

Chapter 1 : Details - Accepting the universe, - Biodiversity Heritage Library

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The Universe will bring you all that you desire, but you must be able to accept what it brings. Many of us limit what we can receive because we feel unworthy, or we think that to receive so much would be selfish. Neither is true in the eyes of the Universe, which will bring you as much as you allow. It is infinitely abundant, so receiving what you want in no way limit others. One way to dispel these beliefs is to contemplate what you think might happen if you did realize your dreams. Do you uncover any anxieties or fears? Do you worry that you are asking too much? Do you imagine your wish, if fulfilled, might cause another injury or pain? Does bringing change into your life make you nervous? If you uncover any beliefs that are contrary or in conflict with your dreams, are you willing to trade them for more supportive ones? Do you expect miracles, or do you expect more of your current circumstance? How do you see each day unfolding before you, with unlimited possibilities awaiting you or with more of the same old, same old? Your expectations set the tone for your life, they create your reality and they shape how you view yourself and your ability to create your desires. Your expectations tell the Universe whether to send miracles, prosperity, abundance or more of the same challenges you have been dealing with! Did you set an intention before rolling out of bed this morning that today would be special? That today the Universe would send you the best possible people and situations to assist your dreams in coming to fruition? Did you intent that you would be surrounded by love, filled with peace and free of worry? Have you tried setting your intention for the highest good of all involved no matter what, every single day? Keeping in mind of course that you must do so with faith, trust and honesty. Committing to remaining receptive and mindful of your thoughts; releasing past hurts and worries and seeing the world with brand new eyes; a clean slate every day. This is the Law Of Attraction. This is the simple, yet elusive truth. We create our realities by our expectations, our thoughts mixed with our emotions. Expect the best, knowing that you deserve it.

Chapter 2 : Saint Anselm Philosophy Blog » Accepting the Universe

Accepting the Universe has 13 ratings and 0 reviews. From the Preface: A wheel may have many spokes, but can have but one hub. So I may say of this.

Quotes[edit] To find the universal elements enough; to find the air and the water exhilarating; to be refreshed by a morning walk or an evening saunter Leaf and Tendril Science has fairly turned us out of our comfortable little anthropomorphic notion of things into the great out-of-doors of the universe. We must and will get used to the chill, yea, to the cosmic chill, if need be. Our religious instincts will be all the hardier for it. Time and Change, p. Preface The old theology had few if any fast colors, and it has become very faded and worn under the fierce light and intense activity of our day. Let it go; it is outgrown and outworn. What mankind will finally clothe themselves with to protect them from the chill of the great void, or whether or not they will clothe themselves at all, but become toughened and indifferent, is more than I can pretend to say. For my part, the longer I live the less I feel the need of any sort of theological belief, and the more I am content to let unseen powers go on their way with me and mine without question or distrust. They brought me here, and I have found it well to be here; in due time they will take me hence, and I have no doubt that will be well for me too. Preface We are like figures which some great demonstrator draws upon the blackboard of Time. A problem is to be solved, without doubt; what the problem is, we, the figures, cannot know and do not need to know; all we know is that sooner or later we shall be sponged off the board and other figures take our places, and the demonstration go on. Preface From the first the progress of man has been slowly but surely from the artificial to the natural, from the arbitrary and chimerical to the simple and scientific. Getting himself and his affairs more and more into natural currents and following them, this is the way man has progressed. From the Artificial to the Natural All political progress has been the removal of forced and artificial relations among men, and the establishment of natural relations. Democracy is a search for natural leaders and the rights and privileges that belong to man by virtue of his manhood. From the Artificial to the Natural Science, in the broadest sense, is simply that which may be verified; but how much of that which theology accepts and goes upon is verifiable by human reason or experience? Science and Theology Theology, for the most part, adopts the personal point of view the point of view of our personal wants, fears, hopes, weaknesses, and shapes the universe with man as the centre. It has no trouble to believe in miracles, because miracles show the triumph of the personal element over impersonal law. Its strongest hold upon the mind of the race was in the pre-scientific age. It is the daughter of mythology, and has made the relation of the unseen powers to man quite as intimate and personal. It looks upon this little corner of the universe as the special theatre of the celestial powers powers to whom it has given the form and attributes of men, and to whom it ascribes curious plans and devices. Its point of view is more helpful and sustaining to the mass of mankind than that of science ever can be, because the mass of mankind are children, and are ruled by their affections and their emotions. Science chills and repels them, because it substitutes a world of force and law for a world of humanistic divinities. Science and Theology If we take science as our sole guide, if we accept and hold fast that alone which is verifiable, the old theology, with all its miraculous machinery, must go. Science and Theology Goethe , as lately quoted by Matthew Arnold , said those who have science and art have religion; and added, let those who have not science and art have the popular faith; let them have this escape, because the others are closed to them. Without any hold upon the ideal, or any insight into the beauty and fitness of things, the people turn from the tedium and the grossness and prosiness of daily life, to look for the divine, the sacred, the saving, in the wonderful, the miraculous, and in that which baffles reason. The disciples of Jesus thought of the kingdom of heaven as some external condition of splendor and pomp and power which was to be ushered in by hosts of trumpeting angels, and the Son of man in great glory, riding upon the clouds, and not for one moment as the still small voice within them. To find the divine and the helpful in the mean and familiar, to find religion without the aid of any supernatural machinery, to see the spiritual, the eternal life in and through the life that now is--in short, to see the rude, prosy earth as a star in the heavens, like the rest, is indeed the lesson of all others the hardest to learn. Natural Versus Supernatural But we must learn it sooner or later. There surely

