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*** START OF THE PROJECT GUTENBERG EBOOK, POPHILO ***

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PoPHILO

Dommy

PRELUDE

THINKERS IN THEIR OWN WORDS DISPLAY AND CONVEY THE
DEPTH OR SHALLOUNESS OF THEIR OWN AND SO SHALL BE
PILLORIED OR ACCLAIMED BY THEIR OWN THOUGHTS.

THERE IS IMMENSITY IN SPARSENESS AND SPARSENESS IN
IMMENSITY.

PoPHILO
POPULAR PHILOSOPHY

Dommy

1. Better to be a willing servant to our mind than an unwilling slave to a tyrant's will.
2. The physical self and mind as willing servants to a worthy cause is a form of devotion. The physical self and mind as unwilling slaves to a despised cause is physical and spiritual violation.
3. Controlled freedom is externally induced refrain, discretion and responsibility. It is only when we are given the sovereignty of freewill do we realise our susceptibility and vulnerability.
4. If a soothsayer predicts negative events in our lives, use freewill to avoid them. If a soothsayer predicts positive events in our lives, use freewill to fulfil them.
5. We should all generate our own knowledge not just absorb all that we have learned. In order to attain our full intellectual potential, we need both the scholar and innovator in us.
6. When at last we realise how much we've lost when things have passed, we have grasped both wisdom and folly.
7. A pessimist is plagued by dark vision. An optimist is embraced by clear hope. A practical realist has both dark vision and clear hope.
8. Sweeping statements are uninsured ventures offering high risks of swallowing our words and pride.
9. The course of one's life is like a quest for a masterpiece. It hinges on just the right intensity and apt strokes.
10. The best we thought we were at earlier times are sometimes not as good as the best stage we are at now. Being at one's best depends on the time scale it is judged on. We peak differently at different times. All our peak points are the summits of their own time.
11. A mortal fact here: Those who live within the century they were born in and never get to see the next or those fortunate enough to see the next.
12. Things that we cannot do without are not things but language essentials.
13. Anxiety to the mind is akin to a fractured leg to the body.
14. To maintain constant levels of alertness, for the prolific mind; repose while for the sedentary mind; stimulation.
15. Moderate amounts of guidelines in convention and etiquette ensures that civilization behaves in civil fashion. Excessive amounts of convention and

etiquette converts life into ritualistic enslavement of thought and action.

16.If you don't know nothing you know something.

17.One insists because of truth. One insists because of prejudice.

18.Experience is when something becomes easier, more predictable with less surprises with our ability to discern those worth cherishing and those only worth during their fleeting hour.

19.Innovation may spell the demise of erstwhile techniques which were innovations of yesteryears or just muffle them. The possibility of revamps, revivals cannot be overruled entirely be they in similar, related or different fields of interest. Nostalgia has its charms.

20.In order to be profound in thoughts the mind must be liberated from the immediate reality of trifles.

21.The inexperienced and strong pour all their power to complete a task.
The experienced and not as strong place their power where it's needed.

22.There are those who are weak with strong will and those strong with weak will.

23.Sharing is to be aware that we are not the absolute owner and to attune ourselves to the pendulum cycle of holding and releasing.

24.Communication isn't confined to mere expression. Communication involves discretion and sensitivity as well to connotations and subtleties.

25.A wizened head is not necessarily a wise one, vice-versa.

26.To be educated with what we know and to expect them in a particular form only is to be unprepared for exceptions.

27.Innovation brings changes to lifestyle , technology and attitude too.

28.To be comfortable with Falsehood is to be uneasy with Truth.

29.If conventional methods bind us in a knot , let innovation undo it.

30.If conformity fills the world, inventiveness shapes it.

31.If conformity follows the charted course, innovation plots it.

32.Tradition is a method to get fledglings and elders involved. For a while, regardless of seniority ,they are united by a common cause.

33.Daring, recklessness and folly are discerned by the odds, rational thought and degree of desperation.

34.Observe interests before resolving the conflict.

35. Meet your Maker with readiness and anticipation, honour and humility, knowledge and receptiveness, forgiveness in soul, remorse for vices, joy for virtues and devoted willingness to be of service to the Omnipotent.

