outer things nor in inner feelings of emptiness. Be tranquil in realizing that all things are unified [at their source]. Then, mistaken ideas will vanish by themselves. ... When you try to put an end to activity and create a state of passivity, this very effort is activity [like trying to force yourself to sleep]. Existing in extremes [of either passivity or activity] blocks your knowledge of oneness. ... To deny the reality of things is to miss their [relative] reality. ... The more you analyze and verbalize it, the further astray you wander from the truth. Stop talking and thinking, and you will be able to know anything. ... To find meaning in the world is to return to the Origin. But to pursue appearances is to miss the source. ... Do not intellectually quest after the truth; only cease to cherish opinions. ... When the mind exists undisturbed in the Way, nothing in the world can offend. ... When thoughts that split the universe (into good and evil) cease to be manufactured, the old consciousness evaporates. When thought-objects vanish [from consciousness], the thinking subject vanishes, as when the mind vanishes, objects vanish. Things are objects because of the subject. The mind is [the mind] because of things. ... Just let things be in their own way. ... The taxing and difficult practice of judging creates annoyance and weariness. ... The wise one ceases from the struggle to achieve [personal] goals. ... With enlightenment, there is no liking and disliking; all distinctions come from ignorant inference. They are like dreams of flowers in the air; [it is] foolish to try to grasp them. ... If the mind makes no discriminations, the myriad things [of the material universe] are as they are – of single essence. To comprehend the mystery of this one essence is to be liberated from all entanglements. When all things are seen equally, the timeless self-essence is reached. ... All self-centered striving vanishes ... To live in this realization is to be without anxiety over imperfections. ... – Seng Tsan
956. Learn to listen to the voice within yourself. ... [When meditating,] just relax and forget that you are meditating; do not desire realization, since that thought will keep you confused. ... Many thoughts will crowd into your mind; simply ignore them, releasing them. If



they persist, cultivate an awareness of them, but do not think about them. That is, think no-thought. ... Open your mind while you still have a chance [in this life,] in this way gaining the treasures of wisdom, which in turn you can share abundantly with others, bringing happiness to them. ... In attachment, blossoms fall, and in aversion, weeds proliferate. To move yourself [through life] and to experience then thousand things is delusion; but when the ten thousand things arise to experience themselves, then you will know awakening. – Dogen

957. The Buddha-mind is a consciousness that is aware of the world as an experiential waking dream. Therefore every event or thing has two meanings: one apparent and literal, the other unconscious and symbolic.
958. Without making special effort, but simply remaining natural, one can break the yoke [of ignorance,] thus discovering liberation. If, when staring [meditatively] into nothing, one seeks nothing, and if then with the mind one then observes the mind, one dissolves boundaries, and reaches Buddhahood. ... In space, shapes and colors form, but the space itself is uncolored and unformed by this, touched neither by black nor by white. From the Mind of the Self all things emerge, and in the same way, the Mind is not stained by either vices or virtues, (but remains pure in its essence.) ... [As] the darkness of ages cannot stain the bright sun, neither do long ages of illusion hide the brightness of the Mind. ... Although the Mind is empty in essence, it contains and envelops all things. ... [In meditation,] do nothing with the body, but relax, close the mouth firmly and remain silent. Empty your mind and think of nothing. Like a hollow [stalk of] bamboo allow your body to rest in ease. Do not give, and do not take; instead, rest the mind in inactivity. ... [The Way] is like a mind that clings to nothing. If you simply practice this, in time, you will reach Buddhahood. ... Stop all activity, and leave behind all (personal) desires, allow thoughts to rise and fall naturally, as the waves of the ocean. – Tilopa
959. In [the Way,] all one's sins are consumed. In [the Way,] one is released from the prison of this world. ... The path without any practice is the Way of the Buddhas. One who walks that path reaches Buddhahood. ... Transient [and diaphanous] is this world, like phantoms and dreams; it is entirely without substance. So, do not grasp at the world, or at your relatives; cut the strings of lust and

hatred. Meditate in woods and mountains. ... If you stay in the realm of the unborn, all appearances will dissolve into the great dharma [truth]; then, all the will of the self, with its pride, will vanish, evaporating into nothing. — Tilopa