comes a time when the mind perceives that this world is the work of God also and not of devils, and that in the order of nature we may behold the ways of the Eternal; in fact, that God is here and now in the humblest and most familiar fact, as sleepless and active as ever he was in old Judea. This perception has come and is coming to more minds to-day than ever before--this perception of the modernness of God, of the modernness of inspiration, of the modernness of religion; that there was never any more revelation than there is now, never any more conversing of God with man, never any more Garden of Eden, or fall of Adam, or thunder of Sinai, or ministering angels, than there is now; in fact, that these things are not historical events, but inward experiences and perceptions perpetually renewed or typified in the growth of the race. This is the modern gospel; this is the one vital and formative religious thought of modern times. Natural Versus Supernatural The deeper our insight into the methods of nature. Natural Versus Supernatural It is always easier to believe than to deny. Our minds are naturally affirmative; it is not till the second or third thought that doubt begins. Belief is so vital and necessary that one would say the tendency was made strong at the perpetual risk of extra belief and superstition; it were better to believe too much than not enough. Hence mankind have always believed too much, as if to make sure that the anchor hold. To believe just enough, to free his mind from all cant and from all illusion, and see things just as in themselves they are, is the aim of the philosopher or of the true skeptic. The Modern Skeptic Science has done more for the development of Western civilization in one hundred years than Christianity did in eighteen hundred. Religious Truth Under the old dispensation, before the advent of science, when this little world was all, and the sun, moon, and stars were merely fixtures overhead to give light and warmth, the conception of a being adequate to create and control it all was easier. The storms were expressive of his displeasure, the heavens were his throne, and the earth was his footstool. But in the light of modern astronomy one finds himself looking in vain for the God of his fathers, the magnified man who ruled the ancient world. In his place we have an infinite and eternal Power whose expression is the visible universe, and to whom man is no more and no less than any other creature. Points of View When I look up at the starry heavens at night and reflect upon what it is that I really see there, I am constrained to say, "There is no God. It is futile to attempt it. It is not the works of some God that I see there. I am face to face with a power that baffles speech. I see no lineaments of personality, no human traits, but an energy upon whose currents solar systems are but bubbles. In the presence of it man and the race of man are less than motes in the air. I doubt if any mind can expand its conception of God sufficiently to meet the astounding disclosures of modern science. It is easier to say there is no God. The universe is so unhuman, that is, it goes its way with so little thought of man. He is but an incident, not an end. We must adjust our notions to the discovery that things are not shaped to him, but that he is shaped to them. The air was not made for his lungs, but he has lungs because there is air; the light was not created for his eye, but he has eyes because there is light. All the forces of nature are going their own way; man avails himself of them, or catches a ride as best he can. If he keeps his seat he prospers; if he misses his hold and falls he is crushed. God and Nature Accepting the Universe [edit] We are here to see and contemplate the great spectacle. The natural becomes trite and commonplace to us and we take refuge in an imaginary world above and beyond it. All pure water is holy water, and this earth is a celestial abode.