36. Some interpretations of morality and immorality change as humanity evolves while the absolutes remain.

37. We labour for ourselves and for others.

38. Trends are variants and possibilities. They dock at the harbours of fashion and drift away to the sea of pass. From obscurity sometimes they do return. Direction lies not there. Direction lies in rudiments upon which trends were moulded.

39. Unbridled discerning divides us.

40. To know much of everything is extraordinary. To know much of something or someone is a common norm.

41. Most of the time a know-it-all is a know-less-than-all.

42. Having just adequate knowledge to exist is like being familiar with our own dwelling. But once outside, we become ignorant strangers.

43. Let us live and understand not just mere pride from knowing about things.

44. Search within and discover that
...we know more than we think
...we know less than we think
...we are less than what we think we are
..we are greater than what we think we are

45. It is a terrible affliction to underestimate and overestimate ourselves frequently.

46. An identical replacement should be deemed as such without undue expectations for it to resemble or be what was lost or unattainable. To have a substitute subjected to endless comparisons brings agony and disillusionment.

47. Withholding, releasing, utilising and non utilising information exacerbates or brings peace.

48. To shape one's own methods and principles, observe others. From that emerges one's identity with tolerance and understanding of others.

49. The best way to honour and cherish is to treasure and remember it at its finest.

50. It is great to be flawlessly felicitous for the moment. It is greater to be relevant always.

51. Blood is the fluid of life. Water is the fluid for sustaining life.

52. Two options to attain greatness and awareness. One, through conspicuous actions. Two, through inconspicuous means.

53. We realise mistakes

...while it's been made

...after it has been made

...after being informed

...after admonishment

...after being criticised

...after its consequences have befallen us

...before its occurrence

54. Acknowledgement comes while we are here or when we have left.

55. Opportunity is not a one way traffic flow. There are times when others and events create opportunities for us. In our time of need, magnanimity, obligation or circumstantial twists of events, we create opportunities for others.

56. Having an interest in a certain subject covers more than academic pursuits. Practical pursuits come to play too. It can be a possession of something with the potential to augment progress in a particular sector or more.

57. Interest may lead to growth or decline, conception or doom to those affected.

58. When we realise that we are misfits in other matters, console ourselves with our strengths.

59. It is not easy being a perfectionist. The mind has to live up with the demands of the heart's desire, the form has to toil while the conscience has to answer whether to live with a flaw or eradicate it even if it means more effort. The restless heart searches constantly for improvement. The final attainment and result of work is left for the perfectionist to regard it as worth every iota of distress, sacrifice, struggle and rumination invested or else the set up is undone and rebuilt again.

60. Thinking is the means of marshalling our dormant memory, facts, ideas and dreams while we coax them to form a cohesive logical fluxion.

61. Endurance and Faith are required in the advance into uncertainty for they are our defiant impetus of resistance which pit against tempting surrender.

62. Rational judgment and discretion are imperative in an age when sources of knowledge provide contradictory accounts. It aids those who are bemused and buried in the quagmire of indecision.

63. Seekers seek for

...the purpose of conquering

...the purpose of cherishing

...for the sake of seeking

...in order to destroy

64. Bellicose seekers will be met with opposition while the one who comes in peace will be greeted with cooperation.

65. Public opinion is what society considers you to be. Reputation is what you have done to enable associates, rivals and strangers to consider you to be. Self-esteem is what you consider yourself to be.

66. Artists create

...what they think the public want for the joys of creating
...what they think that the public should see ... according to their whims
...exactly what the public want ... or things which will invite controversy
...for the sake of creating ... for the sake of their sanity.

67. It is much easier to yearn and possess than to cherish and preserve.

68. WHAT CAUSES CONFLICT ?

Differing points of view and no middle road for both to tread.

69. Actions are impulses and thoughts brought to the physical realm.

70. Curb fears that immobilise us. Value and harness those which mobilise us.

71. Sometimes the way to peace is to just accept the state of things.

72. The ability to adapt, learn, to be adept and improvise are methods used for mastering situations. The ability to amass possibilities are methods of altering or avoiding situations in which we were cast in.

73. We may not welcome old age yet we ought to welcome wisdom from experience.

74. Among us are those who treasure their childhood and wish to be children and innocent. There are those who treasure adulthood. There are those willing to remain in the world of adolescent joys and pain.

