



I Love U Sooo Much



So Much To Do

Rachel S Tattersall



So Much To Do:

The Bertrams Anthony Trollope, 1880 **Everything We Do Matters** Venerable WuLing, EVERYTHING WE DO MATTERS In a land and time very distant from us two men encountered one another One was a Brahmin a Hindu priest He realized that the man he was looking at was no ordinary being and so he inquired Are you a god No Brahmin Are you an angel No Brahmin Are you a spirit No Brahmin What are you then I am awake replied the Buddha By his own assertion the Buddha was not a god He was an ordinary man living in a world engulfed in greed anger ignorance and delusion Twenty five hundred years ago when the Buddha was teaching what he had awoken to his world was similar in many ways to our world today There were great centers of culture and there were lands of stagnation There were rulers with great power who thirsted for even more and there were oppressed people who only wanted to live in peace There were men who said that they alone held the key to spiritual secrets and there were those who searched for different answers There were people who had great wealth and there were those who had nothing There were people who said we must change and there were those who denied there was anything wrong Perhaps that distant land and time is not that distant after all Greed anger ignorance and delusion are still very much with us In the world today we hear so much about conflict Economic conflict between the developed countries and third world countries Cultural conflict between the East and the West Sectarian conflict in the Middle East Ethnic conflict in Africa So much pride and arrogance so much hatred so much pain When even government leaders cannot peacefully resolve the world's problems what are we supposed to do How can we individuals without power or influence hope to accomplish anything positive in the face of such fury and intolerance Colloquies Desiderius Erasmus, 1997-01-01 Erasmus Familiar Colloquies grew from a small collection of phrases sentences and snatches of dialogue written in Paris about 1497 to help his private pupils improve their command of Latin Twenty years later the material was published by Johann Froben Basel 1518 It was an immediate success and was reprinted thirty times in the next four years For the edition of March 1522 Erasmus began to add fully developed dialogues and a book designed to improve boys use of Latin and their deportment soon became a work of literature for adults although it retained traces of its original purposes The final Froben edition March 1533 had about sixty parts most of them dialogues It was in the last form that the Colloquies were read and enjoyed for four centuries For modern readers it is one of the best introductions to European society of the Renaissance and Reformation periods with lively descriptions of daily life and provocative discussions of political religious social and literary topics presented with Erasmus's characteristic wit and verve Each colloquy has its own introduction and full explanatory historical and biographical notes Volumes 39 and 40 of the Collected Works of Erasmus series Two volume set **The Public**, 1913 **The New Monthly Magazine**, 1879 *Gospel Herald*, 1915 Unity, 1905 **Dwellings of Working-people in London** Ughtred James Kay Shuttleworth (Baron Shuttleworth.), 1874 *The English Nation* Percival Meadows, 1916 **The Works of Beaumont and Fletcher** Francis Beaumont, John Fletcher, 1851 The

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