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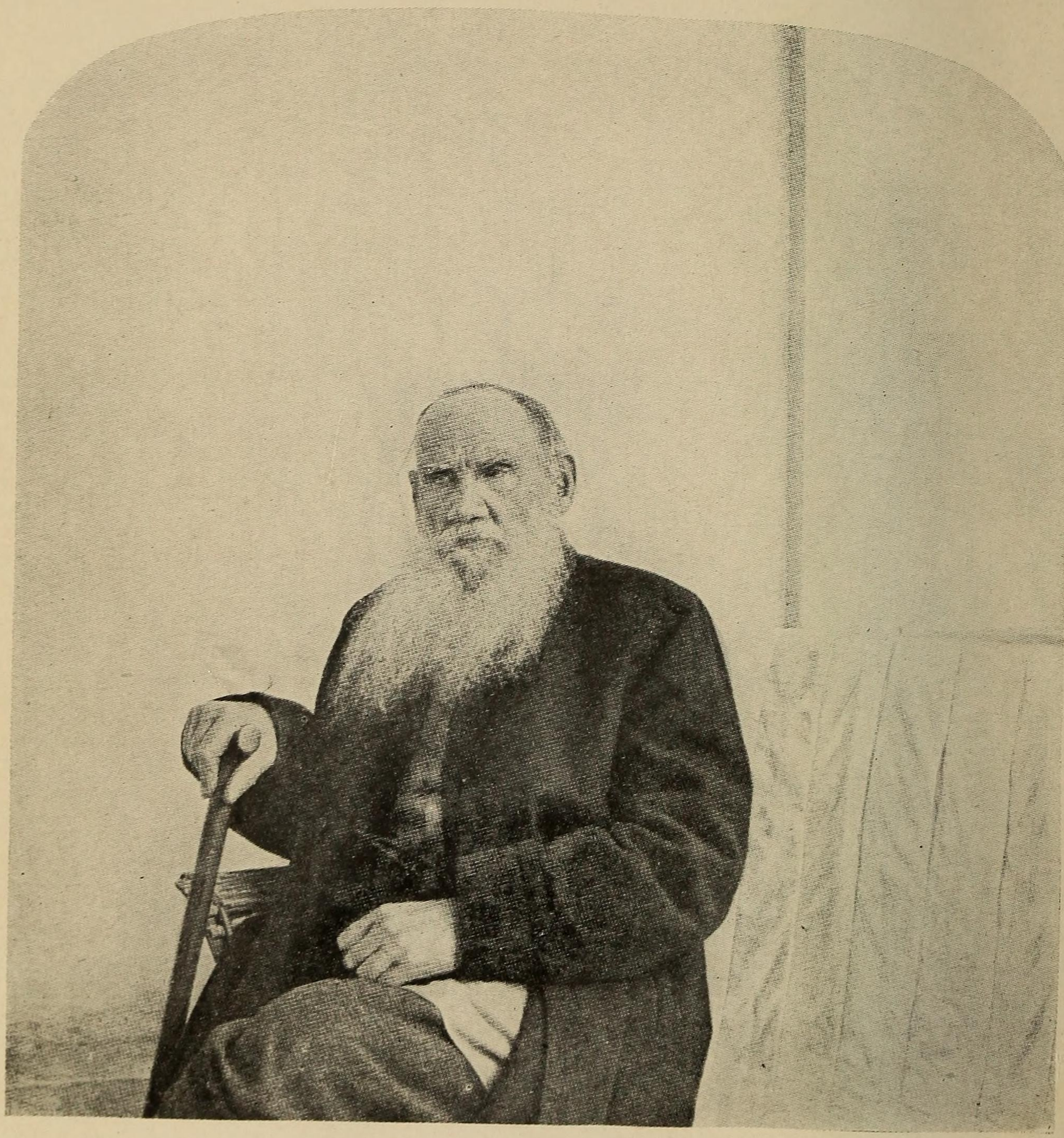

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LEO TOLSTOY

THE PATHWAY OF LIFE

TRANSLATED BY

ARCHIBALD J. WOLFE

PART I

NEW YORK

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TO

WOODROW WILSON—THE PEACEMAKER

RESPECTFULLY DEDICATED

BY THE

PUBLISHERS

PUBLISHERS' PREFACE

"THE PATHWAY OF LIFE" is Tolstoy's posthumous message to an erring and suffering world. Never since the days when Christ's message from Heaven brought life and comfort to a war-torn, sinful and suffering world, has mankind been so eager and ripe for a gospel of right living and right thinking as it is to-day, emerging from the titanic struggle which has so deeply stirred its passions and emotions.

Communing with the minds of the great thinkers and teachers of all ages, Tolstoy in the course of his epic career gathered the pearls of wisdom from the spiritual treasuries of many races and many periods in the history of mankind. These lofty thoughts relating to the spiritual aspirations, the temporal requirements and the moral conduct of man, Tolstoy retold in his own language, arranging them under suitable captions, and interspersing them with the expressions of his own attitude to the problems of life. The resulting monumental work is for the first time presented to mankind in these two volumes. Any new presentation of Tolstoy's work commands the respectful attention of the world. But there is healing of wounds and divine inspiration in "THE PATHWAY OF LIFE" that lend it the added preciousness of significant timeliness.

Filled with the yearning to help his fellow-man struggling against sin, error, superstition and temptation, the sage labored on this compilation down to his last days,

reverting to this labor of love even after the distressing fainting spells that preceded his decease, until, very shortly before his death, in "THE PATHWAY OF LIFE," he succeeded in collating the consensus of human wisdom and genius of all lands and all ages into a modern gospel that bears the self-evident impress of divine truth and immortality.

The publishers reverently offer this work of Tolstoy to thinking humanity.

TRANSLATOR'S NOTE

Not by way of apology, but by way of explanation, and for the reader's better understanding, the translator feels justified in forsaking for a moment the position of inobtrusive retirement which is characteristic of good translating and supplementing the publisher's preface with a note of his own.

The collection of thoughts on the spiritual problems of life offered in these volumes contains much material that was obviously not intended by the author for publication in its present form. The general arrangement, the sub-headings and all unsigned paragraphs and essays are Tolstoy's own. Many extracts appear to be credited to philosophers and sages of various tongues and periods, but in rendering these into the Russian language Tolstoy followed the original somewhat vaguely, interpreting the idea rather than translating word for word so that in re-translation the wording frequently does not accurately coincide with the original, and the names following these extracts may be taken to indicate their source merely rather than their literal authorship in every instance.

Here and there the reader will find crudities in expression and even in phrasing. These may be intentional, for Tolstoy loved to use rough-hewn speech in conveying plain ideas, just as he was plain in personal attire and mode of life; or the crudities may be due to the fragmentary nature of some of the material, the editors

having included many memoranda and jottings that the author had no opportunity to go over and revise. The translator feels content to have resisted the temptation of retouching with a profane brush these slight imperfections that can not mar the grandeur of a temple to him who views it as a whole.

In conclusion a grateful acknowledgment is made of the helpful suggestions offered by Dorothy Brewster, Ph. D., who read the manuscript in the translation.

ARCHIBALD J. WOLFE.

AUTHOR'S FOREWORD

The sayings in these volumes are of varied authorship, having been gathered from Brahminical, Confucian and Buddhist sources, from the Gospels and the Epistles, and from the works of numerous thinkers both ancient and modern. The greater part of these sayings have suffered some alteration in form either as translated or as re-stated by me, and it is therefore hardly convenient to print them over the signatures of their original authors. The best of these unsigned sayings have their source in the minds of the foremost sages of the world and are not my authorship.

TOLSTOY.

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FAITH

FAITH

In order to live right, man must know what he ought to do, and what he ought not to do. In order to know this, he needs faith. Faith is the knowledge of what man is, and for what purpose he lives with the world. And such is the faith which has been and is held by all rational people.

I.

What is the True Faith?

1. In order to live right, it is needful to understand what life is, as well as what to do and what not to do in this life. These things have been taught at all times by the wisest and best living men of all races. The teachings of all these wise men, in the main, agree as one. This one doctrine common to all people as to what is the life of man, and how to live it, is the true faith.

2. What is this world which has no limits in any direction, the beginning and the end of which are alike unknown to me, and what is my life in this infinite world, and how must I live it?

Faith alone can answer these questions.

3. True religion is to know that law which is above all human laws, and which is the one law for all the people in the world.

4. There may be many false faiths, but there is only one true faith.

Kant.

5. If you doubt your faith, it is no longer faith.

Faith is only then a true faith, when you do not even harbor a thought that what you believe could be untrue.

6. There are two faiths: one being confidence in what is said by people—this is faith in a man or in people; such faiths are many and varied.

And there is the faith in my dependence on Him who sent me into this world. This is faith in God, and such faith is one for all people.

II.

The Doctrine of True Faith is Always Clear and Simple

1. To have faith is to trust in what is being revealed to us, without asking why it is so, and what will come out of it. Such is the true faith. It shows us what we are, and what we ought to do because of it, but it does not tell us what will be the outcome if we do that which our faith commands us to do.

If I have faith in God, I need not ask what will be the outcome of my obedience to God, because I know that God is love, and nothing can come from love but what is good.

2. The true law of life is so simple, clear and intelligible that men cannot seek to excuse their evil life by pleading ignorance of the law. If people live contrary to the law of true life, there is only one thing left for them to do: to abjure their reason. And this is exactly what they do.

3. Some say that the fulfilment of the law of God is difficult. This is not true. The law of life asks nothing of us but to love our neighbor. And to love is not difficult, but pleasant.

Scovoroda.

4. When a man comes to know the true faith, he is like unto a man lighting a lamp in a dark chamber. All things become clear, and joy enters his soul.

III.

True Faith is to Love God and Your Neighbor

1. "Love one another, even as I have loved you, thus shall all men know that you are My disciples, if you have

love one to another," said Christ. He did not say: "If you believe this or that," but "if you have love." Faith with different people, and in different times, may differ, but love is one and the same at all times and with all people.

2. The true faith is one—to love all that is living.

Ibrahim of Cordova.

3. Love bestows blessedness on people because it unites man with God.

4. Christ revealed to men that the eternal is not identical with the future, but that the eternal, the unseen, dwells within us right now, in this life, and that we attain eternal life when we become one with God, the Spirit in whom all things move and have their being.

We can attain this eternal life through love alone.

IV.

Faith Guides the Life of Man

1. Only he truly knows the law of life who does that which he regards as the law of life.

2. All faith is merely a reply to this question: how must I live in the world not before men, but before Him who sent me into the world?

3. In the true faith it is not important to be able to talk interestingly about God, about the soul, about the past or the future, but one thing alone is essential: to know firmly what you ought to do and what you ought not to do in this life.

Kant.

4. If a man does not live happily, it is only because such a man has no faith. This may be the case with entire nations. If a nation does not live happily, it is only because the nation has lost its faith.

5. The life of man is good or evil only as he understands the true law of life. The more clearly man understands the true law of life, the better is his life; the more hazy is his understanding of that law, the worse is his life.

6. In order to escape from that mire of sin, vice and misery wherein they live, people have need of one thing alone: they need a faith in which they would live, not as now—each for himself—but a common life, all acknowledging one law and one purpose. Only then might people repeating the words of the Lord's Prayer: "Thy Kingdom come, Thy will be done on earth, as it is in Heaven," hope that the Kingdom of God will indeed descend upon earth.

Mazzini.

7. If any faith teaches that we must give up this life for life everlasting, it is a false faith. To give up this life for life everlasting is impossible, because eternal life is already in this life.

Hindu Philosophy.

8. The stronger the faith of man, the firmer his life. The life of man without faith is the life of a beast.

V.

False Faith

1. The law of life, namely to love God and your neighbor, is simple and clear. Every man on attaining reason recognizes it in his heart. Therefore, if it were not for false teachings, all men would adhere to this law, and the Kingdom of Heaven would reign upon earth.

But false teachers, at all times and in all places, taught men to acknowledge as God that which was not God, and as God's law that which was not God's law. And men believed in these false teachings and departed from the true law of

life and from the fulfilment of His true law, and this made their life harder to bear and more unhappy.

Therefore one must not believe any teachings that do not agree with love of God and of your neighbor.

2. It must not be thought that because a faith is ancient, it is therefore true. On the contrary, the longer people live, the more clearly they grasp the true law of life. To think that in our times we must believe in the same things in which our grandfathers and our great-grandfathers had believed is to think that when you are grown to man's estate, the garments of your children still might fit you.

3. We are perturbed because we can no longer believe in that in which our fathers used to believe. We must not let this perturb us, but try instead to establish within us such a faith in which we can believe as firmly as our fathers believed in their faith. *Martineau.*

4. In order to know the true faith, man must first for a season give up that faith in which he had blindly believed, and then examine in the light of his reason all that which he had been taught since childhood.

5. A laborer who dwelt in the city was proceeding homeward one day after his work was done. As he was leaving his place of employment he met a stranger, and the stranger said: "Let us go together, we are bound for the same place, and I know the road well." The laborer believed him, and they departed together.

They had walked for an hour or more, when the laborer noticed that the road was different from the one he was in the habit of taking into the city. And he said: "I think this is not the right road." And the stranger replied: "This is the only true and the shortest road. Believe me, for I know it well." The laborer believed him and continued to follow him. But the further he went,

the worse the road proved to be, and the more difficult the walking. And he was compelled to spend all his earnings to sustain himself, and still failed to reach home. Yet the further he walked, the more firmly he believed that he was on the right road, and finally he was convinced himself that it was so. And the reason why he became so convinced was because he did not like to turn back, and always hoped that the road would finally take him to his destination. And he strayed a long, long way from home, and was wretched for a long time.

Thus it is with people who do not listen to the voice of the spirit within themselves, but listen to the voice of strangers regarding God and His law.

6. It is bad not to know God, but it is worse to acknowledge as God that which is not God.

VI.

External Worship

1. True faith is to believe in that one law which befits all the people in the world.

2. True faith enters the heart in stillness and solitude only.

3. True faith consists in living always a good life, loving all men, doing unto others as you would have others do unto you.

This, indeed, is the true faith. And this is the faith that all truly wise men and men of saintly life have always taught among all nations.

4. Jesus did not say to the Samaritans: Leave your beliefs for those of the Jews. He did not say to the Jews: Join the Samaritans. But he said to the Jews and to the Samaritans: You are alike in error. Not Garisim, nor yet Jerusalem avails anything. The time will come,

nay, has already come, when men will worship the Father neither in Garisim nor yet in Jerusalem, but true worshippers will worship the Father in spirit and in the truth, for such are the worshippers whom the Father seeketh.

Jesus was seeking such worshippers in the days of Jerusalem. He is seeking them still in these days.

5. A master had a laborer. The same lived in his master's house and saw the master face to face many times each day. The laborer little by little neglected his labors, and finally grew so lazy that he would do nothing at all. The master noticed this but said nothing and merely turned his face from him whenever he met him. The laborer saw that his master was not satisfied with him, and planned to regain his master's favor without laboring. He sought out his master's friends and acquaintances and begged them to intercede with the master so that he should no longer be angry with him. The Master learned of this, and calling the laborer said: "Why do you ask people to intercede for you? You have me always with you and you can tell me face to face whatever is needful." But the laborer did not know what to say and departed. And he conceived a new plan: he gathered eggs belonging to his master, caught one of his master's fowls, and took them to him as a present to avert his wrath. And the master said: "First you ask my friends to plead for you, although you can freely speak to me for yourself. Then you mean to propitiate me with presents. But all that you have is mine already. Even if you brought me what is truly yours, I require no presents." Thereupon the laborer adopted a new scheme: he composed verses in his master's honor and standing outside his master's window loudly shouted and sang his verses, calling his master's great, omnipresent, all-powerful father, merciful benefactor.

Then the master summoned the laborer again and said: "You once attempted to please me through others, then brought me gifts of what was my own, and now you have a still more ridiculous plan: you shout and sing concerning me, saying that I am all-powerful, merciful, this and that. You sing and you shout about me, but you do not know me, neither do you seem to want to know me. I need not the pleas of others in your behalf, nor your gifts, nor your praises regarding things you cannot know; all I need of you is your labor."

All God requires of us is good works.
Therein is the entire law of God.

VII.

The Idea of a Reward for a Good Life is Foreign to True Faith

If a man adheres to a religion merely because he expects all sorts of external future rewards for the fulfilment of the works of his religion, this is not faith, but calculation, and in all cases an erroneous calculation. It is an erroneous calculation, because true faith yields its blessings only in the present, but does not, cannot give any external blessings in the future.

A man set forth to hire himself out as a laborer. And he met two stewards seeking to hire laborers. He told them that he was seeking work. And the two began to invite him each to labor for his master. One said: "Come to my master, for his is a good place. Of course, if you do not please him, he will thrash you and place you in prison; but if you do please him, you cannot have a better life. When your labor is ended, you will live without toiling, enjoying an endless feast with wine, fine meats and entertainments. Only try to please the master, and

your life will be too wonderful for description." Thus pleaded one of the stewards.