75. Be calm if one is as wise as one ought to be.

Fear not if one is wiser too.

Fear when one is less than one ought to be.

76. Situations influence our mood. We cannot deny that our moods do exist. We are all moody people.

77. Fear for yourself and for others if you have no control over destructive impulses.

78. A perfectionist can be one who demands perfection from oneself and/or from others. Demands for perfection may be constant or occasional, realistic or otherwise while dealing with human or technological limitations.

79. Swearing to keep secrets is easy. To refrain ourselves from disclosing is the challenge.
80. Sometimes it is the average person with common sense who puts things right not experts weighed down by their theories and principles.
81. It is easy to disclose a secret. It is hard to live with the fact of having done so.
82. Past brushes with fright make either the coward or the brave.
83. The make does not make a person.
84. There are times when changes appear to threaten our plans. They are sometimes inevitable. At times it is our less than perfect ideals which are threatened and to alter them will be to our advantage later.
85. Better to transform faces of the present and deal with the tide of approaching time than undo an established past .
86. Truth can be blurred but its persistence ensures that its implications will not be shrouded indefinitely. Truth outlives schemers .
87. Deny truth and believe delusions. Deny truth and be hounded by its legitimacy . Deny truth but later come to terms with it.
88. We retain the exterior and keep the core vice-versa .
Keep both core and exterior or discard both for new.
89. If one searches and discovers common links in the mesh of basic principles , dissimilarity floats on the surface and similarity is submerged below.
90. Conformity tries to cajole individuality to apologise for its uniqueness.
91. If our expressions of individuality in no way transgress human laws or God's , there is no basis to demand for a renouncement or recant.
92. It is best that we allow not ourselves to be stunted by well worn methods and well tried ways. Time will tell as to when we are secure and confident enough to venture out from the narrow sphere.
93. If you have been spared certain labour, use the time allocated to your leisure for self evaluation and elevation .
94. It is not adequate to just grow wiser. Disseminate your work so others may derive the same joys as well.
95. The question is laid to every person. Will one travel along the lighted or darkened passage ?

96. Sense of duty comes in various forms. Whatever the preference or nature the end is for some benefit.

97. Society tends to consider us...

...too much of certain things too little of others
...capable of certain things incapable of others
...knowledgeable of some and ignorant of certain things
...should be certain things and not be others
...apt for some and inappropriate for others
...too early for certain things too late for others
...just about right for some others.

98. Desire, goals and interest are among those which have another in place when fulfilled.

99. It takes varying doses of effort to end below, equal to or grander than the manner in which we have started.

100. Biological and mental age has a bearing towards our ambitions and enthusiasm not just the environment. One extract does not make a compound.

101. Philosophy is the sum of experience and knowledge regarding a matter or a scope of matters compressed into blocks of wisdom or expressed in a full length treatise form.

102. What seems to be the start or the end may turn out to be a brief term, long term or perpetual existence of a state.

103. The measure of courage is based on the manner in which we confront the actual event or how one comes to grips with the outcome.

104. We know that we have become more discerning in taste when we are more selective, are no longer smitten or persuaded by one of its elements. We appreciate the entirety.

105. If what that has been expressed does not correspond with what has been done, language is unnecessary and superfluous.

106. When one has nothing to say it is time to reflect on that state of emptiness.

107. There are those who want to prove themselves. There are those who never wanted to. There are those without the chance to do so. There are those who have done so. There are those who go on until enough has been done.

108. There are

...those who are not
...those who want to be
...those who do not want to
...those who will never be
...those who will be
...those who think they are

...those trying to be
...those who nearly are
...those who are

109. Banalities are the light and mundane touches to life. They do not make the larger picture but they assist in completing it.

110. Sleep is a cure and a disease.
Sleep is a necessity and an addiction.
Sleep is a willing servant and a temptor.
Sleep clears the mind and muddles the head.

111. What we perceive as tools of leisure are another's tools of trade.

112. There are people. There are names. We are known by them. We build them, we besmirch them. We create and alter them. We are proud or embarrassed of them. We remember or forget them. We honour, ridicule, criticise or dishonour them. We play with them, use, abuse and share them.