Chapter 3 : Accepting the Universe : John Burroughs : Free Download, Borrow, and Streaming : Internet A

Accepting the Universe. Average rating: 0 out of 5 stars, based on 0 reviews Write a review. Burroughs, John. This button opens a dialog that displays additional.

It might merely mean recognizing facts as facts. But it could also mean affirming the goodness of the universe or at least its non-badness, and I suspect this is what Ms. The goal of a good many philosophers and theologians down through the ages has been to accept the universe in the sense of affirming its goodness or at least its indifference. The chief impediment to such acceptance has always been the inconvenient fact that we human beings are all destined to suffer and die. For example, Epicurus, the ancient Greek atomist, maintained that death is not, in fact, an evil, since all good or evil is in sensation, and death is merely the privation of sensation; pain, in turn, is easily avoided during life, by keeping our appetites few and simple, and by debunking the superstitions that make us fear the gods. The key to happiness is that we should calmly and without passion accept whatever happens to us as either good or at least indifferent. We should accept the universe, not curse it or struggle against it. Plato and Pythagoras go so far as to tell us that death is positively good for us, as it liberates us from our imprisoning bodies. The problem with all of this is, of course, that it is a big steaming load of horse droppings. Death is an evil, for it means the end of the person I am, the termination of all my hopes and projects and relationships. It deprives me of people I love and without whom I cannot be happy. We all dread death, not pace Epicurus because we are ignorant and superstitious, but because we have far more common sense than most ancient Greek philosophers here I except Aristotle, who had lots of common sense on this very point and on many others, too. The Second Vatican Council has the following to say about the human condition: He rightly follows the intuition of his heart when he abhors and repudiates the absolute ruin and total disappearance of his own person. To be a Christian is to be a rebel against the universe. To affirm the resurrection of the body, the possibility of redemption, and the duty to struggle against sin, poverty and injustice is to reject the universe, not to accept it. Like so many ancient Greek philosophers before them, Margaret Fuller and Thomas Carlyle could have benefited from a dose of Christian common sense. The Apostle Paul said: Actually, one should read the entire Chapter of 2 Cor. I am not a Calvinist. For RCs that is like going to confession every morning. I want to experience His presence with more than the spirit. Now, I would never take my own life because that is His business and not mine, but if I had a choice, I would desire to go home right now. Scriptural apostolic teaching tells us to be in the world but not of it. We should occupy until He comes. Come Lord Jesus Come! I would really like to be a part of His second coming however, should it not happen in my lifetime, then like the Apostle Paul, I look forward to being absent from the body. Joe Spoerl October 21, at Christians hope for the resurrection of the body and the life of the world to come. But the resurrection of the body is necessary and fitting only if the body is integral to the human person, and if the body is integral to the human person, then death is the annihilation of the person.