The other steward also invited him to work for his master, but did not tell him how his master would reward him; he did not even mention where and how the laborer would live, whether the task was hard or light, but only stated that his master was good, inflicting no punishments, and that he lived together with his own hired laborers.

And the man thought thus of the first master: "He promises a little too much. In fairness there is no need to promise so much. Tempted by the promise of a life of pleasure, I might find myself very poorly off. And the master, doubtless, is very stern, for he punishes severely those who fail to do as he says. I think I will rather go to the second master, for although he promises nothing, they say he is kind and lives in common with his laborers."

The same is true of religious teachings. Some teachers beguile men into good living by terrifying them with threats of punishment and deceiving them with promises of rewards in another world which no one has ever seen. Other teachers teach that love, the principle of life, dwells in the souls of men, and he who unites with it is happy.

3. If you serve God for the sake of bliss everlasting, you do not serve God, but serve your own ends.

4. The principal difference between true and false faith is this: In false faith man desires God to reward him for his sacrifices and prayers. In the true faith man seeks one thing alone: To learn how to please God.

VIII.

Reason Verifies the Principles of Faith

1. In order to know the true faith, it is not necessary to suppress the voice of reason, but on the contrary, reason

must be purified and exerted in order that we may examine by it that which is taught by teachers of religion.

2. It is not by reason that we attain faith. But reason is necessary to examine the faith that is taught us.

3. Do not fear to eliminate from your faith all that is superfluous, carnal, visible, amenable to senses, as well as all that is confused and lacking in clearness; the better you purify the spiritual kernel, the more clearly will you grasp the true law of life.

4. Not he is an unbeliever who does not believe all that the people around him believe, but he is truly an unbeliever who thinks and affirms that he believes something which in reality he does not believe.

IX.

The Religious Consciousness of People Strives Constantly After Perfection

1. We must benefit by the teachings of the wise and holy men of old regarding the law of life, but we must examine them by our own reason, accepting all that is in accord with reason, rejecting all that is in conflict therewith.

2. If, in order not to stray from the law of God, man hesitates to leave the faith once adopted by him, he is like unto a man who bound himself with a rope to a post so that he should not lose his way. *Lucy Mallory.*

3. It is strange that the majority of people believe most firmly in the most ancient religious teachings, which no longer are suitable to our time, but reject all new teachings as superfluous and harmful. Such men forget that if God revealed the truth to the ancients, He still remains the same and can also reveal it to men who lived in latter times and to those who live to-day.

Thoreau.

4. The law of life cannot change, but people can grasp it more and more clearly, and learn how to fulfill it in life.

5. Religion is not true for the reason that holy men have preached it, but holy men have preached it for the reason that it is true.

Lessing.

6. When rain-water flows from the roof-gutter, it seems to us as though it came from it. But rain, indeed, falleth from above. Even so with the teachings of wise men and holy: We think that the teachings come from them, but they proceed from God.

From Rama-Krishna.

GOD

GOD

Besides all that is corporeal within us, and in the entire universe, we know something incorporeal which gives life to our body and is connected with it. This incorporeal something, connected with our body, we call our soul. The same incorporeal something, but not connected with anything, and giving life to everything that lives, we call God.

I.

God is Known of Man From Within

1. The foundation of all faith is in the fact that in addition to what we see and feel in our bodies and in the bodies of other creatures, there is something else that is invisible, incorporeal, yet giving life to us and to everything that is visible and corporeal.

2. I know that there is something within me without which there would be nothing. This is what I call God.

Angelus.

3. Every man meditating on what he is can not help seeing that he is not all, but a specific separate part of something. And having grasped it, man usually thinks that this something from which he is separated is that material world, which he sees, that earth whereon he lives and whereon his ancestors lived before him, that sky, those stars and that sun which he sees.

But if a man gives this subject a little more thought or discovers that the wise men of this world have thought about it, he must realize that the SOMETHING from which men feel themselves separated is not the material world which extends in every direction in space, and also without end in time, but is something else. If a man meditates more deeply on this subject, and learns what the wise

men have always believed regarding it, he must realize that the material world which had no beginning and will have no end and which neither has nor can have any limits in space, is not anything real, but is only a dream of ours, and therefore that SOMETHING from which we feel ourselves separated, is something that has neither beginning nor end in time or in space, but is something immaterial, something spiritual.

This spiritual something which man acknowledges as his beginning, is the very thing which all the wise men have always called and still are calling God.

4. To know God is possible only within oneself. Until you find God within yourself, you will nowhere find him.

There is no God for him who cannot find Him within himself.

5. I know within me a spiritual being which is apart from everything else. I equally know the same spiritual being, apart from everything else, in other people. But if I know this spiritual being within myself and in others, it can not but exist within itself. This spiritual being within itself we call God.

6. It is not you who llive; what you call yourself, is dead. That which animates you is God. *Angelus.*

7. Do not think that you can earn merit with God by works; all works are as nothing before God. It is needful not to earn merit before God, but to be God. *Angelus.*

8. If we did not see with our eyes, hear with our ears and touch with our fingers, we could know nothing of what is around us. And if we did not know God within ourselves, we should not know ourselves, we should not know that within ourselves which sees, hears and touches the world around us.

9. He who does not know how to become a son of God, will for ever remain on the plane of the animal.

Angelus.

10. If I live a wordly life, I can do without God. But if I only give thought to what I am, where I came from, when I was born, where I will go when I die, I must admit that there is something from which I sprang and to which I am going. I can not deny that I came into this world from something that is incomprehensible to me, and that I am going to something equally incomprehensible to me.

This incomprehensible something from which I come and to which I am going, I call God.

11. They say that God is Love, or that Love is God. They say also that God is Reason, or that Reason is God. Neither is strictly true. Love and Reason are those characteristics of God which we recognize within ourselves, but what He is within Himself we can not know.

12. It is well to fear God, but it is better to love Him. But best of all it is to resurrect Him within. *Angelus.*

13. Man must love, but one can truly love only that in which there is no evil. And there is only one Being in whom there is no evil: namely God.

14. If God did not love Himself in you, you could never love yourself, God or your neighbor. *Angelus.*

15. Though men differ as to what is God, none the less all who believe in God, always agree as to what God wants of them.

16. God loves solitude. He will enter your heart when He may be there alone, when you think of Him, and of him only.

Angelus.

17. The Arabs have a tale about Moses. Wandering in the desert Moses heard a shepherd praying to God. And this is how the shepherd prayed: "God, oh, that I could meet Thee face to face and become Thy servant! With what joy would I wash Thy feet, kiss them, put sandals upon them, comb Thy hair, wash Thy raiment, care for Thy dwelling, bring Thee of the milk of my herd. My heart is longing for Thee." And Moses hearing these words of the shepherd was angry and said: "Thou blasphemer! God has no body. He needs no raiment, nor dwelling, nor the care of servants. Thy words are evil." And the shepherd was saddened. He could not imagine God without body and without bodily needs, and being unable to pray to God and to serve Him as he ought, he fell into despair. Then God said unto Moses: "Why didst Thou turn away from Me my faithful servant? Each man has his own thoughts and his own words. What is good for one, is evil for another. What is poison to thee, may be even as sweet honey to another. Words mean nothing. I see the heart of him who turns to Me."

18. Men speak of God in various ways, but feel and understand Him in the same way.

19. Man can not help believing in God any more than he can help walking on two feet. This belief may assume different forms, it may be suppressed altogether, but without his belief he can not understand himself.

Lichtenberg.

20. Though man may not know that he is breathing air, he knows when he is suffocating that he lacks something without which he can not live. The same is true of the man who has lost God, although he may not know from what he is suffering.

II.

A Rational Man is Bound to Acknowledge God

1. Some say of God that He dwells in heaven. It is also said that He dwells in man. Both statements are true: He is in heaven, that is, in the limitless universe, and He is also in the soul of man.

2. Sensing the existence within his own individual body of a spiritual and indivisible being—namely God, and seeing the same God in everything that is living, man asks himself: why has God, a spiritual being one and indivisible, confined Himself within individual bodies of creatures, mine and others? Why has a spiritual being, a Unity, divided itself, as it were, within itself? Why has the spiritual and indivisible become separate and corporeal? Why has the immortal allied itself with the mortal?

And only that man can answer these questions who fulfills the will of Him who has sent him into this world.

"All this is done for the sake of my blessedness," such a man can say, "I thank Him and ask no more questions."

3. That which we call God we see both in the heavens and in every man.

On a wintry night, if you gaze upon the sky and see stars upon stars, and without end, and consider that many of these stars are very much larger than this earth of ours whereon we live, and that behind the stars which we see there are hundreds, thousands, millions of stars as large and larger even, and that there is no end to the stars and the heavens, you must realize that there is something which you can not grasp.

But if we look within our own self, and sense there that which we call our soul, when we see within our own self something that we likewise fail to grasp, but something which we know more assuredly than anything else, and

through which we know all that is, then we see even in our own soul something still more incomprehensible, something still greater than that which we see in the heavens.

That which we see in the heavens and sense within our own soul is the very thing we call God.

4. At all times and among all peoples there has been a belief in some invisible power sustaining the world.

The ancients called it universal reason, nature, life, eternity; Christians call it Spirit, Father, Lord, Reason, Truth.

The visible, changeable world is like a shadow of this power.

As God is eternal, so is the visible world, His shadow, eternal.

But the visible world is merely the shadow. Only the invisible power—God—truly exists. *Scovoroda.*

5. There is a being without whom neither heaven, nor earth could exist. This being is serene and incorporeal, his characteristics we call love and reason, but the being itself has no name. It is infinitely remote and infinitely near.

Lao-Tse.

6. A man was asked how he knew that there is a God. He answered: "Does one need a candle to see the sunrise?"

7. If a man counts himself great, it is a proof that he does not look upon things from the height of God.

Angelus.

8. One may give no thought to the world which is infinite in all directions, or to the soul that is conscious of itself; but if one only gives a little thought to these matters, one can not help acknowledging that which we call God.

9. There is a girl in America, born deaf, dumb and

blind. She was taught to read and write by the sense of touch. Her teacher was telling her about God, and the child remarked that she had always known about it, but did not know how to call it.

III.

The Will of God

1. We know God less by our reason than by a feeling akin to that of an infant in his mother's arms.

The infant does not know who is holding him, keeping him warm, feeding him, but knows that someone is doing it, and moreover he not only knows that one, in whose power he is, but loves her. Even so it is with man.

2. The more a man fulfills the will of God, the better he knows Him.

If a man fails altogether to fulfill the will of God, he does not know Him at all, though he might affirm that he knew Him or pray to Him.

3. Even as you must come closer to a thing in order to know it, so you may know God only if you draw nigh unto Him. And to draw nigh unto God it is possible only by good works. And the more a man accustoms himself to live a good life, the more closely he will know God. And the better he knows God, the better he will love his fellow-men. One thing leads to the other.

4. We can not know God. Only this we can know about Him: His law and His will, as related to us in the New Testament. Knowing His law, we draw the conclusion that He exists, who has given the law, but we can not know the lawgiver Himself. We only truly know that we must fulfill the Godgiven law in our own life, and that our life becomes better to the extent that we fulfill His law.

5. Man can not help feeling that something is being

done with his life, that he is someone's instrument. And if he is someone's instrument, there is someone who is working with this instrument. And this someone is God.

6. It is astonishing how I formerly failed to recognize this simple truth that back of this world and the life we are living in it there is Something, there is Someone who knows why this world exists, and why we are in it like bubbles rising to the surface in boiling water, bursting and disappearing.

Yes, something is being done in this world, something is being done with all these living creatures, something is being done with me, with my life. Otherwise, why this sun, these springs, these winters? Why these sufferings, births, deaths, benefactions, crimes, why all these individual creatures who apparently have no meaning for me, and yet live their lives to the utmost, guarding their lives so strenuously, creatures in whose hearts the passion to live is so strongly intrenched? The lives of these creatures convince me more than anything else that all these things are necessary for some purpose, and that this purpose is rational and good, but is incomprehensible to me.

7. My spiritual "I" is no kinsman to my body, therefore it is in my body not of its own volition, but in accordance with some higher will.

This higher will is what we understand as God and call God.

8. God is neither to be worshipped, nor praised. One can only be silent about Him and serve Him. *Angelus.*

9. As long as a man sings and shouts and repeats in the presence of others: "Lord, Lord," know that he has not found God. He who has found Him maintains silence.

Rama-Krishna.

10. In evil movements one does not feel God, one doubts Him. And salvation is always in one thing alone—and it is sure: cease to think about God, but think of His law only and fulfill it, love all men, and doubts will vanish, and you will find God again.

IV.

God Can Not Be Known By Reason

1. It is possible, and it is easy to feel God in oneself. But to know God as He is, is impossible and unnecessary.

2. It is impossible to recognize by reason that there is a God and that there is a soul in man. It is equally impossible to know by reason that there is no God or that there is no soul.

Pascal.

3. Why am I separated from all else, and why do I know that all that exists from which I am separated, and why can I not understand what this All is? Why is my "I" forever undergoing a change? I cannot understand it at all. But I can not help thinking that there is a meaning in it all, I can not help thinking that there is a being to whom all this is clear, who knows why it is all so.

4. Every man may feel God, but no one may know Him. For this reason do not strive to comprehend Him, but strive to do His will, strive to sense Him more and more vividly within yourself.

5. The God whom we have comprehended is no longer God. The comprehended God becomes as finite as our own self. God can not be comprehended. He is incomprehensible.

Vivekananda.

6. If the sun blinds your eyes, you can not say there is no sun. Neither can you say there is no God, because

your reason is lost and confused when you endeavor to comprehend the beginning and the cause of everything.

Angelus.

7. "Why dost thou ask My name?" says God to Moses. "If thou canst see back of all that moves what has ever been, is and will be, thou wilt know Me. My name is the same as My being. I am who I am. I am that what is. He who would know My name, does not know Me."

Scovoroda.

8. Reason that may be fathomed, is not the eternal reason; the being that may be named, is not the supreme being.

Lao-Tse.

9. To me God is that towards which I am striving, in striving towards which consists my life; and who exists for me for the very reason, and imperatively so, that I may not comprehend Him or name Him. If I could comprehend Him, I could attain to Him, and there would be nothing towards which I could strive, and there would be no life. But I can not comprehend Him, I can not name Him, but withal I know Him, I know the way to Him, and of all things which I know this knowledge is even the most certain.

It is strange that I do not comprehend Him, and withal I am always in fear when I am without Him, and only then am I free from fear when I am with Him. It is still more strange that it is needless to know Him better or more closely than I know Him in this present life. I may draw near to Him, and I long to do so, and therein is my life, but approaching Him does not, can not increase my comprehension. Every attempt of my imagination to comprehend (for instance as the Creator, as the Merciful One, or something of that order) only puts me further away from

Him and arrests my approach to Him. Even the pronoun "He" somehow belittles Him.

10. Anything that may be said of God is unlike Him. God can not be expressed in words. *Angelus.*

V.

Unbelief in God

1. The rational man finds within himself the idea of his soul and of the universal soul—God, and realizing his inability to reduce these ideas to absolute clearness, humbly stops before them and does not touch the veil.

But there have always been, and there still are men of mental refinement and erudition who seek to elucidate the idea of God in words. I do not judge these men. Only they are wrong when they say that there is no God.

I admit that it may happen that men and the cunning exploits of men may for a time convince some that there is no God, but such godlessness can not last. In one way or another man will always need God. If Deity manifested itself still more clearly than now, I am convinced that men contrary to God would invent new refinements to deny Him. Reason always bows to that which the heart demands.

Rousseau.

2. According to the teachings of Lao-Tse, to think that there is no God is like believing that when one blows with the bellows the current proceeds from the bellows and not from the air around, and that the bellows would blow even if there were no air.

3. When men who lead a wicked life say that there is no God, they are right: God is only for those who look in His direction, and draw nigh to Him. For those who

have turned away from Him and are walking away from Him, there is no God, there can be no God.

4. Two kinds of men may know God: men of a humble heart, whether they are clever or ignorant, and truly wise men. Only proud men, and men of average intelligence do not know God. *Pascal.*

5. It is possible not to mention the name of God, not to use that expression, but it is impossible not to acknowledge Him. If there be no God, nothing can be.

6. There is no God only for Him who does not seek Him. Seek Him, and He will reveal Himself to you.

7. Moses cries out to God: "Where will I find Thee, O Lord?" God answers: "Thou hast already found Me, if Thou seekest Me."

8. If the thought enters your head that whatever you have believed about God is untrue, that there is no God, be not disturbed, for you may know that this is apt to happen to everybody. Only do not imagine that because you have ceased to believe in God in whom you once believed, it is because there is no God. If you do not believe in the God in whom you once believed, it is because there was something erroneous in your belief.

If the savage ceases to believe in his god of wood, it does not mean that there is no God, but merely that God is not made of wood. We cannot comprehend God, but we can be more and more conscious of Him. So that if we discard a crude notion of God, it is really better for us. It helps us to have a better and a higher consciousness of God.