113. To be fearful and survive, to have confronted countless deaths and lived, breeds strength and calm nurtured by mastery of terror and vulnerability.

114. Victory and euphoria by itself is ephemeral. The spoils and the future matter more.

115. At times we have to clear the conscience that we have expended our most fervent efforts.

116. Sometimes the passage to comprehension is to derive first hand experience. Sometimes it is done through other sources. In any method, dedication is vital.

117. When there is madness there is chaos and consequences.
When there is craving there is desire.
When there is madness and desire there breeds frenzy and obsession.
Reality is lost.

118. When there is a dream there is a drive. Where there are principles you can find conviction. When there is dedication there is responsibility. Where there is consideration, there breeds caution and care. There is a sense of reality.

119. Be one's life prominent or inconspicuous, hectic or laid back, complex or simple, matters not. Whether one sees the pattern of occurrence and truth matters.

120. A power failure is a bright flash which put us in the dark.

121. It is personal opinion which must be curtailed for fair judgment. Only those who laud or maul know the extent of their personal opinions in their judgment.

122.Those who appreciate most are those who understand best.

123.The world is a hive of variety and we beings of variety.

124.Perspiration forms not only upon the brow of those who toil. The anxious, fearful, industrious, weary, and relieved have the salt on them too.

125.If nothing is of importance , we would not take anything or be taken seriously.

126.When the initial passion had waned, conviction with rational reason sustain interest.

127.In order to atone for past misdeeds, at times, the peace offering comes with a returned opportunity.

128.We back away to avoid involvement, back away to watch.
We back away when threatened, back away when instinct tells us.
We back away when it's time to leave, when we care enough for another to manage on their own.

129.You have to be either strong or weak enough to turn your back from something.

130.In most cases, it is poor perception that hinders, not physical impediment.

131.At the commencement, new findings come to us in abundance. At later stages when a sizeable amount had been unearthed, they come at a slower pace.

132.When we worry because of the dearth of things to ruminate on, we have found a chunk to ponder on. Closest things at hand are too often disregarded.

133.We ought to be grateful for all the circumstances which enabled us to attain and those which inspired us.

134.Choices are made according to varying mixtures of rational reasoning and emotions.

135.To bear with resentment is difficult .To take our leave from its misery is happy relief.

136.Repetition enhances appreciation and zeal or heightens annoyance and aversion.

137.To keep is to impede or nurture. To keep is to destroy or preserve.

138.Awareness is not only exploring the inner self but the outer environment as well.

139.We go in pursuit for many aims, to learn, to inflate the ego, to serve a

cause, to heighten the reputation, to capture, to treasure, to harm and to protect.

140. There is cost involved in both victory and defeat.

141. What others think of us may or may not be what they thought of us previously. What others think of us may or may not be what we think ourselves to be.

142. From what we know, we can decrease or augment, deplete or replenish, waste or retain, discourage or nurture, obliterate or create.

143. Whether one's labours are rewarded with favour or spurned, whatever the outcome, one ought to be consoled with the comfort that the execution of our labours were made under the cover of probabilities and guided by clarity of conscience.

144. Sometimes gestures and silence are the most apt communication.

145. Far better to give a sterling performance without an audience rather than to an unappreciative one.

146. Where love resides there is a bond. Where there's a bond it may not always have love as company.

147. When love is no more, mutual respect and tolerance are left. When these due to friction are depleted, parting is best.

148. Rage so long as it reigns, obscures profundity of all else but raging fever.

149. Our scars and hurt have tales to tell. They are part of the cost of living and experience.

150. Faith is trust.

151. In the imperfect cosmos, enhancement of one feature comes with depletion or sacrifice of another.

152. When we serve for gain or from generosity, we still have to put up with some personal discomfort.

153. One stroke of a thread ferrying needle undoes a stitch. One potent stroke of a drug carrying needle undoes a life.

154. If matters were simpler, there would be more trust, less elaborate schemes and less reading between the lines.

155. If we view valid individualism and idiosyncrasies as unacceptable, then being ourselves is tantamount to an illegal act.