Chapter 4 : Heat death of the universe - Wikipedia

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Nothing is permanent, everything changes; and of course, a lot of things can happen that will transform who you are and have an impact on your life. The problem is that we need to cultivate the ability to truly accept whatever comes and embrace it. We need to develop the habit of looking at whatever happens through a positive mindset instead of a negative, defeatist one. We will accept instead of resisting. He dedicates one complete chapter Law 4 to how we need to receive with open arms what happens to us, because if we fight and resist it, we are generating a lot of turbulence in our minds. He explains that we might want things to be different in the future, but in the present moment we need to accept things as they are. During the last year of my life I have learned the true power of acceptance. The first lesson I learned was last year when my boyfriend broke up with me after three years together. I discovered that I was happier and more peaceful when I accepted what had happened instead of constantly fighting to change things. Recently life has presented another challenge to me. I met someone a few months ago, and even though it was clear from the beginning that nothing could ever happen between us, love found its way through. I allowed myself to give into the feeling, even though my mind was screaming to get out and fast. I have to accept things as they are, and right now we cannot be together for many reasons. There may be hope down the road; maybe someday things might work out. I have chosen to accept that fully. There are two ways out of a problem: Even though my two examples are related to love and relationships, I am percent positive that learning to accept things as they present themselves is a helpful tool in all aspects of life. Acceptance, in my opinion, is the key to convert momentary happiness to enduring happiness. It helps you move from feeling happy to actually being happy. Acceptance is like protecting yourself with your own shield. Let me clarify that acceptance is not at all related to weakness, and is definitely not a synonym of conformity or mediocrity. For example, I know I met this person to help him go through a very difficult moment in his life. He needed to be heard, to be understood. And I was there for him in those ways. I fulfilled a purpose. Finding the lesson or purpose behind every challenge will help you embrace it instead of fighting it. Choose not to judge what happens to you. Instead, believe that everything happens for a reason and that better things will always follow. Somewhere recently I read that the important thing is not to understand why something happened. Our understanding can wait, but our obedience cannot. I translate this to mean that when something unpredictable happens, instead of complaining and over-thinking it, we need to choose to live with it.

Chapter 5 : Classics in the History of Psychology -- Howes ()

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First published in Atlantic Monthly, , Thus, for example, did Kant the philosopher prove that space both is, and is not, infinite in extent; and that time both has, and cannot have, beginning and an end -- thereby getting a foothold, or excuse, for his world-shaking Critique of Pure Reason itself! Women still greatly lack both opportunities and incentives, for the highest achievements, and are therefore still unable to bring their performance up to the level of their acknowledged abilities. And the basic inhibition still operating to suppress the powers of women is the persistent vicious alternative, marriage or career -- full personal life versus the way of achievement. In how far this condition alone will operate to bar women from the higher pursuits and greater rewards of a, scientific career only experience can show. Carey Thomas in a recent address: But the question of the full professional career for women in its relation to marriage; the principle of the independence of work from status -- why was it ignored! Did the army of unquestioningly celibate women, standing ready to enter the few openings available, make argument unnecessary? Or were the odds against women so heavy that the basic problem was instinctively postponed, until vantage-ground at least should have been won? I am inclined to think that the question was, at first, not even formulated; it was tacitly assumed that marriage barred or terminated a career. Whatever the reason, it has been an extraordinary unanimity of silence. Jellyby and Borriboola Gha. The President of Bryn Mawr College seems to have been the first person in authority to take the bull by the horns -- to state the issue clearly, and not as an issue, but as a principle: But that it is to-day the paramount -- nay, the only -- issue for women of ability and professional training -- none of them, at least, need be told! If ever there were a question that needed thinking through realistically, it is this one of the professional career as a universal consideration in the lives of trained and able women. II Now, let it be admitted at once that equal or commensurate rewards and opportunities, incentives, and achievements of women are not to be expected in the present organization of society, until women do enter the field as fully and as freely as men do. Unmarried women, limited in numbers and in contacts with life, cannot charge the citadel of professional privilege in sufficient volume and momentum to carry it. Until all women of ability, in the sense in which it may be said of all men of ability, are in action, it is probable that few women will reach the highest, and the avenues will remain obstructed. Not only the right, but the need, of every human being to live a normal, emotional life, as a general condition for full development of latent powers, is at least acknowledged. And the adjustment of any personal relations whatever to the requirements of a profession is as truly a right of the individual woman as it is a right of the individual man. But when so much has been conceded, what does it amount to? It has, and will have, no value until a vast amount of development work shall have given it value. I do not mean on account of the paucity of openings for women; but even if we suppose a perfectly fluid distribution or free trade in jobs, the gateways wide open -- the vis a fronte; even so, the vis a tergo is completely wanting. I may have the permission of the universe to wag my ears, but the mechanics therefor[sic] have not been provided. For thirty years Mrs. Nothing can be more absurd, to those actually at grips with the facts, than the usual references to labor-saving devices as making the professional work of married women possible. Hours of labor and physical fatigue of the house wife have indeed been reduced; but the amount of labor in the home is not the problem of the woman who, we are supposing, is entering on a professional career. It is the possibility of mental concentration, of long-sustained intensive application, of freedom from irrelevant cares and interruptions, which every professional man knows is a dire necessity, if he is to touch success. We did not need Candida to explain, what every woman knows, the amount of subterranean ordering, protecting, fending-off, which the ordinary career -- for men -- requires. This, the right to concentrate at need, no young married woman, who is making a home with her husband, can now command. It may be theoretically possible; but an infinite deal of study, experiment, and social invention must precede. There is, for instance, any amount of facile talk going about on the subject of cooked-food services. But the bald fact is that no such arrangements now exist. A number have been initiated, and all have