9. To prove that there is a God! Can there be anything more absurd than the idea of proving the existence of God? To prove the existence of God is like proving that you are living. Prove it to whom? By what argument?

For what purpose? If there is no God, there is nothing. How can we prove God?

10. God is. We do not have to prove it. Proving that there is a God is a blasphemy; denying His existence is madness. God lives in our conscience, in the consciousness of humanity, in the surrounding universe. To deny God beneath the dome of the starry firmament, over the graves of our loved ones, before the glorious death of a martyr put to death—only a very pitiable, or a very depraved man is capable of doing so.

Mazzini.

VI.

Loving God

"I do not understand what it means to love God. Is it possible to love something incomprehensible and unknown? To love your neighbor, that is intelligible and good, but to love God is a mere phrase." Many people speak and think in this manner. But people who speak and think thus, are gravely in error. They do not understand what it means to love their neighbor, not someone agreeable or useful to them, but all men equally, though they be the most disagreeable and hostile men. Only he can love his neighbor in this manner who loves God, that God who is the same in all men. Thus not the love of God is unintelligible, but the love of fellow-man without the love of God.

THE SOUL

THE SOUL

The intangible, invisible, incorporeal something, which gives life to all that is living, which is per se, we call God. The same intangible, invisible, incorporeal principle, which is separated by the body from all else, and of which we are conscious as self, we call the soul.

I.

What is the Soul?

1. A man who has attained old age has passed through many vicissitudes: he was first an infant, then a child, an adult, an old man. But no matter how he has changed, he always calls himself "I." This "I" has always remained the same. This "I" was the same in his infancy, in his period of maturity, in his old age. This unchanging "I" we call the soul.

2. If a man imagines that what he sees all around, the infinite universe, is just as he sees it, he is very much in error. All material things man knows only through his individual sense of sight, hearing and touch. Were his senses different, the whole world would appear different. Therefore we do not know, we can not know this material world as it is. Only one thing we truly and fully know, namely our soul.

II.

The "I" is Spiritual

1. When we say "I" we do not refer to our body, but to that by which our body lives. What is then this "I"? We can not put into words what this "I" is, but we know it better than anything else that we know. We know that but for this "I" we should know nothing, there would be nothing in the world for us, and we ourselves should not be.

2. When I think about it, it is more difficult for me to understand what my body is than what my soul is. As close as it is to me, the body is something foreign, it is the soul that is MINE.

3. If a man is not conscious of the soul within himself, it does not prove that he has no soul, but only that he has not yet learned to be aware of the soul within himself.

4. Until we have realized what is within us, what good is it to us to know what is beyond us? And is it possible to know the world without knowing ourselves? Can he who is blind at home, possess sight when he is abroad?

Scovoroda.

5. Just as a candle can not burn without a fire, man can not live without a spiritual life. The spirit dwells in all men, but not all men are aware of this.

Happy is the life of him who knows this, and unhappy his life who does not know it. *Brahminic wisdom.*

III.

The Soul and the Material World

1. We have measured the earth, the sun, the stars and the depths of the sea, we have penetrated the bowels of the earth in search of gold, we have explored rivers, the mountains of the moon, we have discovered new stars and know their dimensions, we have filled up abysses, we have built cunning machinery: not a day passes, but we have new inventions. Is there a limit to our capabilities? But something, the most important thing is lacking. What that is we do not know ourselves. We are like babes: the infant feels that something is wrong, but what or why, he does not know.

Something is wrong because we know much that is superfluous, but do not know the most needful thing: our own self. We do not know what dwells within us. If we knew and remembered what dwells within us, our lives would be altogether different. *Scovoroda.*

2. All that is material in this world, we can not know the true nature thereof. Only the spiritual that is within us is fully known to us, namely that of which we are conscious, and which does not depend upon our feelings or our thoughts.

3. There are no limits, there can be no limits to the world in any direction. No matter how distant a thing may be, behind the most distant there are other objects still more distant. The same is true of time: back of thousands of years that have passed, there had been thousands and thousands of previous years. And therefore it is clear that man can not possibly grasp what the material world is to-day, what it has been nor what it will be.

What then can man understand? Only one thing, for which there is no need of either space or time, namely his soul.

4. Men frequently think that only that exists which they can touch with their hands. However, quite on the contrary, only that truly is that can not be seen, heard or touched, what we call "I," our soul.

5. Confucius said: The sky and the earth are great, but they have color, shape and size. But there is something in man that can think of everything and has no color, shape or size. Thus if the whole world were dead that which is within man could of itself give life to the world.

6. Iron is more solid than stone, stone is more solid

than wood, wood is more solid than water, water is more solid than air. But that which can not be touched, heard or seen is more solid than anything. One thing has always been, is now and will never be lost.

What is it?

It is the soul in man.

7. It is well for man to think what he is as regards his body. This body is large as compared with that of the flea, insignificant compared with the earth. It is also well to think that our own earth is a grain of sand compared with the sun, and the sun as a grain of sand compared with Sirius, and Sirius is as nothing compared with still other stars, and so without end.

It is clear that man with his body is nothing compared with the sun and the stars. And to think that we were not even thought of a hundred, a thousand, many thousands of years ago, but other men like unto us were still born, grew up and died, that of the millions and millions of men such as I nothing remains, neither bones, nor even the dust of bones, and that after me millions and millions of people will live, and that grass will grow from my bones, and that sheep will feed on the grass, and men will eat the sheep, and nothing will remain of me, not a grain of dust, nor even a memory! Is it not clear that I am nothing?

Nothing, indeed, but this nothing has a conception of itself and of its place in the universe. And if it has such a conception, this conception is far from nothing, it is something that is more important than the entire universe, for without this conception within me and within other creatures like me, that which I call the infinite universe would not exist.

IV.

The Spiritual and the Material Principles in Man

1. What are you? A man. What sort of man? Wherein do you differ from others? I am the son of such and such parents, I am old, or young, rich or poor.

Each one of us is a specific individual, different from all other people: man, woman, adult, boy or girl; and in each one of these specific individuals dwells a spiritual being, the same in all of us, so that each one of us is at one and the same time an individual, John or Natalie, and a spiritual being which is the same in all. And when we say: "I will," it means that John or Natalie will, or sometimes it may mean that the spiritual being, which is the same in all of us, wills something. And thus it may happen that John and Natalie desire one thing, and the spiritual creature that dwells within them does not desire that same thing at all, but wills something entirely different.

2. Someone nears the door. I inquire: "Who is there?" The answer is: "It is I." "What I?" "I who came," is the answer, and a peasant boy enters. He is surprised that anyone should inquire who is meant by "I." He is surprised because he feels within himself that one spiritual being which is one in us all, and wonders why I should inquire about something which should be clear to everybody. His answer refers to the spiritual "I," but my question referred to the little window through which that "I" peeps out into the world.

3. Some say that what we call our self is merely the body, that my reason, my soul and my love, all of these come from the body; we might with as much right assert that what we call our body is merely the food by which the body is nourished. It is true that my body is merely the transformed food that has been assimilated by my body,

and that there would be no body without food, but my body is not the food. Food is requisite for the life of the body, but it is not the body.

The same is true of the soul. It is true that without the body there would be no soul, yet my soul is not the body. The body is merely requisite for the soul, but the body is not the soul. If it were not for the soul, I should not know about my body.

The principle of life is not in the body, but in the soul.

4. When we say: "It was, or it will be, or it may be," we speak of bodily life. But besides the bodily life which was and will be, we know of another life, the spiritual life. And the spiritual life is not something that was, or that will be, but something that is right now. This is the real life. Happy is the man who lives this life of the spirit, and not the life of the body.

5. Christ teaches man that there is something within him that raises him above this life with its vanities, fears and passions. The man who has received the doctrine of Christ shares the experience of the bird that has lived in ignorance of his wings, and suddenly realizes that it has them, and that it may soar, be free and fear nothing.

V.

Conscience is the Voice of the Soul

1. In each man dwell two creatures: one blind and carnal, and the other seeing and spiritual. The first, the blind creature, eats, drinks, labors, rests, multiplies and performs its functions like clockwork. The other, the seeing, the spiritual creature, does nothing of itself, but merely approves or disapproves what the blind, the animal creature is doing.

The seeing, the spiritual part of man we call conscience,

This spiritual part of man, or conscience, acts like the compass needle. The compass needle moves only when he who is carrying it strays from the path pointed out by the needle. It is the same with the conscience: it is silent as long as the man is doing what is right.

But the moment he strays from the right path, conscience shows him where and how far he had erred.

2. When we hear that a man has committed an evil deed, we say that he has no conscience.

What is then the conscience?

It is the voice of that one spiritual being that dwells in all of us.

3. Conscience is the consciousness of the spiritual being that dwells in all men. And only when it is such consciousness is it the true guide of human life. Otherwise what people call conscience is not the realization of that spiritual being, but the recognition of what men among whom we live consider good or evil.

4. The voice of the passions may be louder than the voice of the conscience. But the voice of the passions is very different from the calm voice of the conscience. And yet no matter how loudly the passions roar, they subside before the still, calm, persistent voice of the conscience. For it is the voice of the Eternal, the Divine that dwells in man.

Channing.

5. Kant, the philosopher, remarked that two things excited his wonder above all others: first the stars in the heavens, and second the law of goodness in the soul of man.

6. The genuine good is in your own self, in your soul. He who seeks good without himself is like the shepherd seeking among his herd that lamb which he has sheltered in his own bosom.

Hindu wisdom.

VI.

The Divinity of the Soul

1. The first consciousness that awakes in man is that of being apart from all other material things, or the consciousness of his body. Then the consciousness of that which is thus separated, or the consciousness of his soul, and finally the consciousness of that from which this spiritual foundation of life is set apart, the consciousness of All—of God.

And that something which is conscious of having been severed from All, from God, is the one spiritual being that dwells in every man.

2. To be conscious of self as a separate being is to be conscious of the existence of that from which one has been separated, to be conscious of the existence of All—of God.

3. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself. *John, v,* 24-26.

4. A drop of water entering the ocean becomes the ocean. The soul uniting with God becomes God.

Angelus.

5. When a truth is uttered by man it does not mean that the truth came forth from the man. All truth is from God. It merely passes through man. If it passes through one man instead of another it is merely because one has

succeeded in making himself so transparent that the truth can pass through him. *Pascal.*

6. God says: "I was a treasure unknown to anyone. I desired to be known, and I created man." *Mohammed.*

7. God can not be comprehended by reason. We know that He is, only because we are conscious of Him within, and not because we recognize Him with our minds.

In order to be a true man, man must be conscious of God within.

To ask: "Is there a God?" is like asking: "Do I exist?" That whereby I live is God.

8. The body is the food of the soul, it is like the scaffolding used in erecting the structure of true life.

The greatest joy a man may know is the joy of realizing the existence within himself of a free, rational, loving and therefore happy being, in other words the consciousness of God within.

9. If a man does not know himself, it is useless to counsel him to endeavor to know God. This advice may be given only to such a man as knows himself. Before a man may know God, he must know himself.

10. If I melt in God's crucible, He will impress His image upon me. *Angelus.*

11. The soul is a glass, God is the Light that passes through the glass.

12. Do not think: it is I that live. It is not I that live, but that spiritual being that dwelleth in me. I am only the opening through which this creature appears.

13. There is only I and Thou. If it were not for us two, there would be nothing in this world. *Angelus.*

14. I know God not when I believe what is said about Him, but when I am as conscious of Him as I am of my own soul.

15. I am to God—another He. He finds in me that which for all eternity remain similar to Him.

16. It is as though man heard always a voice behind him, but had no power to turn his head and to behold him who speaks. This voice speaks in all tongues and guides all men, but no man has ever discovered him who speaks. If only man obeyed this voice to the letter and accepted it so as to keep himself apart from it even in thought, he would feel that this voice and himself are one. And the more a man considers this voice as his own self, the better will be his life. This voice will open up to him a life of blessedness, because this voice is the voice of God in man.

Emerson.

17. God desires good to all, therefore if you desire good to all, in other words if you love, God lives within you.

18. Man, do not remain man. Become God, only then will you make of yourself what you ought. *Angelus.*

19. Some say: Save your soul. Only that can be saved which can perish. The soul can not perish, for it is the only thing that exists. The soul must not be saved, but purified from what defiles it and illuminated from what benights it, so that God may pass more and more freely through it.

20. Some say: "Have you forgotten God?" This is a good question. To forget God is to forget Him who lives within you, and by whom you live.

21. As I need God, so God needs me. *Angelus.*

22. If you grow weak and it goes hard with you, remember that you have a soul and that you can live in it.

But we imagine instead that other men like unto ourselves can sustain us.

Emerson.

23. You can escape from the most difficult situation the moment you realize that you live not with your body, but with your soul, and remember that there is that within you which is more powerful than anything in the world.

24. He who is united with God, can not be afraid of God. God can not do injury to Himself.

25. Man may ask himself at any time: "What am I? What am I doing? What am I thinking? What am I feeling at this moment?" And he can immediately reply to himself: "I am doing, thinking, feeling this or that at the present time." But if man ask himself: "What is that within me that is conscious of what I am doing, thinking or feeling?", his only answer can be that it is the consciousness of self. This consciousness of self is what we call the soul.

26. The fish dwelling in a river heard once that people maintained that fish could live only in the water. And the fish were much surprised and began to inquire among themselves, asking, "What is water?"

One of the wise fish replied: "They say that there is a very wise old fish in the sea, let us swim to him and ask him what is water." And the fish swam out to sea, to where the wise old fish was living, and asked him: "What is water?" And the wise old fish answered: "Water is that wherein and whereby we live. The reason you do not know water is that you live in it and by it." Even so it seems to people at times that they do not know what is God, and yet they live in Him.

Sufi.

VII.

The Life of Man is Not in the Body But in the Soul, Not in the Body and in the Soul, But in the Soul Alone

But he that sent me is true; and I speak to the world those things which I have heard of Him.

They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. *John, viii,* 26-28.

To lift up the Son of man is to recognize in our self the spirit that dwells in us and to lift it up above the body.

2. The soul and the body, these two are what man calls his own, the subjects of his perpetual care. But you must know that the true self is not your body, but your soul. Remember this, raise your soul above all flesh, preserve it from the filth of life, do not allow the flesh to suppress it. Then you will lead a good life. *Marcus Aurelius.*

3. Some say that one must not love oneself. Without loving oneself, there would be no life. The main issue is what to love in oneself; the soul or the body?

4. There is no body so strong and healthy that it does not ail sometimes. There are no riches that can not be lost. There is no power that will not cease. All of these things are unstable. If a man puts the aim of his life upon being strong, rich, influential, even though he attain what he strives for, still will he have anxieties, fears and griefs, for he will see that all the things upon which he built his life

must leave him, and he will see himself gradually growing older and nearing dissolution.

What to do then, to avoid fears and anxieties?

There is only one remedy: to build your life not upon things that are fleeting, but upon things that will not perish, upon the spirit that lives in man.

5. Do what your body asks of you: seek after glory, honors and wealth, and your life will be hell. Do what the spirit within you asks: seek after lowliness, mercy and love and you will not need any paradise. Paradise will be in your soul.

6. There are duties to one's neighbors, and there are duties that every man owes to himself, to the spirit that lives within him. This duty is not to defile it, not to destroy it, not to suppress this spirit, and to cultivate is unceasingly.

7. In wordly matters you are never sure whether to do what you are doing or to forbear, never certain of the outcome of what you undertake. It is different if you live for your soul. If you live for your soul, you will assuredly know what to do, namely that which the soul demands, and you will assuredly know that good will come out of what you are doing.

8. The moment you feel the rise of passions, whims, fear or malice, remember who you are; remember that you are not the body, but the soul, and that which has agitated you will at once subside.

9. All our troubles are due to the fact that we forget that which dwells within us, and that we sell our soul for the mess of pottage of carnal joys.

10. In order to see the true light such as it is, you must become a true light yourself. *Angelus.*

VIII.

The True Blessedness of Man is Spiritual Blessedness

1. Man lives by the spirit and not by his body. If a man knows this and lays out his life in the spirit and not in the body, though you put him in chains and confine him behind iron bars, still will he be free.

2. Every man knows two lives in his experience; that of the body and that of the spirit. The life of the body, no sooner than it reaches fullness, begins to grow feeble. And it grows more and more so until it reaches dissolution. The life of the spirit, on the other hand, from the day of birth until the moment of death constantly develops and gathers strength.

If a man live the life of the body, his entire life is like the life of a man sentenced to death. But if a man live for his soul, that whereon he bases his happiness gathers strength every day of his life, and death has no terrors for him.

In order to lead a good life it is not necessary to know where you come from or what will be in the world to come. Think only of that which your soul, and not your body, desires, and you will not need to know where you come from or what will be after death. You will not need to know these things, for you will have the experience of that perfect blessedness for which no questions of the past and of the future exist.