960. Since there exists no actual duality, separation is unreal. Thus, until duality is transcended, and the oneness of things realized, enlightenment will not be discovered. The fullness of both samsara [the passing, changing world] and nirvana [illumination and independence from the world] are totally nothing more than one's mind, and are united in inseparable oneness. ... When one seeks one's mind in its true state, ... it is bare [simple,] immaculate, [unstained,] made only of itself, arising from apparent emptiness, clear, [lucid,] empty, unified without duality [separations or divisions,] transparent, timeless, single, [not compounded or multiplied,] unimpeded, colorless, incapable of being realized as a "separate" entity, but being itself the unity of all "things", but not fully composed of them, of one quality and above all distinctions [and differentiations]. — Tibetan Book of the Great Liberation
961. The dharma [reality or truth] exists nowhere but in the mind, and so meditation can occur in no other place but the mind; since truth is nowhere but in the mind, there is no doctrine to be taught or practiced anywhere else. Since reality is in the mind, there is no other place for the observance of a sacred promise. Since the full dharma is all in the mind, there is nowhere else to search for it or for liberation. Time after time, then, look within your own mind. — Tibetan Book of the Great Liberation
962. Recall the white light, the clear, pure, [unstained] white light from which everything in the entire universe arises. To it, everything in the universe also returns. It is the original nature of your own mind. It is also the natural state of the pre-manifested universe. ... [At death,] release yourself into the clear light, trust it, and merge with it. For it is your own truest nature, and it is Home. ... No matter where or how far you wander, the light is only a split-second, a half-breath, away. It is never too late to realize again the clear light. — Tibetan Book of the Dead
963. The rising passions depend on the heart [emotional nature]. If the heart is stilled, where then can you grasp passions? Cease to tire yourself by making divisions and categories, and quite naturally, of itself, the Way will arise, and you will find it. — Rinzai Roku

964. Here is how the Bodhisattva [saint committed to aiding in the enlightenment of all life] comes: She comes wherever an all-embracing love lives. She desires to teach as disciples all beings. She comes wherever there exists a great heart filled with compassion. For she desires to protect all beings from suffering. She comes wherever there are acts of morality, because she wants to be born in agreeable circumstances. ... She arises directly out of the great miraculous Powers, for she manifests wherever she is sought, in order to make people happy. She is attracted to wherever there is a flowing without effort, for she is never far from the footsteps of all Buddhas. ... In all her movements, there is no trace of strife. She arises from skillful spiritual practice, and is born of transcendental awareness. For she conforms herself to the minds of all beings. She comes wherever there is metamorphosis, because everything appearing [in all the universe] is like but a reflection. ... – The Flower Ornament Sutra
965. The bodhisattva [saint working for the liberation of all] gives generously to all who ask. Always, she is thinking in terms of realities [rather than mere appearances]. She thinks, ... “I renounce all my possessions without holding back anything. I behave as one who knows the Buddha. I practice the complete fulfillment of generosity. I have given this gift into the common pool of the property of all living beings, dedicate it to supreme enlightenment [of all].” ... What is the [higher path of] three-part purity? Here, when a saint gives a gift she comprehends that there is no giver, no recipient, and no gift. – Perfection of Wisdom Sutra
966. Who are these sentient beings [who dwell] within the mind? They are the mind of delusion, the mind of misperceptions, the mind of negativity, and similar minds. All these are “sentient beings.” Each must find self-deliverance through discovery of its own inner essence. Only then is the deliverance real. – Sutra of Hui-neng
967. When we have the light of accurate views, we call forth the Buddha within us. But when our natures are controlled by the three poisonous components, we are said to be the property of the lower nature [Mara]. But when these toxic elements are eliminated from our minds by accurate views, Mara is transformed into a genuine Buddha. – Sutra of Hui-neng
968. [Immoveable] incapable of being disturbed and serene, the ideal person does not “practice [external] virtue,” yet in full possession of her faculties and without passion, she commits no sin. Calm and si-

- lent, she relinquishes [external] seeing and hearing. Stable and upright, her mind abides nowhere. — Sutra of Hui-neng
969. Nothing has genuine existence but the Mind. — Lankavatara Sutra
970. Birth and death are themselves nirvana [the extinction of cravings, and resultant enlightenment]. You should neither hate the one nor cling to the other. Only then can you be free of birth and death [the cycle of karma]. So, this present [world of] birth and death is itself the life of Buddha. And if you reject it with distaste, you are rejecting that sacred life. — Adapted from “Birth and Death,” by Dogen
971. There is an extremely simple way to become the Buddha: stay away from all evil, and cling to nothing in this world [the cycles of birth and death]; work in deep compassion for all sentient beings. Respect those above you, and have mercy on those below you; detest and desire nothing. Renounce worry and sorrow. Living in this way is called “Buddha.” Do not seek to go beyond this. — Adapted from “Birth and Death,” by Dogen
972. It is the most priceless jewel: this pure mind, which is the source of everything, shines forever and on all beings, with a brilliance born of its own perfection. — Huang Po
973. Above, below, and around you, all environments come into being spontaneously, for there is [nothing and] nowhere outside the Buddha-mind [there is no “outside” to consciousness]. — Huang Po
974. All beings by their very nature are Buddha, just as ice by its nature is actually water. And, just as apart from water, there can be no ice, so, apart from sentient beings, there can be no Buddha. ... Nirvana is right here, before our very eyes; this very place is the lotus-land [of blessing and perfection], and this very body is the Buddha. — Hakuin Zenji
975. Therefore, everyone who will confess before people that he is in Me I shall confess before my father in heaven that I am in him. — Jesus (Mt. 10:32)
976. He that feeds on my flesh and drinks My blood remains in Me, and I remain in him. — Jesus (Jn 6:56)
977. You may know, and continue to know, that the father is in Me, and I am in the father. — Jesus (Jn 10:38)
978. Do you not believe that I am in the father, and the father is in Me? — Jesus (Jn 14:10)
979. The things I say to you, I do not say of myself, but the father in Me is doing his work. — Jesus (Jn 14:10)
980. Believe Me, that I am in the father, and the father is in Me. — Jesus (Jn 14:11)