156. At times scarcity and limitations bring about excellence.

157. Our passion indicates our commitment. How our passion consumes and endures testify to the intensity of conviction.

158. To be exceptional may mean being at the extreme ends of classification.

159. It takes effort to create well, duplicate well and emulate well.

160. As we progress what were once seen as luxuries become necessities.

161. To be ennobled through age is a reward. To be debased in character as we age is a shame.

162. No one relishes the ill mannered fledgling or elder.

163. We all play our part towards the well being of civilization.

164. When you fear yourself you will fear your own shadow.
When you fear for yourself, you will also fear your own shadow.

165. There is order in disorder when feuding factions champion similar causes.

166. There is pain and relief in both holding on and letting go.

167. For most, fantasy's encroachment into reality is better received than reality's rude burst into fantasy.

168. Most would wish to stay with fond fantasies if there are no fond realities. When and where there are fond realities to live with, there we shall stay.

169. It is not sufficient to have one's facts precise but also to be sure of them and ourselves.

170. In anger it is too easy to draw exaggerated stereotypical conclusions. It takes sensitivity towards conscience and a vigorous spirit to resolve objectively.

171. Circumstances and distractions make the weary and wary fair game.

172. Reality deals with what is. Fantasy deals with what might be even if it is impossible.

173. There is dignity and greatness in the grand and humble. Our eyes need to seek the less obvious for our minds to appreciate them.

174. The pace with which we go about our work manifest calm or alarm.

175. Being immersed in concentration is like tuning out in order to tune in.

176. We came here unsoiled. Our misdeeds soil us.

177. Our struggles wear us away, our passions invigorate us.

178.Society spares neither those who speak too much or those who speak little.

179.A wrinkled brow should not be the price of temporary discomfort.

180.When we try overzealously to be proper in appearance and manners, we at times overdo it to the extent that we end up apologising and blushing over matters which are normal and natural.

181.Let's face it, not all are compensated equally in material comforts for their troubles.

182.The measure of strength is the volume of abuse which it is capable of withstanding.

183.Some buckle under pressure , some buckle under excessive sweetness.

184.To see truth , we have to see through deceit.

185.One is charred by one's torch when one is snuffed by the flame of one's passion.

186.There is the disquiet of unease in either knowing or not knowing.
There is the ease of calm knowing and not knowing.

187.Confusion brings forth fear, fear brings forth confusion.

188.In a serious surrounding, we tune in with ease to the significant. In a mundane surrounding , we have to wait for revelations from banalities to help us delve into significance.

189.There is a drive to action or to the brake of passivity when we are overly anxious.

190.Familiarity tends to make us take things for granted while the unknown cautions us .

191.By using our strength we can either do a lot of good or a lot of damage to ourselves or to our surroundings.

192.We appreciate by preserving, devouring, using and by being careful.

193.Control is present in creation and destruction.

194.Credit is given or withheld when justified or otherwise, when expected or otherwise and when under obligation.

195.If we persist against reason, it is like dehydrating a parched desert.

196.There are fantasies which deserve a shot at reality and those which should remain as they are.

197.There are realities which we are thankful for and those which we wished

had stayed as unfulfilled fantasies.

198. Fantasies are stakes in a world of intangibles.

199. For the preservation of sanity we reach for relief from orthodox and unorthodox quarters.

200. To stray is to lose or to find.

201. Uncomprehended text are just blots on matter which ignorance is unable to decipher.

202. Despite the worth of a piece of work, if it's not understood it is worthless or at best a nagging mystery.

203. Be thankful for having both food and shelter during intemperate weather.

204. We forget about others while drunk in our own comforts and pleasures.

205. There are escape artists who perform stunts by liberating themselves from danger. There are escape artists who perform stunts by shirking responsibility.

206. We are given the option to etch our niche in humankind's odyssey as those who follow the paved path or as those who hacked their own.

207. Fiction is when one's work is courted by reality and possibility, the logical and illogical.

208. If you want a recital, ask for what one knows. If you wish to witness an accomplishment, ask for what one can do with what one knows.