4. When the world came into existence, reason became its mother. He who realizes that the basis of his life is

the spirit, knows that he is beyond all peril. When he closes his lips and locks the portals of his senses at the end of life, he will feel no anxiety. *Lao-Tse.*

5. An immortal soul requires a task as immortal as itself. And just such a task is assigned to it: endless striving after perfection of self and of the world.

THERE IS ONE SOUL IN ALL

THERE IS ONE SOUL IN ALL

All living creatures are separated one from another in their bodies, but that which gives them life is one and the same in all of them.

I.

The Consciousness of the Divinity of the Soul Unites All Men

1. The doctrine of Christ reveals to men that one and the same spiritual principle dwells in them all, and that they are all brothers, and it unites them thus for a life of happy communion.

Lamenais.

2. It is not enough to say that the same kind of a soul lives in every man as in me: it is the same soul that dwells in every man and in me. All human beings are separated one from another by their individual bodies, but they are all joined through the same spiritual principle which gives life to everyone.

3. To be associated with people is a great blessing, but how to be united with all? Supposing I unite with my relatives, how about the rest of the people? Supposing I unite with all friends, all Russians, all co-religionists. How about people whom I do not know, men of other nationalities and religions? There are so many men, and they differ so much. What I am to do?

There is only one remedy, to forget about people, not to worry how to be one with them, but to strive to be one with that one spiritual being that dwells in me and in all men.

4. When I think of those millions upon millions of beings living the same life as I, many thousands of miles away, people whom I shall never know, and who know

nothing about me, I involuntarily ask myself: Is there really no tie between us that binds us, shall we die without knowing one another? This can not be.

Indeed, this can not be. Strange as it may seem, I feel, I know that there is a tie between myself and all the people in the world, living or dead.

What that tie is I can neither understand nor explain, but I know that it exists.

5. I remember that someone told me that there is in every man much that is very good and humane, and also much that is very evil and malicious, and according to his disposition, now this, now the other is manifested. This is perfectly correct.

The sight of suffering evokes not only in different people, but sometimes in the same individual the most contradictory sentiments: sometimes compassion, sometimes something akin to pleasure which may assume the proportions of even malicious joy.

I have noticed in my own self that I have sometimes regarded all creatures with genuine compassion, sometimes with the most thorough indifference, and occasionally with hatred and even with malice.

This clearly shows that there are within us two different and directly contradictory methods of consciousness. One, when we are conscious of being individual beings, when all other creatures seem to be utterly alien, when they all are something else and not I. Then we can feel nothing towards them but indifference, envy, hatred or malice. And the other method of consciousness—is the consciousness of oneness with them. With this method of consciousness all creatures seem to us the same thing as our own "I" and therefore their sight elicits our love. The first method of consciousness separates us as an insurmountable wall, the

other removes the partition and we are fused into one. The first method teaches us to acknowledge that all other creatures are something other than I, and the other teaches us that all creatures are the same "I" that I recognize within myself.

Schopenhauer.

6. The more a man lives for the soul the better he realizes his oneness with all living creatures. Live for the body, and you are alone among strangers; live for the soul, and all the world is your kin.

7. A river does not resemble a pool, a pool does not resemble a barrel, a barrel does not resemble a cup of water. But the same water is found in the river, in the pool, in the barrel and in the cup. Likewise all men vary, but the spirit that lives within them is one and the same.

8. Man understands the meaning of life only when he sees himself in every man.

9. Enter into conversation with any man, look searchingly into his eyes, and you will feel that you are akin to him, you will imagine you had known him somewhere in the past. Why is it so? Because that by which you live is the same in you and in him.

10. In every man dwells that spirit than which there is nothing higher in the world, and therefore no matter what a man may be: statesman or convict, prelate or pauper, they are all equal, for in every one of them dwells that which is above all other things in the world. To value and esteem a nobleman above a pauper is like valuing and esteeming one gold coin more than another because one is wrapped in white and another in black paper. Always remember that the same soul dwells in one man as in yourself, and therefore all men must be treated alike, carefully and respectfully.

11. The principal thing in the doctrine of Christ is that He acknowledged all men to be brothers. In every man he saw a brother and therefore he loved every one, no matter who or what he was. He looked upon the inside, not the outside. He did not look upon the body, but saw the immortal soul through the garments of the rich, and through the rags of the beggar. In the most depraved of men He saw something which could transform this fallen man into the greatest saint, as great and as holy as He was Himself. *Channing.*

12. Children are wiser than adults. The child does not make any distinction about the social status of people, but feels with his whole soul that in every man lives something which is one and the same in him and in all other people.

13. If a man does not see in every neighbor the same spirit which unites him with all the rest of the people in the world, he lives as in a dream. Only he is awake and lives truly who sees himself and God in his neighbor.

II.

One and the Same Spiritual Principle Lives Not Only in All Men, But in All Living Creatures

1. We feel in our heart that the thing by which we live, what we call our true "I," is the same not only in every man, but also in the dog, in the horse, in the mouse, in the hen, in the sparrow, in the bee, and even in a plant.

2. If we say that birds, horses, dogs and monkeys are entirely alien to us, we might equally reasonably assert that all savage, black and yellow people are alien to us. And if we consider them aliens, the black and the yellow people may equally reasonably consider us aliens. Who

then is our neighbor? To this there is but one answer: do not ask who is your neighbor, but do unto every creature what you desire to have done unto you.

3. All that is living abhors pain, all that is living abhors death: recognize yourself not only in man, but in every living creature, do not slay, do not cause suffering and death.

All that is living desires the same things as you: recognize yourself in every living creature.

Buddhist Wisdom.

4. Man is higher than animals not because he can torture them, but because he is capable of having compassion with them, and man has compassion with animals because he feels that in them dwells the same thing that dwells in him also.

5. Compassion with living things is most essential to any man who would advance in virtue. He who is compassionate will not injure nor offend, and he will freely forgive. A good man can not be lacking in compassion. And if a man be unjust and mean, such a man will surely be lacking in compassion. Without compassion towards all that is living, virtue is impossible. *Schopenhauer.*

6. It is possible to lose by degrees that compassion to living creatures which is natural to all men. It is particularly noticeable in hunting. Otherwise kindly people grow accustomed to the chase and learn to torture and kill animals without noticing their own cruelty.

7. "Thou shalt not slay"—does not mean man alone, but all that is living. This commandment was inscribed in the heart of man before being graven on the tablets of the law.

8. Men think it right to eat animals, because they are led to believe that God sanctions it. This is untrue. No matter in what books it may be written that it is not sinful to slay animals and to eat them, it is more clearly written in the heart of man than in any books that animals are to be pitied and should not be slain any more than human beings. We all know this if we do not choke the voice of our conscience.

9. If only all men who eat animals had to slay them in person, the greater portion of human beings would refrain from eating meat.

10. We marvel that there should have been men, that there still should be men who slay human beings in order to eat their flesh. The time will come when our grandchildren will marvel that their grandfathers had been in the habit of killing millions of animals every day in order to eat them, although they could satisfy their hunger both wholesomely and pleasantly with the fruits of the earth and without killing.

11. It is possible to lose little by little the habit of compassion even with human beings, and it is also possible to accustom oneself to have compassion even with insects.

The more compassion fills the heart of man, the better it is for his soul.

12. We are all vividly conscious of the fact that there is some one, identical thing in all of us human beings, but that this same thing is also in animals we realize less vividly. Yet if we give a little thought to the life of even these little creatures, we cannot help but realize that the same principle dwells in them also.

13. "But surely we can slay flies or fleas"? "Unwittingly we slay with each movement creatures whom we

even cannot notice in ordinary life." This is commonly said by those who seek to find excuses for the cruelty of men to animals. Those who speak thus forget that man cannot attain perfection. Even so in the matter of compassion with animals. We cannot live without destroying other creatures, but we can be more or less compassionate. The more compassionate we are with animals, the better it will be for our own souls.

III.

The Better a Man's Life the More Clearly He Realizes the Oneness of the Divine Principle that Dwells Within Him

1. It seems to people that they are all separated one from another. Yet if every man lived only his life apart from the others, human life could not continue. Human life is only possible because it is one and the same spirit of God that lives in all men and because they realize it.

2. Others think that only they live truly, and that they are everything, and that all others are as nothing. There are many such people. But there are also reasonable and good men who realize that the life of others, even of animals, is in itself as important as their own. Such men do not live in their "I" alone, but also in other beings, human and animal. It is easy for such men to live, and it is easy to die. When they die, only that passes away whereby had lived in themselves; that whereby they lived in others remains. Those, however, who live in their own self alone, have a narrow life and a grievous death, for when they come to die, such people think that all whereby they lived is passing away. *Schopenhauer.*

3. Remember that the same spirit dwells in every man

as in your own self, and for this reason venerate as a holy thing not only your own soul, but also the soul of every man.

4. Why do we feel blest in our soul after all works of love? Because all works of love demonstrate to us that our true self is not only within our own personality, but also in all things living.

If you live for yourself alone, you live with only a minute particle of your true self. But if you live for others you feel that your "I" is expanding.

Living for self alone, you will feel yourself among enemies, you will feel that the happiness of others obstructs your own happiness. If you live for others, you will feel among friends, and the happiness of everybody else will be your own happiness.

Schopenhauer.

5. Man finds his happiness only in serving others. And he finds happiness in serving others because in serving others he unites with the spirit of God that dwells within them.

6. That divine spirit whereby we live becomes fully comprehensible to us only if we love our neighbor.

7. All truly good works, in which man forgets himself and thinks solely of the needs of another are wonderful and would be incomprehensible, if they were not so natural and habitual to us. Why, indeed, should a man deprive himself of anything, worry and struggle for some other human being whom he may not know, while there are so many such people in the world? It can be explained only in this way, that he who benefits another knows that he whom he benefits is not a being separate from himself, but the same being by which he himself lives, only in another form.

Schopenhauer.

8. All that we know we perceive either through our five senses, that is we see, hear or touch things, or by transporting ourselves into other creatures, that is, living their life. If we were to perceive things only through our five senses, the world would be incomprehensible to us. What we know of the world we know because through love we can enter into other creatures and live their lives. People are separated by their bodies and cannot understand one another. But love unites them all. And therein is great blessedness.

9. If you live the life of the spirit all disunion among men causes you spiritual suffering. Why this suffering? Just as bodily pain points to a danger menacing the life of the body, even so spiritual suffering points to a danger menacing the spiritual life of man.

10. An Indian philosopher remarked: "In you and in me, as well as in all creatures, dwells the identical spirit of life, and yet you are angry with me, you do not love me. Remember that you and I are one. Whatever you are, you and I are one."

11. No matter how evil, unjust, stupid, or disagreeable a man may be, remember that in ceasing to respect him you break connection not only with him alone, but also with the entire spiritual world.

12. In order to live at peace with all men think of the common bond uniting you, and not of that which separates you from them.

13. It is considered a great and an unpardonable sin to treat with indignity objects of the external worship of men, but it is not considered a sin to treat human beings with indignity. And yet in the most depraved man there dwells something far superior to any objects of external worship, which are only the work of human hands.

14. It is easy to bear sorrows that are not caused by people, but by disease, conflagration, inundation or earthquake. But it is very painful to suffer by reason of the acts of people, one's brothers. We know that people ought to love us, but instead of that they torture us. "All people are the same as I. Why do they cause me pain?" We think. For this reason it is easier to bear sorrows from illness, conflagrations, drouths than those caused by human unkindness.

IV.

Effects of Realizing the Oneness of the Soul in All Human Beings

1. Do we realize our spiritual brotherhood? Do we realize that one and the same divine principle exists in the souls of all men as in our own? No, we do not yet realize it. And yet this is the one thing that can give us true liberty and happiness. Liberty and happiness cannot be until men realize their oneness. And yet if men were to recognize this basic truth of Christianity, the oneness of the spiritual principle in man, the whole life of man would be changed and such relations would be established among men as we cannot even imagine at the present time. Insults, abuse and oppression which we inflict upon our fellow men would arouse our indignation more than do the greatest crimes of the present day. Yes, we need a new revelation, not of heaven and hell, but of the spirit that dwells within us.

Channing.

2. If man sought to distinguish himself from others by attaining wealth, honors or offices, he would be dissatisfied, no matter how he magnified himself, nor would he ever be serene and happy. But if he realized that the same divine principle lives within him as in all other men,

he would immediately attain peace and happiness, no matter in what state he might be, for he would realize that there is something within him that is higher than anything else in the world.

3. The longer men live the better they realize that their life is only then happy and joyous when they recognize their oneness in one and the same spirit that dwells in all.

4. Love provokes love. And it is bound to be so, because God awaking within you, awakes Himself also in the other man.

5. When meeting another, no matter how disagreeable or repulsive he may seem to you, it is well to remember that through him you have the chance of communion with that spiritual principle that lives in him, in yourself and in the whole world, and therefore, you must not feel burdened by this communion, but be grateful for it as a blessing.

6. A branch cut off from the trunk is by this same act separated from the tree. Even so a man who quarrels with another man separates himself from all mankind. But the branch is cut off by the hand of a stranger, while man cuts himself off from his neighbor through his own hatred, and does not realize that thereby he cuts himself apart from all mankind.

Marcus Aurelius.

7. There is no evil deed committed for which only he who has committed it is punished. We cannot so hide ourselves that the evil within us does not pass into other people. Our deeds, good or evil, are like our children. They live and act no longer in accordance with our will, but of their own accord

George Eliot.

8. Human life is hard only because men do not know that the same soul which dwells within them lives also in all people. This accounts for the enmity of men among themselves. This accounts for some being rich, others poor, some being masters, others laborers; this accounts for envy and malice, this accounts for all human suffering.

9. The body of man craves only its own good, and men submit to this deception. And as soon as man lives for his body alone, he disagrees with men and with God and fails to attain the good which he is seeking after.

LOVE

LOVE

The soul of man, being separated by the body from God and from the souls of other creatures, strives to unite with that from which it is separated. The soul unites with God through a constantly growing consciousness of God within and with the souls of other creatures through a constantly growing manifestation of love.

I.

Love Unites Men with God and with Other Creatures

1. Jesus said to the lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment."

And the second is like unto it: "Thou shalt love thy neighbor as thyself." Thus spake the lawyer to Christ, and Jesus said: "Thou hast answered right, this do (that is, love God and thy neighbor) and thou shalt live."

2. Woe unto you, ye men of the world. There is grief and worry over your heads and under your feet, to the right of you and to the left of you, and ye are a mystery unto yourselves. And such mysteries will ye remain unless ye become happy and loving as the children. Only then shall ye know Me, and knowing Me ye shall know yourselves, and only then shall ye rule yourselves.

And only then, as ye look out of your soul into the world, all things will be a blessing to you, in the world and within your own selves. *Buddhist wisdom.*

3. Only perfection can be loved. Therefore, in order to love one of two things is required; either to count that perfect which is imperfect, or to love perfection, that is

God. If we count that perfect which is imperfect, sooner or later the error will be revealed, and the love will cease. But the love of God, that is of perfection, cannot cease.

4. God is love; he who dwelleth in love dwelleth in God, and God dwelleth in him. No man has ever seen God, but if we love one another God dwelleth in us and His love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God, for God is love. *Based upon* 1 *John, IV.*

5. Men can unite truly only in God. In order to unite, men need not walk towards one another, but all must go in the direction of God.

If there were an immense temple in which the light entered only in the center, from above, then in order to meet in that temple all men would have to go towards the light in the center thereof. Even so in the world. Let all men walk in the direction of God, and eventually they will all meet together.

6. "Beloved, let us love one another; love is of God, and he that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love," said John the Apostle.

To love all men seems difficult. But all things are difficult until you learn how to do them. Men can learn anything: to sew, to weave, to till the soil, to mow, to forge iron, to read and to write. Even so they must learn how to love all people.

And to learn to do this is not difficult, because loving one another has been ingrained in our hearts.

"No man has ever seen God, but if we love one another, He dwelleth in us."

And if God is love and dwelleth in us, it is not difficult to learn to love. We must only strive to be delivered from that which hinders love, to be delivered from that which prevents its outward manifestation. And if you only make a start, you will soon attain the most important and necessary of all sciences: how to love people.

7. There is nothing more joyful than the knowledge that people love us. But curiously enough, in order that people might love us we need not strive to please them, but only to draw nearer to God. Draw nigh to God, give no thought to people, and the people will love you.

8. Do not ask God to unite you. He has made you one already by placing His one and the same spirit in you all. Only cast off the things which divide you, and you will be one.

9. Man imagines that he wills his own good. But this is only seemingly so. It is the indwelling God who wills his good. And God wills the good of all men.

10. He who says that he loves God and loves not his neighbor deceives the people. And he who says that he loves his neighbor and does not love God, deceives himself.

11. It is said we must fear God. This is untrue. We must love God, not fear him. You can not love what you fear. And besides, you can not fear God, because God is love. How can we fear love? Do not fear God, but be conscious of Him within yourself. And if you are conscious of God within, you will fear nothing in the world.

12. Some say that the last day will be the day of judgment, and that the God of goodness will be a God of wrath. Yet from a God of blessings nothing can come but what is good.