dropped off, for different reasons, all excellent ones. A few commercial undertakings of the kind exist, but these are quite beyond the means of young people with money success still to achieve. There is probably no service which women of experience and intellectual background, like the Association of American University Women, could do for the younger generation, greater than the research and organizing effort necessary to solve the problem of the basic domestic functions for women professional workers -- how a modest household can operate without the personal entanglement of the feminine member. Field-organization, not technique, is what is needed. Gilman took a shot at the idea in her *What Diantha Did*. She imagined, for the average small town, an establishment for visiting workers, the commercial undertaking of an educated and intelligent woman. That the particular kind of service supplied was confined to the land does not affect the value of the object-lesson. The technique of unit-management and feasible economical operation were being scientifically studied at the Wellesley College Training Camp for Land Army leaders in the summer of 1918. The pressing need of the farmer passed with the war; many of the early units failed, others were maintained by wealthy patrons; but of the hundred or more organized, a sufficient number survived, and were successful, to show that the idea was a sound one, and capable of creating a revolution in the status of land-workers. Something like this, in method of approach and in type of organization, could be done for the basic household services -- food, laundry, nursing, general housework. The economically feasible standards of size, of units, methods, costs, could be determined. But just as technique was, after all, the minor problem of the Land Army, so, for the household, the actual bringing into being of the needed groups is the crux. There would have to be established, in actual operation, units for such service in every community harboring women professional workers. It cannot, however, be too earnestly affirmed that, until this veritable revolution has taken place, and not in a few large cities, but generally, -- a [p. Even though doors may be opened, they cannot go through them. Is there an antinomy here? Women have learned the alphabet; the necessary and actual consequence is that they press to use to the utmost their natural talents. Yet their present disability is so complete that it amounts to a contradiction in principle. The forms of household mechanics, to which they themselves blindly cling, render that full use as yet impossible. What of the personal element in marriage as it affects a career? Well, for the sake of the argument, we may assume that, with good-will and mutual accommodation, two separate careers are mentally and morally compatible in marriage. But two careers are often not physically compatible. Just as two objects cannot occupy the same space at the same time, so one entity, the married pair, is not; to be imagined as occupying two quarters of the globe continuously. The editor of a magazine in New York might conceivably, let us say, be the wife of a college professor in New England; but suppose he gets a call to Tokyo? The institution head who moved on from chair to chair -- such things have happened -- would not be an eligible husband for a corporation lawyer who was building up a practice in a great city. Yet a relative mobility, freedom to make the best adjustments of location, is the sine qua non of success in a profession; and the force of this requirement increases, the higher in the scale we get. Clearly, all those professions which require continuous operation in the same place would be extra-hazardous risks for the double-career marriage. And these, the static occupations, are beyond all comparison in possession of the field. Authors, artists, inventors, sailors -- all the tribe of free lances of whatever kind -- are indeed not affected, or only measurably affected, by the argument. If the feminine partner wants to set up a jungle laboratory, or a mountain observatory, we can imagine the author, though not the actor, as a husband for her. But how many such foot-loose individuals are there against the millions bound to institutions: No artificial sex-restriction need be invoked to explain the inhibitions of achievement, when two able individuals seek to build separate careers on a partnership of affection alone. The limitations of space and time are enough. Women ought to be able to marry and go on with their job -- admitted as a principle; but the space-forms of their universe seem to contradict it. And this is the second antinomy. Marriage will have to become much more an affair of arrangement, with an eye to the exigencies of occupations, than we in America like to think it is now. A limited partnership in work will become desirable, and necessary, where the work is spatially conditioned. Thus, the chemist may take for mate another chemist, or a free lance, like a painter; but not a mining engineer, or a ranchman, on penalty of stultification for one of the pair. It all sounds very humorous, does it not? It should not be forgotten that the greatest scientist among women, Madame Curie, was one of just such a