981. The son cannot do a single thing of himself but does only what he beholds the father doing. For whatever things he does, the son also does, symmetrically. – Jesus (Jn 5:19)
982. Of myself, I do nothing. ... I seek, not my own will, but the will of him who sent me. – Jesus (Jn 5:30)
983. Remain in Me, and I in you. Just as the branch cannot give fruit of itself, unless it remains one with the vine, in the same way, neither can you [do the works of love] unless you remain in Me. For I am the “vine,” and you are the “branches.” He that remains in Me, and I in him, he is very fruitful. – Jesus (Jn 15:4-7)
984. Apart from Me, you can do nothing at all. Whoever does not remain in Me is cast out as a dried-up “branch.” ... If you remain in Me, and My sayings in you, ask according to that will, and it will be so for you. – Jesus (Jn 15:4-7)
985. They may all be one, just as you, father, are in Me, and I am in you, that they may also be in us. ... I have given them the glory that you have given Me, so that they may be one, just as we are one – I in them, and you in Me, so that they may be made perfect in oneness, so that the world may know that you sent Me, and that you love them exactly as you love Me. ... Where I am, they also may be ... so that the love with which you loved Me may be in them, and I may be in them. – Jesus (Jn 17:21-26)
986. Those who are in Christ Jesus have no judgment of condemnation. For the law of the spirit that is the source of life in Christ Jesus has set you free from the laws of sin and death. – Paul (Rom. 8:1,2)
987. We, although many, are one body in Christ. – Paul (Rom. 12:5)
988. To the church of God in Corinth, to you who have been made holy in Christ Jesus, called to be holy ones. – Paul (1 Cor. 1:2)
989. You are in Christ Jesus, who has been transformed into the very wisdom of God, as well as right alignment, holiness, and release. – Paul (1 Cor. 1:30)
990. May my love be with you in Christ Jesus. – Paul (1 Cor. 15:24)
991. Whoever is in Christ is a new creation. For, see, the old has passed away, and the new has come into being. – Paul (2 Cor. 5:17)
992. A man in Christ, fourteen years ago – whether or not he was in his body I do not know, but God knows – was caught away to the third heaven. – Paul (2 Cor. 12:2)
993. Do not allow yourselves to be molded according to the present state, but be transformed by the renewal of your minds, in order to

- prove the good and pleasant and perfect will of God. – Paul (Rom 12:2)
994. Do you not recognize that Jesus Christ is in you? – Paul (2 Cor. 13:5)
995. I am crucified with Christ; it is no longer I who live, but Christ in me. – Paul (Gal. 2:20)
996. There is no such thing as Jew or pagan, slave or free person, male or female, for you have all been melded as one being in Christ Jesus. – Paul (Gal. 3:28)
997. Grace and peace to you. Blessed be the God and father of our Lord Jesus Christ, for he has given to us all spiritual blessings, in heavenly blessings, in Christ, just as he chose us in him before the world was begun. This is so that we should be holy and without stain before him in love. – Paul (Eph. 1:1-4)
998. In him, we are inheritors, predestined in harmony with the will of him who operates all things according to his will. – Paul (Eph. 1:11)
999. He raised us up together and seated us together in heavenly [states], in Christ Jesus. – Paul (Eph. 2:6)
1000. In the coming ages, the exquisite treasures of his grace might be shown, in his grace towards us, in Christ Jesus. – Paul (Eph. 2:7)
- .....

May whatever merit arises from this book be shared with all living creatures. May every heart be filled to overflowing with the light of universal love. May every being find true illumination and profound serenity.

Pure "soul-food." That is how this book has been described. Written by an experienced practicing mystic, who is as deeply involved in Buddhism as in Christianity, in Taoism as in native American tradition, it is a selection of sayings and aphorisms designed and selected to support the very best in heart and soul, as well as mind.

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