Whatever faiths there be, there is only one true faith—that God is love. And from love nothing can come but good.

Do not fear whether in this life or after it, nothing can be, nothing will be but good. *Persian wisdom.*

13. To live a Godly life is to be like unto God. To be like unto God, you must fear nothing and desire nothing for self. In order to fear nothing and desire nothing for self, you need only love.

Some say, look within, and you will have peace. This is not the entire truth.

Others say: come out of self; strive to forget self and seek happiness in pleasures. This also is untrue. This is untrue if alone for the reason that pleasures will not eliminate disease. Peace and happiness are neither within us, nor outside of us, but are in God, and God is both within us and outside of us.

Love God, and you will find in God that which you seek.

II.

Just as the Human Body Craves Food and Suffers When Deprived of It, so Does the Soul of Man Crave Love and Suffers When Deprived of It

1. All things are drawn to earth and to one another. Even so all souls are drawn to God and to one another.

So that men might live all as one, and not each for himself, God revealed to them only that which is needful for all, and not that which is needful for each one separately.

And so that men might know what is needful to all and for all, He entered their souls, and in their souls manifested Himself as love.

3. The troubles of men do not come from poor harvests, from conflagrations, from evil doers, but only from their living their lives apart from one another. And they live apart, because they have no faith in that voice of love which dwells in them and which draws them together.

4. As long as man lives the animal life, it seems to him that if he is separated from other people, it must be so and cannot be otherwise. But as soon as he commences to live the life of the spirit, he finds it strange, deplorable and even painful to be apart from other people, and he will strive to become one with them. And it is love alone that makes people one.

5. Every man knows that he must do those things which unite him with people rather than those which separate him from them; he knows it not because any one has so commanded him, but because the more he unites with people, the better he lives, and, on the contrary, the more he separates from them, the worse is his life.

6. The business of every man's life is to grow better and better every year, every month, every day. And the better men become, the more closely they unite one with another. And the more closely they unite, the better becomes their life.

7. The more I love a person, the less I feel my separatedness from him. It seems as though he is the same as I, I the same as he.

8. If we only firmly held to this rule; to be one with people in the things on which we agree, without demanding their adherence to the things from which they dissent, we would be much closer to Christ than those so-called Christians who keep themselves aloof from men of other religions, demanding their adherence to their own view of the truth.

9. Love your enemies, and you will have no enemies.

10. The path to union is as discernible as a plank thrown across a puddle. The moment you swerve from the path you find yourself in the mire of worldly vanities, quarrels and malice.

III.

Love is Only then Genuine When It Embraces All

1. God wanted us to be happy, and for that reason endowed us with a longing for happiness, but He wanted us to be happy in the aggregate and not as individuals, and for that reason He endowed us with a longing for love. For this reason men will be happy only when they all love one another.

2. The Roman philosopher Seneca asserted that all that is living, all that we see about us, is one body; even as our own hands, feet, stomach and bones, we are all members of one body. We have all been born alike, we all alike seek our own good, we all understand that it is better for us to help one another, rather than to harm one another. The same love to one another has been implanted in our hearts. We are like stones joined together in an arch and are bound to collapse unless we support one another.

3. Every man strives to do as much good for himself as possible, and the greatest good in the world is to be in love and harmony with all people. How then can we attain this boon if we feel that we love some people, but do not love others? We must learn to love those whom we do not love. Man learns the most difficult tasks, he learns to read and write, acquires sciences and crafts. If man only applied himself as assiduously to acquiring love as to learning various crafts, and sciences, he would soon train himself to love all persons, even those who are distasteful to him.

4. If you realize that love is the most important thing in life, you would not on meeting a man debate wherein he could be useful to you, but how and wherein you could be useful to him. Follow this rule, and you will always succeed better than if you took care of yourself alone.

5. If we love those who attract us, who praise us, who do us good, then we love for ourselves, so as to better ourselves. Genuine love is when we love not for ourselves, seeking no benefit for ourselves, but for those whom we love, and when we love not because people are attractive or useful to us, but because we acknowledge in every being that spirit which dwells in us.

Only when we love in this manner can we love those that hate us, our enemies, as Christ taught us to do.

6. We must respect every man, no matter how miserable or ridiculous he may be. We must remember that in every man dwells the same spirit as in us. Even if a man is repulsive, both as to body and as to soul, we must think like this: "There must be such odd people in the world, we must bear with them." But if we show such people that we loathe them, we are in the first instance unjust, and then we challenge their bitter animosity.

Such as he is he cannot alter himself. What else can he do but to fight us like a deadly enemy if we show hostility to him? We would, indeed, be good to him if he ceased to be as he is. But he cannot do this. Therefore, we must be good to every man just as he is, not requiring of him to do that which he cannot do, not requiring him, in other words, to cease to be himself.

Schopenhauer.

7. Endeavor to love him whom you once did not love, whom you have condemned, or who may have done you an injury. And if you succeed in doing so, you will learn a

new joy. Even as a bright light dispelling the darkness, the light of love will shine gloriously and joyously in your heart once you rid yourself of hatred.

8. The best of men is he who loves all and does good to all without distinction, whether they be good or bad.

Mohammed.

9. Why is a disagreement with a fellow man so painful, and hatred of a fellow man still more painful? Because we all feel that the principle which makes us all human beings is the same in all of us, so that when we hate others, we are in discord with that which is one in all, we are in discord with ourselves.

10. "I am weary, I am despondent, I am lonely." Who told you to separate yourself from all people and to shut yourself up in the prison house of your solitary, miserable and futile self?

11. Act so that you may tell every man: "Do as I do."

Kant.

12. Until I see that the principal precept of Christ, to love your enemy, is observed, I shall not believe that those who call themselves Christians are Christians indeed.

Lessing.

IV.

Only the Soul May Be Truly Loved

1. Man loves himself. But if in loving himself he loves his body, he is in error. Such love will bring him nothing but sufferings. Loving himself is only then right when man in doing so loves his soul. And the soul is the same in all people. Therefore, if a man loves his soul, he will also love the souls of other people.

2. All men crave one thing and work for it unceas-

ingly, namely to live well. Therefore, since the earliest days and in all places saints and sages have taught their fellow men how to live so as to make life good instead of evil. And all these saints and sages, in many climes and different periods, have taught men one and the same doctrine.

This doctrine is brief and plain.

It shows that all men live by the same spirit, that all men are one and the same, but are separated in this life by their bodies, and if they realize that they all live by the same spirit, they must all unite in love. And if men do not realize this, and live by their separate bodies, they are hostile to one another and are unhappy.

Therefore, the whole doctrine consists in doing the things that unite people, and avoiding the things that separate them. It is easy to believe in this doctrine, because it has been implanted in the heart of every man.

3. If a man lives only the life of his body, he imprisons himself. Living for the soul opens the door of this prison and leads man into the joyful life of freedom that is common to all.

4. The body seeks only its own blessing, though the soul be harmed. The soul seeks its own blessing, though the body be harmed. This struggle continues until man realizes that his life is not in the body, but in the soul, and that the body is only the material with which the soul must do its work.

5. If two men start on a journey from Moscow to Kieff, no matter how far they are one from the other, even if one be close to the gates of Kieff, and the other had just left Moscow, eventually they will meet in one place. But no matter how close together they be, if one start

for Moscow and the other for Kieff, they will be always apart.

Even so with the life of men. The saint, if he lives for his soul, and the weakest sinner, if he but live for his soul, live for one and the same thing and sooner or later the two must meet. But if two men dwell together, and one lives for his body, while the other lives for his soul, they will inevitably draw further and further apart.

6. It is hard for people to live without knowing why they live. Yet there are people who are so sure that it is impossible to know this that they even boast of it.

But it is not only possible, it is necessary to know why. The meaning of life is to make the soul more and more independent of the body and to bring it into union with the souls of others and with the principle of all—God.

People think and say that they do not know this only because they do not live in accord with the teachings of all the wise men of the world, and even with the dictates of their own reason and conscience.

V.

Love is a Natural Characteristic of Man

1. It is as natural for a man to love as it is for water to flow downward. *Oriental wisdom.*

2. A bee obeying the law of its nature must fly, a serpent must creep, a fish must swim and a man must love. Therefore, if a man instead of loving injures others, he acts as unnaturally as a bird that would swim or a fish that would fly.

3. A horse seeks safety from its enemy by the speed of its legs. It is unfortunate not when it cannot sing like

a bird, but when it has lost that which is natural to it—the speed of its legs.

The most precious possession of a dog is its scent. If it loses that, it is unfortunate, but not if it is unable to fly.

Even so man is not then unfortunate if he is unable to overpower a bear or a lion or wicked adversaries, but if he loses his most precious gift, his spiritual nature, his capacity to love. Feel no regrets if a man die, or lose his wealth, if he be without home or estate; none of these things belong to man. But grieve if a man lose his truest possession, his supreme blessing,—his capacity to love.

Epictetus.

4. A girl who was deaf, dumb and blind was taught to read and write by the sense of touch; her teacher endeavored to explain to her the meaning of love, and the little girl answered: "Yes, I understand, it is that which people always feel one towards another."

5. A Chinese philosopher was asked the meaning of science. He replied: "To know people." He was asked the meaning of virtue. He replied to love people.

6. There is only one unerring guide for all the creatures of the world. This guide is the Universal Spirit which impels every creature to do that which it ought to do. This spirit commands the tree to grow up towards the sun; this same spirit in the flower commands it to pass into seed, in the seed commands it to sink into the soil and to grow. In man this Spirit commands him to seek union with other creatures through love.

7. A Hindu philosopher said: "As a mother guards her only child, nursing it, cherishing it, educating it, so thou, Everyman, nurse, cherish and develop within thyself that which is the most precious thing in the world: love

to others and to all living creatures." All faiths teach this: the faith of the Brahmins, of the Jews, of the Buddhists, of the Chinese, of the Christians and of the Mohammedans. Therefore the most necessary thing in the world is to learn to love.

8. Among the Chinese there were three sages—Confucius, Lao-Tse and Mi-Ti, the last of whom is but little know to us. Mi-Ti taught that men should be trained to respect love alone, and not power, wealth or courage. He said: men are trained to esteem wealth and glory above all other things and they care only for the attainment of wealth and glory, but they should be trained to esteem love above all things and to care in their lives for the attainment of love for other people, and to use their utmost endeavors in order to learn to love.

No attention was paid to Mi-Ti. Mendse, a disciple of Confucius, disagreed with Mi-Ti, saying that one cannot live by love alone. And the Chinese listened to Mendse. Five hundred years passed, and Christ taught the same doctrine as Mi-Ti. Only he brought it out more strongly and clearly. But even now, although they do not dispute the teaching of love, the followers of Christ fail to obey his teaching. But the time is coming, it is coming soon, when men will be unable to avoid obeying this doctrine, because it is implanted in the hearts of all men, and failure to obey it causes men to suffer increasingly.

9. A time must come when men will cease to fight, battle, put people to death, and when they will love one another. This time is bound to come, because the love of fellow men, and not their hatred, has been implanted in the souls of men.

Let us then do all within our power to hasten this time.

VI.

Love Alone Brings True Blessing

1. You crave that which is good? You shall attain that which you seek, if you but crave that good which is good for all. And love alone can yield it.

2. "He who would save his life shall lose it, he who would give his life for the sake of good, shall save it. What shall it profit a man if he gain the whole world and lose his soul?" So spake Christ, and even so spake the pagan Roman Emperor Marcus Aurelius: "When, O my soul," he addressed himself, "wilt thou obtain mastery over my body? When wilt thou be delivered from all wordly desires and sorrows and cease to require that men serve thee with life or death? When wilt thou realize that the genuine good is always in thy power, that it consists in one thing only, namely, love for all people?"

3. "He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness has blinded his eyes. . . . Let us not love in word, neither in tongue; but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him." 1 *John.*

4. I do not know, and indeed I cannot know, whether this or that religious teacher is right, but that the best thing I can do is to increase the love within me, this I know for a certainty, and can have no doubt on that score. I can have no doubt of that because the increase of love within me immediately increases my happiness.

5. If all men were truly one, that which we understand to be our own individual life (our life apart from others) would not exist as such, because our life is a continued striving for a union of that which is disunited. In this constantly increasing union of that which is disunited is true life and the one true blessing of life.

6. We find everything, but we cannot find ourselves. How strange. Man lives many years in the world and cannot observe when he feels best of all. If he only chanced to observe this, he would clearly comprehend wherein is true happiness. He would clearly comprehend that he feels happy only when there is love in his soul for others.

Evidently we little commune with our own self in solitude, if we have not found this out.

We have corrupted our minds and no longer strive to learn that which is needful for us.

If amid the vanities of life we stopped for a season to look within our own self, we should discover wherein is our true happiness.

Our body is weak, unclean, mortal, but a treasure is concealed in it, the immortal spirit of God. If we but recognize this spirit within us, we shall love our fellow man, and if we love our fellow man, we shall attain all that our heart desires: we shall be happy. *Scovoroda.*

7. Only when man realizes how unstable and miserable is the life of the body, will he realize all the blessedness that love can yield.

8. Material blessings and pleasures of all kinds are attained only at the cost of robbing others. Spiritual benefits and the blessing of love, on the other hand, are attained by increasing the happines of others.

9. All our modern improvements, such as railways, telegraphs, and all kinds of machinery, may be useful for the uniting of people, and therefore for the hastening of the Kingdom of God. But the trouble is that men have become fascinated with these improvements and think that if they invent more and more machines they will hasten the Kingdom of God. This is as grievous an error as though a man were to keep plowing the same tract of land over and over again without sowing any seed. In order that all of these things be truly useful, men should perfect their soul, develop love. Without love, telephones, telegraphs, flying machines do not unite people, but on the contrary drive them further and further apart.

10. It is pitiful and absurd to see a man searching for something which is hanging from his own back. And it is equally pitiful and absurd for man to seek blessing without knowing that it consists of the very love which is implanted in his own heart.

Do not look upon the world and the deeds of men, but gaze into your own soul, and you will find therein that blessing which you seek where it is not, you will find love, and having found love, you will see that this blessing is so great that he who possesses it will not crave anything else.

Krishna.

11. When you are disheartened, when you are afraid of people, when your life has become a tangle, say to yourself: Let me cease to worry as to what will become of me, let me love all those with whom I come in contact, and let me be content, come what may. Just try to live like this, and you will see how all things will right themselves, and you will have nothing to fear or to desire.

12. Do good to your friends, that they may love you

still more. Do good to your enemies that they may become your friends. *Cleobulos.*

13. Just as all the water will escape from a vessel if there be a hole in its bottom, so all the joys or love will leave the soul of man if it contain hatred, though he hate but one person only.

14. Some say: "What is the sense of doing good to others if they render evil for good?" But if you love him unto whom you do good, you have already received your reward in your love to him, and you will receive a still greater reward if you bear in love that evil which he renders to you.

15. If a good deed is performed with some end in view, it is no longer a good deed. True love is when you love without knowing why or for what purpose.

16. People frequently think that if they love their fellow men they have acquired merit before God. But the contrary is true. If you love your fellow men, you have not acquired merit before God, but God has granted you something you did not deserve, the supreme blessing of life—love.

17. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." 1 *John,* III, 14.

18. Yes, the time will come, that very time will come soon of which Christ spake longing for it to come, the time will come when men will be proud not of having gained by force dominion over other men and the fruit of their labors, when they will rejoice not in arousing the fear and the envy of others, but will be proud of loving all men, and rejoice in cherishing that feeling of love which delivers them from all evil, in spite of all injuries that may be inflicted upon them by others.

19. There is a parable concerning love:

There was once a man who never thought or cared for self, but always took thought and care for his fellow men.

And the life of this man was so wondrous that the angels marveled at its goodness and rejoiced in it.

And one of the angels said unto another: "This man is holy, and he is not even aware of it. There be few such men in the world. Let us ask him how we may serve him, what gift he desires that we may bestow upon him." "Let it be so," replied the other angel. And one of the angels, unseen and inaudible, but very clearly and plainly, said unto the saint: "We have seen your life and its saintliness, and we would know what gift we may bestow upon you. Tell us what you desire—to relieve the needs of all whom you see and whom you pity? We can do so. Or would you have us grant you such power as to deliver others from pain and suffering, so that he with whom you have compassion shall not die before his time? This also is in our power. Or would you have all people in the world, men, women and children, love you? We can do this too. Only tell us what your heart desires?"

And the saint replied: "None of these things do I crave. It is for God to deliver men from his visitations; from need and suffering, from pain and untimely death. And as for the love of people, I fear it, I fear that the love of the people might tempt me, might impede me in my one main concern to increase within myself love towards God and towards my fellow man."

And the angels said: "Yes, indeed, this man is holy with true holiness and truly loves God."

Love gives, but seeks nothing in return.