married partnership in work. IV And now, when we have come so far, I am ready to throw all my arguments away as irrelevant, impertinent, and incompetent! These be but minor antinomies, to be resolved by a critique, first, of Idols of the House; second, of Idols of Romance. But the supreme self-contradiction is in the intrinsic nature of the woman herself, as everyone knows after all. But we have spoken only of marriage; and marriage -- so far as the argument is concerned -- is meaningless without motherhood. Of course, there have been happy marriages without children, as there have been full lives without marriage. Nevertheless, any theory or regimen of life, which shall be relevant for able women as a sex, must have motherhood as an integral part. No one supposes that men expect to achieve without the most intense and most ruthless concentration. Are mothers capable of this? His arms and hands are occupied with the burden, and he cannot use them to help himself up. He stumbles, breathless and suffering. At last, he places the burden on his back and binds it safely. Now that his hands are free, he can help himself; he goes on and up stoutly. That is how I see the love of children. The mother always carries her children in her arms. It is not possible for her to shift the burden, even if she would. The father can carry them like a burden safely stowed away; he is free to forget them. The mother -- never! Leaving for the moment all that physical care for the child which no mother can or will entirely delegate; all [p. And there is no profession or high-grade occupation which does not require just this. It is not primarily a matter of the will, but a direct psychological disability. Physicians have noted that, for months after childbirth, the mother suffers from what is sometimes an even painful inconsecutiveness of mind -- a felt inability for sustained attention for anything but the child itself. I should like to see detailed studies made for a period covering the early years of motherhood. I believe the results would show -- what introspection certainly indicates -- a relative failure in sustained attention. But; whether or no this is true as regards the elementary forms of mental: The mother has suffered a transmutation of values; self-absorption in a task apart has become less possible to her. I do not believe that the conditions are greatly different for the average able woman who has a job and is keeping it.

Chapter 6 : Accept The Gifts Of The Universe | Archangel Oracle ~ Divine Guidance

Accepting the Universe by John Burroughs John Burroughs was born April 3, , near the town of Roxbury in the Catskill Mountains. Growing up on his parents' farm, he absorbed much of the nature and country life that he would later write about in his many volumes.

Chapter 7 : Accepting the Universe Quotes by John Burroughs

The New England transcendentalist Margaret Fuller was given to exclaiming, "I accept the universe!" The British writer Thomas Carlyle, upon hearing this, commented: "Gad!

Chapter 8 : Accepting the Universe

Accepting the Universe. Ethel Puffer Howes () First published in Atlantic Monthly, , Posted August

Chapter 9 : Accepting the Universe: Essays in Naturalism by John Burroughs

My reader need hardly be told that theological grounds do not count with me. I want nothing less than a faith founded upon a rock, faith in the constitution of things. The various man-made creeds are fictitious, like the constellations Orion, Cassiopeia's Chair, the Big Dipper; the only thing real.