209. Seek for one and you shall find many. Accept one and you shall accept many.

210. One can only caution oneself or another if one has foresight, the lessons of experience or knowledge.

211. If we hadn't been particularly exceptional in a certain matter, compensate for it in others if one is able.

212. The enhancing mask of vanity is a lesser vice compared to the deceptive mask of lies.

213. It takes the higher to make the lesser realise. It takes the lesser to make the higher realise.

214. Paces frantic, moderate or leisurely yield results.

215. Variety, uniformity and contrast is to be found in similar or a myriad of elements.

216. There is control in bursts of energy or in composure.
217. We think of things which we believe and do not believe.
218. Reality is as normal or ludicrous as the events which shape it.
219. Keeping ourselves alert is the easiest, most natural and challenging thing to attempt.
220. Seeing the sane and farcical keep our sanity.
Being able to tell the difference assures us of our sanity.
221. Wishing for the worst for others bares the worst in us.
222. To commit ourselves truly, it is best that we make as few pledges as possible.
223. We mostly refrain from requesting assistance because of pride, taciturn nature, fear or over confidence.
224. Pride is forgotten when one is threatened or desperate.
225. When inspiring thoughts leave us, we lose the fervour. We are left with tokens of achievement and the longing to achieve more.
226. Reverberating thoughts impede or propel.
227. Results are produced through depletion of renewable and non renewable resources.
228. We are spent or revitalised when we give or derive.
229. We are all tied to strings of some sort. Some strings are longer, firmer and more essential than some others.
230. Discretion is found in those with many priorities or in those who understand subtleties of human ways.
231. An act of disregard can set the stage for a succession of similar misdeeds because those in a position to rectify chose not to commit and instead conformed to the state.
234. Praise emboldens, inflates or reddens the cheeks.
233. Relationships are equal and unequal.
234. A question does not necessarily beget an answer.
235. We are noted for
...being in and out of prominence
...our potential to be in or out of prominence

236. We are elated that others understand us. We are uneasy because others comprehend us.

237. The reluctant will not. The reckless will. The rational evaluate.

238. A disguise is a state contrary to the actual or natural state.

239. It is next to impossible trying to assist those who are unwilling to be assisted.

240. Do not venture beyond one's accustomed depths for the sake of answering a childish challenge.

241. There is ceremony for both our physical advent and departure.

242. Attempts themselves do not manifest righteousness.

243. If we allot too much leeway for others in the running of our lives, we might not get to know ourselves or its potential.

244. We cannot survive solely in the realm of the past, however grand, for the rest of our existence.

245. Awareness come not only from work of others but from our own observation as well.

246. Sanity should not be confused with conformity.

247. A philosopher is one who roams through the wilderness of specifics in order to derive compact and representative generalisations .

248. The fire within heats us to action or burns us to oblivion.

249. Desperation heeds not reason, decorum or consent.

250. We criticise others well and convincingly. Can we do the same for ourselves or will it take another to see the cracks on our crystal ?

251. When one is too enmeshed in light matters, serious matters become heavy burdens.

252. Being out of touch from the familiar makes the return strange.

253. The superfluous are decorations built from the base of essentials.
We can add them on or discard them when it pleases us or when prodded by necessity but we cannot dispense with the essentials.

254. How well we perform a task reflects how much we have learned.
How well we perform a task reflects our aptitude level.

255. When a situation is prevalent, a deviation is seen as an exception, anomaly or luxury.

256. Life comes to us in fragments. We have to link the pieces to find our place in it.

257. We express knowledge in full, in portions, always or at times.
We admit ignorance in full, in portions, always or at times.

258. Process involves cause and transition of former states to that of latter or resulting states and eventual outcome.

259. For one to know intellectual fullness and depth, one must beforehand be submerged in the levity of banality. The two states come in intervals.

260. We develop our intellect by striving to know what others know. We advance our minds by formulating what others know not.

261. Impulse demands for attention. It is our discretion which chooses to see to its needs or to ignore it.

262. We are too preoccupied with singular functions which deal with worldly tasks. It is akin to acknowledging the individual components of a contraption and not the reason for its invention.

263. Philosophy and deep rumination is often ill considered by those in the fever and throes of the rat race.

264. In order to relate to a state, experience of that state comes to play.

265. Some things lose their appeal when they lose their novelty.

266. Be sure to secure the base of or triumph at the time of glory lest it be eroded when it is our turn to face the brink.

267. We regard time spent on a matter only to find it unsuitable for our purpose a waste yet it isn't for the evolution of thought and concepts have brought us to our present stage besides strengthening our tenacity.