SINS, ERRORS AND SUPERSTITIONS

SINS, ERRORS AND SUPERSTITIONS

Human life would be an unceasing source of blessings, if superstitions, errors and sins did not deprive men of the capacity of enjoying these blessings. Sin is an indulgence of bodily passions; errors are incorrect ideas of man's relation to the world; superstitions are false beliefs accepted as a religion.

I.

True Life is Not in the Body, But in the Spirit

1. When the plowman fails to guide the plow properly and it slips out of the furrow without picking up that which it should pick up, the Russian peasant terms this "sin." It is the same in life. Sin is when the man fails to guide his body in the right furrow and it slips and misses doing what it ought.

2. In their youth people who do not know the true aim of life, which is union through love, see their aim in the gratification of their carnal passions. It would not be so bad if this delusion remained a mental delusion; but the gratification of carnal passions defiles the soul, and the man who has defiled his soul through a life of indulgence loses the capacity of seeking his happiness in love. It is as though a man seeking pure water to drink were to defile the cup from which he intended to drink.

3. You wish to give your body as much pleasure as you can. But will your body live long? To care for the blessings of the body is like building a house upon ice. What joy, what security can there be in such a life? Will you not fear that sooner or later the ice will melt? That sooner or later you will have to leave your mortal body?

Move your house to firm soil, work on that which dieth not; improve your soul, free yourself from sins, errors and superstitions. *Gr. Scovoroda.*

4. The child is not yet aware of his soul and cannot find himself in the predicament of the adult, who hears two conflicting voices within,—one saying: "Eat of it yourself," and the other "give him to eat who asks;" one says "avenge;" the other: "forgive." One says "believe what is told you," the other: "think for yourself."

The older a man grows the more frequently he hears these two conflicting voices, one the voice of the body, the other the voice of the spirit. Happy is the man who has trained himself to hear the voice of the spirit, and not the voice of the body.

5. Some men base their life on the indulgence of their belly, others on sexual lust, some on power, others on worldly fame, and they dissipate their energy upon the attainment of these objects, but one thing, and one only is needful, namely to cultivate their soul.

This alone gives them true happiness, that happiness which no one can take away from them.

6. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *Matthew VI, 24.*

7. You cannot at the same time pay heed to your soul and to worldly blessings. If you would have worldly blessings, give up your soul; if you would save your soul, give up worldly blessings. Otherwise you will only wobble between the two, and fail to attain either the one thing or the other.

8. Men would attain freedom by safeguarding their

body against anything that might curb it or hinder it from carrying out its will. Therein is a grievous error. The very safeguards they use to preserve their body from all hindrances: wealth, honor, and glory fail to give them the freedom they crave, but on the contrary they bind them all the more securely. In order to attain greater liberty, men build themselves a prison out of their own sins, errors and superstitions, and confine themselves therein of their own free will.

9. The purpose of our life in this world is twofold: first to bring our soul to a full growth, second to establish the Kingdom of Heaven upon earth. Both purposes are attained by the same means: by releasing within ourselves that light of the spirit which was put into our soul.

10. The true path is straight and free, and you cannot stumble if you walk therein. The moment you feel that your feet are enmeshed in the cares of earthly life; know by this same token that you have strayed from the true path.

II.

What are Sins?

1. According to the teachings of the Buddhists there are five principal commandments: First, do not wittingly slay a living creature; second, do not appropriate that which another person believes to be his; third, be chaste; fourth, do not speak untruth; fifth, do not stupefy yourself with intoxicating drink or fumes. Therefore the Buddhists count the following as sins: murder, theft, adultery, drunkenness, lying.

2. According to the teaching of the Gospels there are only two commandments of love: "A lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law?"

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, "Thou shalt love thy neighbor as thyself." *Matthew XXII*, 35-39.

Therefore in accordance with the Christian doctrine sin is all that is out of harmony with these two commandments.

3. Men are not punished for their sins, but by the sins themselves. And this is the severest and the surest punishment.

It may be that a cheat or a bully lives all his life and dies in luxury and honors, but this does not mean that he has escaped the punishment of his sins. This punishment will not be imposed somewhere where nobody has ever been or ever will be, but it has been exacted right here. Right here is the punishment of man inasmuch as each new sin removes him further and further away from true happiness, which is love, and decreases his joy more and more. Even so a drunkard, whether men punish him for drunkenness or not, is always punished by his drunkenness,—for in addition to his headaches and woes of sobering up, the more he drinks, the more his body and soul deteriorate.

4. If people imagine that in this life they can be free from sin, they are greatly in error. Man may be more or less sinful, but he can never be sinless. A living man cannot be without sin, because the entire life of man consists in ridding himself of sin, and only in this deliverance from sin is the true blessedness of life.

III.

Errors and Superstitions

1. Man's business in life is to fulfill the will of God. The will of God is to have man augment love in his soul and to manifest it in the world. What can man do to manifest love within himself? Just this one thing: eliminate everything from within that may hinder its manifestation. What hinders the manifestation of love? Sins hinder the manifestation of love.

Thus only one thing is needful for man to fulfill the will of God: to rid himself of sins.

2. To sin is human, to seek excuses for sins is the work of the devil.

3. While a human being has no reason, he lives like an animal, and whether what he does is good or evil, he is blameless. But the time comes when he acquires the capacity of judging what he ought and what he ought not to do. And then it happens that instead of realizing that reason has been granted him to recognize the things which he ought and which he ought not to do, he uses it to find excuses for the evil deeds which yield him pleasure, and to which he has accustomed himself.

This is the thing that leads men into the errors and superstitions from which the world suffers.

4. It is bad for a man to think that he is without sin and does not need to labor with himself. But it is just as bad for him to think that he had been altogether born in sin and will die in sins, and therefore, there is no need for him to labor with himself. Both delusions are equally harmful.

5. It is bad if man who lives among sinful men fails to see his own sins or the sins of others, but still worse is the

state of man who sees sins of the people among whom he lives, but fails to perceive his own.

6. In the early part of a man's life the body alone develops. And he considers this body to be his own self. Even when the consciousness of his soul awakens within him, he continues to fulfill the desires of his body, which are contrary to the desires of his soul, and thereby he harms himself, falls into error and sin. But the longer he lives, the more loudly speaks his soul, and the further diverge the desires of his body and of his soul. And the time comes when his body ages, its desires grow less and less, but the spiritual "I" grows more and more abundantly. And then the men who had been in the habit of serving their body, in order not to give up their old habit of life, invent errors and superstitions which permit them to keep on sinning. But no matter how much men try to protect their body from their spiritual "I," the latter always conquers, though it be in the last moments of life.

7. Each mistake, each sin committed for the first time, binds you. But at first it binds as lightly as a cobweb. When you commit the sin again the cobweb becomes a thread, then a rope. Constantly repeated, the sin binds you with strong cords and later with chains.

Sin is at first a stranger in your soul, then a guest, and when you have made a habit of it, it becomes the master.

8. That condition of soul under which man fails to realize the evil nature of his deeds prevails when man instead of employing his reason to examine his conduct employs it to excuse his acts when he falls into errors and the superstitions associated therewith.

9. He who sins for the first time always feels his guilt. He who repeats the same sin many times, particularly when

people all around him commit the same sins, falls into error and ceases to feel his sin.

10. Young people commencing life enter upon new and unknown paths, and find on each side unfamiliar byways—smooth, alluring, pleasant. When they swerve into these byways at first they seem so pleasant to walk upon, and it looks as though one could amble along upon them for a long distance and then return at will to the main path, but soon they learn that they cannot find their way back and they stray further and further to their ruin.

11. When a man has committed a sin, and realizes that he has sinned, there are two ways open to him: one is to acknowledge his sin and to try not to repeat it, the other to mistrust his conscience and to inquire what people think of such a sin, and if people do not condemn it, to continue in this sin, without realizing his sinfulness.

"They all do it, why should I not do as the rest of the people are doing?"

As soon as a man has entered upon this well beaten path, he will fail to notice how far he has strayed from the path of good life.

12. Errors and superstitions surround man on all sides. To walk amid these perils is like walking through a swamp, constantly sinking and scrambling to safety.

13. "Errors must come into the world," said Christ. I think that the meaning of this saying is that the recognition of truth is not in itself sufficient to turn men from evil and to draw them towards that which is good. In order that the majority of people apprehend the truth, they must be brought, because of errors and superstitions, to the ultimate degree of delusion and of suffering resulting from delusion.

14. Sins are of the body, errors come from the thoughts of people, and superstition from the distrust of one's reason.

15. A well shod man carefully avoids mud, but once he has made a misstep and soiled his boots, he takes less precautions, and when he sees that they have been badly soiled, he boldly walks through the mud, accumulating more and more filth with each step.

Even so a young man, while yet unstained with evil and immoral deeds, is careful and avoids all that is evil, but after making a mistake or two he begins to reason that no matter how careful he is, he is bound to fall, and then he takes up all kinds of vices. Do not follow such example. Have you defiled yourself? Purify yourself, and be doubly careful. Have you sinned? Repent, and avoid sin all the more.

16. The sins of the body subside with years, but errors and superstitions, on the contrary, grow stronger with years.

IV.

The Principal Task of a Man's Life is to Rid Himself of Sins, Errors and Superstitions

1. Man rejoices when his body is released from prison. How should he not rejoice to be released from the sins, errors and superstitions which have held captive his soul?

2. Imagine men living their animal life alone, without combating their passions, what a terrible life that would be, what hatred among people, what dissoluteness, what cruelty! Only the fact that men know their weaknesses and passions and struggle against their sins, errors and superstitions makes it possible for people to dwell together.

3. The human body confines the spirit that lives in it. But the spirit breaks through and becomes more and more free. Herein is life.

4. The life of man, whether he wills it or not, leads him further and further towards deliverance from sins. The

man who realizes this assists life in this process by his own efforts, and the life of such a man is a happy one, because it is in accord with that which is being done with him.

5. Children have not acquired the habit of sin, therefore, all sin is repulsive to them. Grown up people have already fallen into error, and they sin without it.

6. If man does not acknowledge his sins, he is like unto a tightly corked bottle; for he cannot receive that which would deliver him from sin. To humiliate himself and to repent is to uncork the vessel—to become capable of deliverance from sin.

7. To repent is to realize your sins and to prepare to combat them, therefore, it is well to repent while you have strength.

Oil must be added to a lamp while it is yet burning.

8. Two women came to an hermit for advice. One believed herself to be a great sinner. While young, she had been unfaithful to her husband, and she never ceased to reproach herself because of it. The other had lived all her life within the law, found no sin with which to reproach herself and was satisfied with herself.

The hermit questioned both women with regard to their life. One confessed her great sin with tears. She considered that sin so great that she expected no forgiveness. The other said that she did not know any special sin that she might have been guilty of. The hermit said to the first woman:

"Go, thou, handmaid of God, behind the wall and find me a large stone, as large as you can lift, and bring it to me." "And thou," he turned to the other woman, "go thou likewise behind the wall and fetch me pebbles, all that thou canst carry."

The women obeyed the commands. One brought a

large stone, and the other a bag filled with pebbles. Thereupon the hermit said further:

"Now I will tell you what to do. Take these same stones back again and replace them where you had taken them from. And then return to me again."

And the women hurried to carry out his command. The first woman easily found the place where she had taken the heavy stone and replaced it where she had found it. But the other woman could not by any means surely remember where she had picked up the various pebbles, and unable to carry out the hermit's command, returned to him.

"It is even so with sins," said the hermit. "Thou didst return the heavy stone on the very spot from which thou hadst taken it, because thou knowest where it came from. And thou wast not able to do likewise, because thou didst not remember whence all the little stones had been taken. And even so it is with sins.

"Thou didst remember thy sin, bearing the reproaches of men and the pangs of thy conscience, thou didst humble thyself, thus delivering thyself from thy sin and its consequences.

"But thou (the hermit turned to the other woman), "sinning in a small way, didst not remember the little transgressions, didst not repent, hast grown used to the life of sin, and condemning the sins of others, didst sink even more deeply in the mire of thine own sins."

9. Man is born in sin. All sins come from the body, but the spirit within man struggles against the body. And the whole life of man is a struggle of the spirit against the body. Blessed is the man who finds himself in this struggle not on the side of the body (that body which is bound to be overcome), but on the side of the spirit which is bound to conquer though it be in the last mortal hour.

10. It is a great error to think that one can find deliverance from sin through faith and the forgiveness of people.

Nothing can absolve from sin. One can only realize his sin and strive not to repeat it.

11. Never be scared of sin; do not say to yourself: "I can not help sinning, I am used to it, I am weak." While life lasts, you can always fight sin, and if you don't conquer it to-day, you will to-morrow; if not to-morrow, then the next day; if not the next day, surely before death. But if you refuse to fight, you shirk the principal task of life.

12. You cannot compel yourself to love. But if you do not love, it does not mean that there is no love in you, but that there is something in you that hinders love. You may turn or shake a bottle as you will, but if it be corked, nothing can be poured from it until you remove the cork. It is the same with love. Your soul is filled with love, but this love cannot be manifested, because your sins will not let it pass. Deliver your soul from that which chokes it, and you will love everybody, even those you had considered your enemies, and whom you have hated.

13. Woe to the man who says to himself that he has delivered himself from sin.

14. That is sinless wherein there is no consciousness of oneness with God and with all Spirit life. Thus plants and animals are free from sin. But man is conscious at the same time of animal and of God within, and therefore can not be sinless. We call children sinless, but this is an error. A child is not free from sin. He has less sins than an adult, but he has already his sins of the body. Neither is the saintliest man free from sin. He has fewer sins, than others, but he has sins nevertheless, for without sins there is no life.

15. In order to train yourself to combat sin, it is advisable from time to time to stop doing the things to which you are accustomed, in order to learn whether you are master of your body, or your body is master over you.

V.

The Significance of Sins, Errors, Superstitions and False Doctrines for the Manifestation of Spiritual Life

1. People who believe that God created the world frequently ask: Why did God so create man that he must sin, that he cannot help sinning? It is like asking why God created mothers so that they must bear children in pain, nurse them and bring them up. Would it not have been simpler for God to give infants to mothers all finished, without pangs of child-birth, without nursing, care and fear? No mother will ask this question, because she loves the child for the very pain it cost her, and the joy of her life is in nursing, raising and caring for it.

Even so with human life: sins, errors, superstitions, the struggle with them and the overcoming of them,—therein is the meaning and the joy of human life.

2. It is a heavy burden to man to know about his sins, but it is a great joy to feel that you are being delivered from them. But for the night, we should not rejoice in the light of the sun. But for sins, man would not know the joy of righteousness.

3. If man had no soul, he would not know the sins of the body, and if it were not for the sins of the body, he would not know that he had a soul.

4. Since man, a rational creature, has been in this world, he has distinguished good from evil, and made use of the experience of those who had gone before in distin-

guishing good from evil, struggling against evil, seeking the true, good path, and slowly, but resolutely progressing upon this path. And ever obstructing this path, sins, errors and superstitions confronted the people, whispering to them that all this is superfluous, that there is no need to seek anything, that they are as well off without it, and that they should live just as they happen to live.

5. Sins, errors and superstitions are the soil that must cover the seeds of love that they may spring into life.

SURFEIT

SURFEIT

The only true happiness of man is in love. But man loses this happiness when instead of developing the love within him he developes the appetites of his body by humoring the same.

I.

All that is Superfluous is Harmful to the Body and to the Soul

1. The body must be served only when it demands it. But to employ one's reason in inventing pleasures for the body is to live inside out: forcing the soul to serve the body, instead of the body serving the soul.

2. The less needs the happier is the life. This is an old truth, but one which is far from having been accepted by all.

3. The more you accustom yourself to luxury, the more you fall into servitude, because the more things you require, the more you curtail your freedom. Perfect freedom is in needing nothing at all, and next to it is needing very little. *St. John Chrysostom.*

4. There are sins against people, and sins against self. Sins against people are due to the failure to respect the Spirit of God in oneself.

5. If you would live the life of peace and liberty, learn not to crave that which you can do without.

6. All that the body needs is easily obtained. Only the unnecessary things are difficult to procure.

7. It is well to have what you desire, but it is still better not to desire more than you have. *Menedem.*

8. If you are well and have labored unto weariness, your bread and water will taste sweeter to you than all his dainties to a rich man, your bed of straw will feel softer than spring mattresses, and working clothes will caress your body more smoothly than raiments of velvet and furs.

9. If you humor your body too much, you are bound to weaken it, if you overwork it, you are bound to weaken it. But if you must choose one or the other, it is better to tire it than to enervate it, because if you sleep or eat insufficiently, or if you overwork yourself, your body will soon remind you of your error. But if you enervate your body, it will not remind you of your error at once, but much later—through weakness and sickness.

10. Socrates abstained from all foods that are eaten not to appease hunger, but mainly because of their flavor and he urged his disciples to do likewise. He said that excess of food and drink is harmful not only to the body, but also to the soul, and his advice was to leave the table while the desire to eat is still present. He reminded his disciples of Ulysses of old: Circe, the enchantress, failed to bewitch Ulysses only because he refused to overeat, but as soon as his comrades devoured her dainties, she turned them into swine.

