

Joseph Campbell "Reflections on the Art of Living."

p.16 What you have to do, you do with play.

p.18 We must be willing to get rid of the life we've planned, so as to have the life that is waiting for us.

p.58 My life course is absolutely indifferent to money.

p.62 It was from 1929 to 1934, five years. I went up to a little shack in Woodstock, NY, and just dug in. All I did was read, read, read, and take notes. It was during the Great Depression. (5 metus po 9 valandas kasdien).

It takes courage
to do what you want.

Other people
have a lot of plans for you.

Nobody wants you to do
what you want to do.

They want you to go on their trip,
but you can do what you want.

I did. I went into the woods
and read for five years.

p. 124 Write down your dreams
They are your myths

p.131 That's what the mystical experience is supposed to be. As soon as anything is an It, you have duality. I-thou is not a duality.

p.133 Schopenhauer: the universe is a dream dreamed by a single dreamer and all other characters in this dream are dreaming too.

p.157 All everyone is really trying to do is have an expansion of consciousness, so that the knowing and loving are on the greater and greater horizons.

p.162 You become mature
When you become
the authority of your own life.

p.163 Could God exist if nobody else did? No. That's why gods are very avid for worshipers.

The god you worship
Is the god you deserve.

p.179 Concretization is alright for teaching little children who don't understand the metaphor.

p.180 A sacred space is any space that is set apart from the usual context of life. <...> In your sacred space, things are working in terms of *your* dynamic - and not anybody else's.

p.181 Sacred space, sacred time and something joyous to do is all we need.

p.182 As adult
You must rediscover
The moving power of your life

p.191 You must kill your god.

If your ideas are to advance
All fixed ideas must go.

p. 193 The Buddha is the one who stresses the psychological aspect of this "dying". You can stay alive, in action, but be disengaged from desire for, and fear of, the fruits of your actions. The psychological disengagement of your passions from the events of your life is *nirvana*.

Get in there and do your thing
Don't worry about the outcome.

p.197 The rational mind
Stresses opposites.

Compassion and love
Go beyond pairs of opposites.

p.199 Anything you do has a still point
When you are in that still point,
You can perform maximally.

p.211 Fear of your power
Is what commits you
To the lower system.

p.212 In our tradition, we do not operate in accordance with those fixed patterns. We believe that the ego, which makes value judgements and decisions for action, brings about change. Freud speaks of the ego as "the reality principle", that which puts you in touch with "reality", reality with a small "r": meaning, the individual circumstances of your life and your relationship to those circumstances. And in our culture, the ego, the evaluating principle, is developed. The mother asks, "What kind of ice cream do you want, Johnny, strawberry or vanilla?" "I want vanilla." And he gets vanilla.

<...>

So, without anything that we would call an ego, the Easterner seeking illumination leaves his family, goes to a guru, and brings little ball or shell, his ego, and he asks the guru to break it. And the guru takes a little mallet, the yoga discipline, and - "bing!" - his ego is gone. But the Westerner going to a guru brings with him a rock-solid ego that's been the guiding force of his whole life. And when he asks the guru to break his ego, the guru takes the same little mallet and goes "bing! bing! bing!" for forty years and nothing happens. The person just feels increasingly unhappy.

p.220 Where agriculture
is the main support,
there are earth and goddess powers.

Where hunting predominates,
it's male initiative
that empowers the killing of animals.

p.246 Joyce makes a distinction between what he calls "proper art" and "improper art". By "proper art" he means that which really belongs to art. "Improper art," by contrast, is art that's in the service of something that is not art: for instance, art in the service of advertising. Further, referring to the attitude of the observer, Joyce says that proper art is static, and thereby induces esthetic arrest, whereas improper art is kinetic, filled with movement: meaning, it moves you to desire or to fear and loathing. Art that excites desire for the object as a tangible object he calls pornographic. Art that excites loathing or fear for the object he terms didactic. All sociological art is didactic. Most novels since Zola's time have been the work of didactic pornographers, who are preaching a social doctrine of some kind and fancying it up with pornographic icing.

p.293 Dvasia yra gamtos puokštė. The spirit is the bouquet of nature.