268. A preference may be linked to the emotions or emotional detachment.
Preferences may be formulated from practical necessity or the heart's calling.

269. Bitter or sweet farewells are in synchrony with our emotions at the time.

270. Little bits of misery is found all over existence and it is unevenly distributed.

271. One cannot be dogmatic in a game of cat and mouse.

272. We are victims and beneficiaries of our excesses, austerity and

moderation.

273. Between 'could have been' and 'has been' is 'being'.

274. Jadedness is when excitement's throbs are tempered by experience.

275. Matters past which we had derived from sources other than ourselves is knowledge.

Matters past which we have lived through is experience.

We have knowledge and experience with us.

276. All worthy actions done were done not in vain.

277. Others know us for what we have done.

We know ourselves by what we have done, what we have yet to do, what we are capable of and what we cannot do.

278. All of us devour a form of life in order to sustain our own.

279. One sometimes can have no inkling of a matter until it is one's turn of fortune to encounter it.

280. One's taste can be flaunted for show but one's show is not to everyone's taste.

281. Some matters serve a specific purpose while there are those which possess relevance always.

282. A humorist has laughter to spare and share.

283. Life cannot be considered seriously by one who sees it as a mere absurdity.

284. Glumness is a disease when and where laughter is infectious.

285. He who laughs last caught the joke last or has a pathetically slow sense of humour.

286. One who conveys a joke cracks it. One who listens catches it.

287. Humour makes the heavy world a lighter one.

288. Humour lightens and brightens up solemnity.

289. It is logical to limit oneself to necessities in lean times. It is thrift to limit oneself to necessities in boom times.

290. A sober approach to birthdays is to consider them as a time for reflection and resolution in place of common revelry.

291. Material with knowledge and wisdom. Material with knowledge but without wisdom. Material which give neither.

292.Thought and conduct are fused as a singular entity in wisdom.

293.If one were to be blamed, be blamed for zeal's abundance rather than the pathetic lack of it.

294.When one is a compulsive achiever, a person of accomplishment at an earlier than usual phase, one is at a state whereby it would have taken others a much longer time to grasp. For those who prefer to progress gradually , early achievement is a remarkable exception / anomaly.

295.Prudence makes us servants of our needs and anxiety.

296.Confidence lends courage .

297.The beginning of our affection is selfish and self-serving. At its maturity our affection is such that sacrifice becomes a viable option for the welfare and happiness of another.

298.We adapt , adopt and emulate in order to progress and as we progress.

299.We are pained at the point of release for we know what we shall miss. We are indifferent if we do not know of what we shall be deprived of.

300.The extreme ends of involvement are at the fringes of impassioned and detached states.

301.When we are unfamiliar with something, we review it often so that we can assimilate it in our minds and to accustom our thoughts with it. When we are familiar with something we become well versed enough to kid around with it.

302.We were born as dots among masses. We try to leave as complete sentences. Yet the length of our trail hangs heavily upon circumstances.

303.We may holler out loud. We may be heard by all. All comes to nought till another answers the call.

304.Our tongues make things great and ordinary sound as they are or contrary to their significance and nature.

305.Waiting can be brief respite from outcome or torment of outcome's uncertainty.

306.Vision to create a cause. Conviction to stay and Effort to pursue it.

307.Dissatisfaction fuels both beneficial and destructive effects.

308.Carbonated drink makers are a jolly lot. They are in a bubbly profession.

309.Critics whine, critics praise, critics appraise, critics condemn , critics dismiss , critics ignore , critics avoid.

310. We complain of work which drain us and we complain of a lack of work.

311. We can say what we really wish to. What hinders our speech are variables in circumstances and its retinue of effects .

312. We recall because there was a yesterday and it has passed.

We do because we have today and it passes but once.

We plan because we believe in tomorrow and it will come to pass.

313. It is the tempered soul that outlasts the fury of the pyre, the mortality of the flesh, the vicissitudes of fancies, impermanence of favours, the narcissism of vanity and the intransigence of factions. For awhile, and while it lasts, the soul wears the godhead and inspiration, and it sees the wisdom withheld from foolishness and the dues of virtues. How one wishes to have that crowning wisdom, on the strength of our worthiness, unhindered by our most personal and private of pitfalls.

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