11. It seems that rich and well-informed men, men who call themselves educated, should understand that there is no good in gluttony, drunkenness and overdressing; but they are just the people who invent dainty foods, intoxicating drinks and all sorts of adornments, and in addition their example ruins and corrupts the laboring people.

"If educated people enjoy luxurious living, it must be the right thing," say the laborers, and in endeavoring to imitate the rich, they ruin their own life.

12. In these days the majority of the people think that

the happiness of life consists in serving the body. It is seen from the fact that the most popular doctrine is the doctrine of the socialists. According to this doctrine, the life of few wants is the life of the beasts, and the growth of human wants is the first mark of an educated man, is the sign of his consciousness of human dignity. Men of our day so strongly adhere to this doctrine that they ridicule those wise men who see the happiness of man in the diminution of human needs.

13. Consider how the slave longs to live. First of all he yearns to be set at liberty. He thinks that he cannot be free or happy in any other way. He says to himself: If I be given my liberty, I shall immediately attain happiness; I shall not be compelled to serve and humor my master, I could speak to any man as an equal, I could go where I pleased without asking any man's leave.

But no sooner is he given his freedom, he immediately seeks to curry favor with somebody, in order to secure better food. He is ready to stoop to any indignity for this purpose. And establishing himself near some prosperous man, he relapses into the slavery from which he had so recently desired to escape.

If such a man prospers, he takes a mistress, and enters a state of still more arduous servitude. When he becomes wealthy, he has still less liberty. He begins to suffer and whine. And in moments when he feels particularly burdened, he remembers the days of his slavery and says:

"After all I was not so badly off with my master. I had no worries, I was clad, shod and fed; when I was ill, I was taken care of. And my service was not so hard. And now how much work I have to do. Once I had one master, now I have many. How many people must I please now!"

Epictetus.

II.

The Whims of the Body are Insatiable

1. To sustain the life of the body, little is needed, but the whims of the body have no end.

2. The needs of the body, of one body alone are easily filled. Only in the case of a special calamity man lacks raiment to cover his body or a piece of bread to appease his hunger. But no power can procure all the things that a man may crave.

3. The unreasoning child cries and weeps until it is given what its body craves. But as soon as it is given what its body needs, it quiets down and asks no more. Not so with adults, if they live the life of the flesh and not of the spirit. Such men never quiet down and always want something more.

4. To humor the flesh, to give it superfluous things, things in excess of its wants, is a grievous error, because a life of luxury lessens rather than increases the enjoyment derived from food, recreation, sleep, raiment and home. If you eat superfluous dainties, your stomach becomes deranged, and you lose the craving for food and cannot relish it. If you ride where you can walk, if you accustom yourself to soft beds, dainty, highly flavored foods, luxurious furnishings, if you learn to compel others to do for you what you can do yourself, you have no pleasure in resting after labor, in warmth after being chilled, you do not know sound sleep, and you weaken yourself, you diminish, instead of increasing, your measure of happiness, peace and freedom.

5. Men ought to learn from animals how to treat their body. As soon as the animal has what it needs for its body, it is at peace. But man is not satisfied with stilling his hunger, sheltering himself from the weather, warming him-

self; he invents all sorts of delicate foods and beverages, he builds palaces, prepares superfluous raiment, and all sorts of useless luxuries, and in the end lives worse instead of better.

III.

The Sin of Gluttony

1. If men ate only when hungry, and then only simple, clean, wholesome food, they would know no illness, and they could resist passions more easily.

2. The wise man says: Thank God because He has made all needful things easy, and all superfluous things difficult. This is particularly true of food. Food that man requires to be healthy and able to work is simple and cheap: bread, fruit, roots, water. All of this is found ewerywhere. It is only difficult to prepare all sorts of delicacies: for instance ice cream, etc.

All of these dainties are not only difficult to prepare, but are directly harmful. Therefore it is not for those healthy men who eat bread and water and porridge to envy the ailing rich with their cunningly prepared delicacies, but for rich men to envy the poor and to learn to eat as they do.

3. Few die from hunger. Many more die because they eat too daintily and do not labor.

4. Eat to live, do not live to eat.

5. "Only a pot of broth, but plenty of health." That's a good proverb. Go by it.

6. If it were not for greed not a bird would be snared in a fowler's net, and the fowler would catch no birds. The same snare is laid for men. The belly is a chain for the hands and the feet. The slave of the belly is always a slave. If you would be free, first of all shake off the dominion of the belly. Fight against it. Eat only to appease hunger, and not to derive pleasure from it.

7. What is more profitable: to spend four hours weekly on the making of bread, and to feed on it the rest of the week, or to spend twenty-one hours each week on the preparation of dainty and tasty foods. What is more precious: the seventeen hours gained or dainty food?

IV.

The Sin of Eating Meat

1. The Greek philosopher Pythagoras ate no meat. When the historian Plutarch, the biographer of Pythagoras, was asked why Pythagoras had abstained from eating meat he replied that he did not wonder at Pythagoras abstaining from eating meat, but he did wonder that there were still people left who though they might feed on grains, herbs and fruit, persisted in capturing, butchering and eating living creatures.

2. In the oldest days philosophers taught the people not to eat the flesh of animals, but to feed on herbs; the people, however, paid no attention to the sages and persisted in eating meat. But in our times the number of people who consider it sinful to eat meat, and abstain from eating it, is rapidly increasing.

We are surprised to find people eating the flesh of slain humans, and to hear that there are still such cannibals left in Africa. The time will come when we shall wonder that men could slay animals for food.

3. For ten years the cow has fed thee and thy children, the sheep has warmed thee with its wool. What is their reward? To have their throats cut and to be devoured.

4. Thou shalt not kill—does not apply only to the killing of human beings, but also to the killing of any living creature. This commandment was inscribed in the hearts of men before it was graven on the tablets on Mount Sinai.

5. Compassion with animals is so closely associated with goodness of character that it may be confidently affirmed that whoever is cruel to animals cannot be a good man. *Schopenhauer.*

6. Do not lift your arm against your brother, nor shed the blood of any other creatures inhabiting the earth, whether they be men or domestic animals, beasts or birds of the air; in the depths of your soul a still voice forbids you to shed it, for the blood is the life, and you cannot recall life. *Lamartine.*

7. The happiness which man derives from feelings of compassion and mercy towards animals will make up a hundredfold for the pleasure lost through abstinence from the chase and from the use of the flesh of animals.

V.

The Sin of Drugging Oneself with Wine, Tobacco, Opium, etc.

1. In order to live right, man needs before all the exercise of his reason, and therefore he should value his reason most highly, yet men find pleasure in dulling their reason with tobacco, wine, whiskey, opium. Why? Because men desire to lead an evil life, and their reason, when it is not dulled, shows them the wickedness of their life.

2. If wine, tobacco and opium did not dull the reason, and thereby did not give free reign to evil desires, no one would drink bitter beverages or inhale fumes.

3. Why do different people have different habits, but the habits of smoking and drunkenness are the same in all men, poor or rich? It is because the majority of men are discontented with their life, and seek the pleasures of the

flesh. But the flesh can never be satisfied, and men, both poor and rich, seek oblivion in smoking or drunkenness.

4. A man is proceeding at night with the aid of a lantern, and he is barely making headway, he strays and recovers the road. But suddenly he grows weary of it, blows out the lantern and strays at haphazard.

Is it not the same when man drugs himself with tobacco, wine or opium? It is difficult to determine your path in life, so as not to stray, and to find it again, if perchance you have wandered away from it. And yet people, to avoid the trouble of following the true path, extinguish the only light that they have, their reason, by smoking and drinking.

5. When a man overeats, he finds it hard to fight against laziness, when he imbibes intoxicating drinks, he finds it hard to be chaste.

6. Wine, opium and tobacco, are unnecessary to the life of man. Every one knows that wine, tobacco and opium are injurious to the body and to the soul. Yet the labor of millions of people is wasted to produce these poisons. Why do people do this? Because having fallen into the sin of serving their flesh, and seeing that the flesh can never be satisfied, they have invented such substances as wine, tobacco and opium that stupefy them into forgetting that they lack the things they would have.

7. If a man has set his life upon carnal pleasures, and cannot attain all that he desires, he endeavores to delude himself: he wishes to place himself into the position of imagining that he has that which he craves for; he stupefies himself with tobacco, wine and opium.

8. Drinking or smoking has never inspired anyone to good deeds: labor, meditation, visiting the sick, prayer. But

the majority of wicked deeds are committed under the influence of drink.

Self-stupefaction through drugs is not in itself a crime, but it is a preparation for all sorts of crimes.

9. The trinity of curse: drunkenness, meat eating and smoking.

10. It is hard to imagine what a happy change would come into our lives, if men ceased to stupefy and poison themselves with whiskey, wine, tobacco and opium.

VI.

Serving the Flesh is Injurious to the Soul

1. If one man has much that is superfluous, many others lack necesaries.

2. It is better that the raiment befit the conscience than fit the body only.

3. In order to pamper the flesh, one must neglect his soul.

4. Of two men which is better off: he who nourishes himself with his own labor, merely to preserve himself from being hungry, clothes himself, merely to avoid being bare, houses himself merely to shelter himself from the rain and the cold, or he who through flunkeying, or what is more usual, through craftiness or force, obtains delicate foods, rich raiment and luxurious habitations?

5. It is inexpedient to accustom yourself to luxury, for the more things you need for your body, the more you will have to labor with your body, in order better to feed it, clothe it and house it. This is an error which only those men fail to perceive who by some fraud have arranged it so that others labor for them instead of laboring for themselves, so that in the case of the rich this is not merely inexpedient, but also a great wrong.

6. If we people had not invented luxurious dwellings, apparel and food, all those who are now in need could live without want, and those who are rich without fear for themselves or their riches.

7. Just as the first rule of wisdom is to know oneself, because only he who knows himself can also know others, so is the first rule of mercy to be content with little, because only he who is content with little can be merciful.

Ruskin.

8. To live for one's body only is to do like the servant who took his master's money, and instead of buying therewith things required for his own needs, as his master had commanded, wasted it upon the gratification of his foolish whims.

God gave us His spirit so that we may do the works of God and for our own good. But we waste this spirit upon the service of our body. Thus we both fail to do the works of God and injure our own self.

9. That it is inexpedient for man to indulge his lusts, but expedient always to fight against them, may be determined by any one by own experience, for the more a man indulges the demands of his body, the feebler become his spiritual forces. And vice versa. Great philosophers and saints have been always abstemious and chaste.

10. Just as the smoke expels the bees from the hive, gluttony and drunkenness drive away all the finest spiritual forces.

Basil the Great.

11. What does it matter if the body suffer a little from serving the spirit? but woe if the most precious thing in man—his soul—suffer from the passions of the body.

12. Do not destroy your heart by excess of food and drink.

Mohammed.

13. "Where your treasure is, there will your heart be also," is said in the New Testament. If a man consider his body his treasure, he will employ all his powers to provide it with dainty foods, pleasant accommodations, fine apparel and all sorts of amusements. And the more strength a man expends upon the service of his body, the less he will have left for his spiritual life.

VII.

He Alone is Free, Who is Master of the Desires of His Body

1. If a man live for his body, and not for his soul, he is like some bird that conceives the notion of walking from place to place on its feeble feet instead of freely flying wherever it pleased by using its wings. *Socrates.*

2. Dainty foods, rich apparel, luxuries of all sorts—this is what you call happiness. But I think that to desire nothing is the greatest happiness, and in order to approach this highest degree of happiness, you must train yourself to want little. *Socrates.*

3. The less you indulge the body in matters of food, clothing, housing and amusement, the freer will be your life. And on the contrary, no sooner you begin to try to improve your food, clothing, housing and amusement,—there is no longer a limit to your labors and cares.

4. It is better to be poor than rich, because the rich are more bound up in sin than the poor. And the sins of the rich are more perplexing and entangled, and it is difficult to make head or tail of them. The sins of the poor are simple, and it is easier to be rid of them.

5. No one has ever regretted to have lived too plainly.

6. The rich are so used to the sin of serving the body that they fail to see it as sin, and believing that what they do is for the best interest of their children, they train them from infancy in the ways of gluttony, luxury and slothfulness, in other words they corrupt them and store up great suffering for them.

7. What happens with the stomach when you overeat, occurs also in matters of amusement. The more men try to increase the pleasure of eating by inventing refined foods, the more is the stomach enfeebled and the pleasure of eating curtailed. The more men try to increase the pleasure of merrymaking by inventing elegant and subtle amusements the more surely they weaken their capacity for genuine enjoyment.

8. Only the body can suffer; the spirit knows no suffering. The feebler is the life of the spirit, the greater is the suffering. So if you would not suffer, live more in the spirit and less for your body.

SEXUAL LUSTS

SEXUAL LUSTS

In all people, men and women alike, dwells the Spirit of God. What a sin it is to look upon the temple of the Spirit of God as upon a means of gratification of desire. Every woman in relation to man should be first of all a sister, and every man to a woman a brother.

I.

The Need of Striving After Absolute Chastity

1. It is well to live in honorable matrimony, but it is better never to marry. Few people can do this. But happy are they who can.

2. When people marry, if they can do without marrying, they act like a man who falls without having stumbled. If he stumbled and then fell, he could not help himself, but if he had not stumbled, why fall on purpose? If you can live chastely, without committing sin, it is better not to marry.

3. It is untrue that chastity is contrary to the nature of man. Chastity is possible and yields much more happiness than even a happy marriage.

4. Excess of food is ruinous to good life, but sexual excesses are still more ruinous to good living. And therefore, the less a man yields to the one and to the other, the better it is for his true spiritual life. But there is a great difference between the two. In giving up food altogether man destroys his life, but in abstaining from sexual gratification, man does not cut short his life, nor destroy his species which does not depend upon him alone.

5. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

But he that is married careth for the things that are of the world, how he may please his wife.

There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. 1 *Cor., vii,* 32-34.

6. If men marry and think that they thereby serve God and man, because they propagate the human species, they deceive themselves. Instead of marrying in order to increase of the number of children in the world, it would be far simpler to sustain and save those millions of young lives which are perishing from want and neglect.

7. Although few people may be absoltuely chaste, let every one realize and remember that any man can be more chaste than he has been, and can resume chastity once violated, and the more nearly he approaches to absolute chastity, the more nearly he will attain the state of true blessedness, and the better he will be able to serve the welfare of his fellow-man.

7. Some say that if all were chaste the human species would cease to exist. But does not the church teach that the end of the world is bound to come? And science equally shows that some day man's life upon earth, and earth itself, must cease; why then does the idea that the end of the human species might come as the result of good and righteous living arouse so much indignation?

8. One scientist figured out that if mankind should double itself once every fifty years, in seven thousand years so many descendants would spring even from one pair of parents that only one twenty-seventh part of them would find space on the globe standing shoulder to shoulder.

To avoid this, one thing alone is needful, and it is affirmed by all wise teachers, as well as implanted in the heart of man, chastity, striving after more and more chastity.

10. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Matthew, v, 27-28.*

These words can mean nothing else but that the doctrine of Christ demands from man that he strive after obsolute chastity.

"But how can this be?" some may reply. "If you cling to absolute chastity, mankind will cease to exist." But men who speak thus do not consider that pointing to perfection as a goal towards which we must strive, does not mean that we shall reach perfection. It is not given to man to attain perfection in anything. The destiny of man is in striving after perfection.

II.

The Sin of Adultery

1. An unspoilt man is disgusted and ashamed to think or speak of sexual relations. Preserve this feeling. It has not been put in the heart of man without cause. This feeling helps man to abstain from the sin of adultery and to maintain his chastity.

2. People use the same expression when referring to the spiritual love—the love of God and of fellow-man, as they do referring to the carnal love of a man for a woman. This is a grievous error. There is nothing in common be-

tween the two. The first, the spiritual love of God and of fellow-man, is the voice of God, the second—the love between man and woman, is the voice of the animal.

3. The law of God is to love God and your neighbor, that is everybody without distinction. In sexual love man loves an individual woman above all others, and the woman an individual man, and therefore sexual love more than anything else turns man from obeying the law of God.

III.

Misery Caused by Sexual Dissoluteness

1. Until you have destroyed to its very roots your lustful attachment to a woman, your spirit will always be tied to the earthly things as the suckling calf is bound to his mother.

Men caught in the meshes of desire struggle like a hare in a trap. Once enmeshed in lustful passion, they will not free themselves from suffering for a long time.

Buddhist Wisdom.

2. A moth rushes to the flame because it does not realize that it will burn its wings; a fish swallows the worm because it does not know that it means its ruin. But we know that lustful passions will surely entrap and ruin us, and still we yield to them.

3. As the fireflies over a swamp lead men astray into mire, and are lost to view themselves, even so the delights of sexual gratification delude the people. Men go astray, their lives are ruined, and when they come to their senses and look around, that which has ruined their lives is no longer there.

Schopenhauer.

IV.

Criminal Attitude of Our Leading Men to the Sin of Lust

1. In order to realize fully the immortality, the anti-Christian character of the life of Christian people, one need only remember that the status of women living by vice is everywhere sanctioned and regulated.

2. Among rich men there exists a false belief, fostered by a false science, to the effect that sexual intercourse is a condition necessary to health, and as matrimony is not always possible, sexual intercourse without marriage, placing no obligation on man besides payment of money, is something absolutely natural. This conviction is so wide-spread and firm that parents on the advice of physicians lead their children into vice; and institutions whose only reason for existence is to care for the welfare of citizens, permit the maintenance of a caste of women whose bodies and souls must be ruined for the gratification of dissolute males.

3. To argue whether it be good or evil for the health of a man to have sexual intercourse with women, without living with them as man and wife, is like arguing whether it be good or evil for the health of man to drink the blood of other human beings.

V.

Fighting the Sin of Lustfulness

1. As an animal man must fight with other creatures and multiply in order to increase his species; but as a creature endowed with love and reason man must not fight with other creatures, but love them all, and must not multiply, in order to increase his species, but be chaste. The combination of these two opposite inclinations,—the striving to

fight for sexual gratification, and the striving after love and chastity,—fashions the life of man as it should be lived.

2. What must a pure youth and a pure maiden do when their sexual feelings are awakened? What should guide them? They must keep themselves pure and strive more and more after chastity in thought and desire.

What must a youth and a maiden do who have become subject to temptation and are engrossed with thoughts of love whether indefinite or directed to an individual person?

The same. They must not permit themselves to fall, knowing that submitting to temptation will not set them free from it, but will augment it, and they must still strive more and more after chastity.

What must people do when the struggle proves too much for them and they fall?

They must not look upon their fall as upon a lawful pleasure, as is done now when it is sanctioned in marriage, nor as an act of occasional gratification which may be repeated with others, nor yet as a calamity (in the case of unequal partners and unsanctioned by ceremonial), but they must look upon this first fall as the initiation of an indissoluble marriage.

What must a man and a woman do who have entered matrimony?

Still the same: they must together strive to free themselves from sexual lusts.

3. The principal weapon in combating lust is the man's realization of his spirituality. A man must only remember what he is in order to see sexual lust for what it is: a degrading animal characteristic.

4. Fighting the lust of sex is imperative. But you must know in advance the full strength of the enemy without beguiling yourself with false hopes of a speedy triumph.

The fight against this foe is bound to be hard. Yet do not lose courage. Let there be falls but do not lose courage. The child learning to walk falls a hundred times, is hurt, weeps and rises to its feet only to fall again, but in the end he learns to walk. It is not the fall that is terrible, it is the attempt to excuse the fall. Terrible is that falsehood which attempts to prove these falls to be something necessary, inevitable, or something beautiful and lofty. What if on the way to freedom from defilement, to perfection, we fall because of weakness and stray from the path, let us still endeavor to follow this path. Do not let us say that the defilement is our fate, do not let us philosophize or burst into poetry in self-justification, let us firmly remember that evil is evil, and that we will not commit it.

Nazhivin.

5. Struggling against sexual lusts is the most difficult of all combats; there is no age or condition, infancy and hoary age alone excepted, when man is free from it. And the adult man and woman who have not reached senility must be always on guard against the foe who is merely awaiting a favorable opportunity for an attack.

6. All passions are born of thought and are sustained by it. But no passion is sustained and nourished by thought so much as lust. Do not dwell on lustful thoughts, but repel them.

7. Even as in eating man must learn abstinence from animals, who eat only when hungry, and stop when satisfied, so men must learn from animals in sexual matters: to refrain from sexual intercourse until attaining full maturity as the animals do, to engage in it only when irresistibly drawn, and to abstain as soon as the foetus is formed.

8. One of the surest signs that a man truly means to

lead an upright life is a man's austerity with himself in sexual life.

VI.

Matrimony

1. It is good for a man not to touch a woman.

Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband.

I. Cor., vii, 1-2.

2. The Christian doctrine does not set down hard and fast rules for all. It merely points to that perfection after which we must strive. It is the same in sexual matters. Perfection is absolute chastity. And every degree of striving by personal effort, to approach perfection is a greater or lesser degree of obeying the doctrine.

3. Marriage is the promise of two persons, a man and a woman, to have children only one from the other. Either of the two failing to carry out this promise, commits a sin which falls back most harshly upon the sinning one.

4. In order to attain a goal one must aim beyond it. And to make a marriage indissoluble, to have both partners remain faithful one to the other, it is necessary for both to aim at chastity.

5. It is a grievous error to think that the marriage ceremony performed on two persons releases the contracting parties from the necessity of sexual abstinence with the object of attaining even in the marriage union an ever increasing degree of chastity.

6. If man, as is the custom with us, sees in sexual intercourse, though it be sanctioned by marriage, a means of gratification, he will inevitably lapse into vice.

7. The essence of a true and valid marriage is to live together, so that children may be brought into the world.

External ceremonies, declarations or agreements do not constitute marriage, but are used by many in order to recognize as marriage only one out of many forms of living together.

8. The true Christian doctrine having no basis for the institution of matrimony, the people of our Christian world feel that this institution is not founded on any Christian doctrine, and remaining blind to Christ's ideal of absolute chastity (which the prevailing teachings ignore), they are absolutely without any guidance on the subject of matrimony. This accounts for the otherwise very strange phenomenon that races with religious beliefs on a far lower level than Christianity, having no exact external definitions of marriage, present family principles and marital fidelity of a much more stable order than the so-called Christian nations. Races with religious beliefs inferior to Christianity have well defined systems of concubinage or polygamy, and within certain bounds also polyandry, but they lack that utter dissoluteness manifesting itself in the concubinage, polygamy and polyandry which prevail among Christians and are hidden under the mask of a fictitious monogamy.

9. If a purpose of a meal is to feed the body, he who eats two meals at once, may attain more pleasure, but will fall short of his purpose, for the stomach will not digest both meals. If the purpose of marriage is the family, he who desires more than one wife, or she who desires more than one husband, may obtain more gratification, but will fall short of the principal pleasure justifying matrimony—namely family life. To feed well and to purpose, man must not eat more than he can digest. A good marriage, if it is to attain its purpose, can only be when the man has no more wives, and the woman has no more hus-

bands than they need for the proper education of their children, which means only when the husband has one wife, and the wife one husband.

10. Christ was asked: Is it lawful for a man to leave one wife and take another? And he said that this ought not to be, that a man and a woman in marriage should be so joined that the twain be one body. And that this was the law of God, and that what God has joined together, no man should put asunder.

But the disciples asserted that it was hard thus to live with a wife. And Jesus told them that man need not marry, but if he did not marry he must live a pure life.

11. In order to make marriage rational and moral, the following is needful:

First, it must not be thought, as is done now, that every human being, male and female, must marry without fail, but on the contrary every human being, man and woman, must endeavor to preserve their purity to the best of their ability so that nothing should hinder them from giving all their powers to the service of God.

Second, to look upon sexual intercourse of one person with another of the opposite sex, no matter who they may be, as the entering upon indissoluble marriage relation. (*Matthew XIX*, 4-7).

Thirdly, marriage must not be looked upon as now in the light of a license to satisfy sexual passions, but as a sin, the redemption from which consists in the fulfilment of family obligations.

12. The licensing of two persons of opposite sexes to live together sexually in marriage is not only out of accord with the Christian teaching, but is directly contrary to it.

Chastity according to the Christian doctrine is that perfection towards which a person leading the life of a

Christian should properly strive. Therefore all that hinders the approach to chastity, such as licensing of sexual relations in marriage, is opposed to the demands of the Christian doctrine.

13. If marriage is looked upon as releasing us with the moment of its conclusion from the necessity of striving after chastity, then marriage instead of curtailing lust encourages it. Unfortunately this is the attitude of the majority of people to marriage.

14. Think ten, twenty, a hundred times before you marry. To bind your life with that of another person in a sexual relation is a matter of great import.

VII.

Children are the Ransom of Sexual Sin

1. If man attained perfection and lived in chastity, mankind would cease to exist, and why, indeed, should it then live on earth, for they would become like angels who neither marry nor are given in marriage, as is told in the New Testament. But as long as men have not attained perfection, they must produce after their kind, so that their descendants, in their striving after perfection, may attain that perfection which men are destined to attain.

2. Marriage, the genuine marriage consisting in the bearing and rearing of children, is an intermediate service of God, serving God through your children. "If I have left undone the things which I ought to have done, here are my children in my place, they will do them."

This is why people who enter married life, the genuine married life having for its object the bearing of children, always experience a feeling of a certain relief and peace. They feel that they transmit a certain part of their obligations to the children that are to come. But this feeling

is lawful only when the parents joined in matrimony endeavor so to rear their children that they become the servants of God and not a hindrance to the work of God. The consciousness that if I have fallen short in yielding myself entirely to the service of God, I can do everything in my power to enable my children to do what I failed to do,—this consciousness lends a spiritual significance both to married life and to the bringing up of children.

3. Blessed is the childhood, which amid the cruelties of earth, gives us a little glimpse of Heaven. These eighty thousand daily births of which the statistics speak are like currents of innocence and freshness which fight not only against the destruction of the species, but also against human corruption and the general infection with sin. All the good feelings evoked by the sight of the cradle and by childhood are one of the mysteries of Providence; remove this refreshing dew and the whirlwind of selfish passions will sear human society as though with fire.

If we imagined human society as consisting of a billion immortal creatures, whose number could neither increase nor decrease, where should we be, what would become of us, great Lord! We should doubtless become a thousand times more learned, but also a thousand times more evil.

Blessed be childhood for the blessing it gives in itself, and for the good it unwittingly effects by compelling and permitting us to love it. Only thanks to childhood do we see a little of Paradise here on earth. Blessed be also Death. Angels need no birth or death to live, but mankind imperatively, inevitably requires both. *Amiel.*

4. Marriage is justified and hallowed only through children, inasmuch as though we have failed to do all God wants us to do, we still can serve the cause of God through

our children, if we train them right. Therefore, that marriage wherein the contracting parties desire no children is worse than adultery and any depravity.

5. Among the rich children are often looked upon as hindrance to enjoyment, or an unfortunate accident, or as a certain sort of sport if they are born in a predetermined number, and they are brought up not with any regard to those problems of human life which they must face as beings endowed with love and reason, but solely from the point of view of pleasure which they can yield to their parents. Such children are generally brought up by their parents not with any care to prepare them for a worthy activity, but to increase their height, keep them outwardly clean, fair of skin, wellfed, handsome, pampered and sensual (and the false science called medicine supports the parents in this attitude). Fine apparel, entertainments, theatres, music, dances, sweetmeats, the entire order of life from pictures on boxes to novels and poems still further excite sensuousness, so that the filthiest sexual vices and diseases are the usual conditions in the youth of these unfortunate children of the rich.

6. The significance of bearing children is lost for people who look upon carnal love as a means of gratification. Instead of being the purpose and the justification of marital relations, they become a hindrance to an agreeable continuance of pleasures, and therefore both in and out of marriage the employment of means of preventing women from having children has grown apace. These people do not only deprive themselves of the sole pleasure and the only redeeming feature of marriage as afforded by the children, but also lose human dignity and semblance.

7. In all animal life, particularly in the bringing forth of children, man ought to be above the animals, but cer-

tainly not beneath them. But people are just in this one particular the inferior of animals. In the animal world the male and the female come together only when issue may result. But people, man and woman, come together for pleasure, without thinking whether it will lead to the birth of children or not.

8. It is not our business to argue whether the birth of children is or is not a blessing. Our business is to carry out with regard to them all of the obligations which their birth, for which we are responsible, imposes upon us.

SLOTH

SLOTH

It is unjust to receive from people more than the labor which you give them. But since you cannot gauge exactly whether you give more than you receive, and since further you may at any moment lose your strength, fall prey to disease and be compelled to receive instead of giving, endeavor, while you have the strength, to labor for others as little as possible.

I

If a Man Avails Himself of the Labors of Others, without Laboring Himself, He Sins Grievously

1. He who will not work, neither let him eat.

Apostle Paul.

2. In making use of anything, remember that it is the product of human labor, and if you waste, spoil or destroy anything you waste labor, and sometimes, even human life.

3. He who does not feed himself by his own labor, but compels others to support him, is a cannibal.

Eastern Wisdom.

4. The entire code of Christian morality, in its practical application, consists in considering all men as brothers, being equal to all, and to carry this out in practice, first of all you must cease inducing others to labor for you, and in the present order of the world you must reduce to a minimum your use of the labor and the products of others, meaning things procured with money, spend as little money as possible and live as simply as possible.

5. Do not let another do what you can do yourself. Let every one sweep before his own door. If every man will do this, the street will be clean.

6. What is the sweetest food? The food which you have earned with your own labor. *Mohammed.*

7. It is a very good thing for a rich man to leave, though it be for a short season, his life of luxury, and to live, though for a brief time, as a laborer, performing with his own hands the tasks usually performed for rich men by hired servants. Let a rich man do this but once, and he will soon realize the great sinfulness of his former ways. Let him live in this fashion for a season and he will realize fully the wrongfulness of the life of the rich.

8. Men have in the habit of considering cooking, sewing and nursing children a task for women and something shameful for a man to engage in. Yet, on the contrary, it is a shameful thing for an idle man to fritter away his time with trifles and to do nothing, while a weary, frequently a weakly woman, on the threshold of childbirth, is cooking, washing and nursing children for him.

9. People living in luxury cannot love others. They cannot love others, because the things they use were made by people whom they compel to render them service, and this service is rendered unwillingly, through sheer necessity, frequently with curses of resentment. If they would love others let them first cease torturing them.

10. A monk was seeking salvation in the desert. Unceasingly he read his prayers, and twice each night he arose from his bed to pray. A peasant supplied him with food. And a doubt entered his mind whether such life was good. And he sought out an aged saint to ask his counsel. He came to the aged saint and told him all about his life, how he prayed, what words he used, how he was wont to break his sleep and lived on alms and asked the saint whether he was doing well. And the saint replied: "All these thou doest well, but go thou and look how the

peasant liveth, the one who brings thy food. Perhaps thou canst learn something from him."

The monk sought out the peasant and spent a day and a night with him. The peasant arose early in the morning and all his prayer was: "O Lord!" Then he labored all day, plowing. At night he returned home and on retiring again uttered his prayer: "O Lord!"

The monk watched the peasant's life for a day and said to himself: "There is nothing that I can learn from him." And he marveled why the saint had sent him to the peasant.

Then he returned to his adviser and told him that he had been to see the peasant, but found nothing instructive. "He does not think of God, and mentions Him only twice a day."

The saint replied: "Take this cup of oil and walk around the village, then come back, but see thou spill not one drop."

The monk did as he was bid and when he returned the saint questioned him:

"How many times didst thou remember God while bearing the cup?"

The monk admitted that he had not remembered him once. "I was only watching to see that I spilt no oil."

And the saint reproved him: "This one cup of oil so engrossed thy mind that thou didst not once think of God. The peasant feeds his family, himself and thee with his labor and care and yet twice he remembered God."

II.

It is Not a Hardship, But a Joy, to Obey the Command to Labor

1. "In the sweat of thy brow shalt thou earn thy daily bread." Such is the immutable law of the body.

Just as the law of the woman is to bear her children in pain, so the law of labor is imposed upon man. A woman cannot free herself of that law. If she adopt a child born of another, it will always be a stranger to her and she will lose the joy of motherhood. Even so with the labor of man. If a man eat the bread earned by another, he deprives himself of the joy of labor. *Bondareff.*

2. Man fears death and is subject unto it. A man without knowledge of good and evil might seem happy, but he irresistibly strives towards that knowledge. Man loves idleness and the satisfaction of his desires without suffering, and yet it is labor and suffering that mean life to him and to his kind.

3. What a dreadful error to think that the soul of man may live the highest life of the spirit, while his body is maintained in idleness and luxury! The body is always the first disciple of the soul. *Thoreau.*

4. If a man, living alone, releases himself from the law of laboring, he executes himself immediately through the weakening and decaying of his body. But if a man releases himself from that law by compelling others to labor for him, he immediately executes himself through the eclipsing and weakening of his soul.

5. Man lives the life of the body and of the spirit. And there is a law of the life of the body and a law of the life of the spirit. The law of the life of the body is labor. The law of the life of the spirit is love. If a man violate the law of the life of the body, the law of labor, he is bound to violate the law of the life of the spirit, the law of love.

6. No matter how gorgeous may be the attire presented to you by a king, your homespun garments are

better; no matter how delicate may be the viands of the rich, the bread of your own table is sweeter. *Saadi.*

7. If you labor much for others, do not let your labor seem burdensome, seek no praise for it, remember that your labor, if performed for others with love, avails above all things for your true self, your soul.

8. The power of God makes all people equal, taking away from those who have much, giving unto those who have little. Rich men have more things and less joy from them. The poor have fewer things, but more joy. The water from a brook, and a piece of bread taste sweeter to a poor laborer after his toil than the most expensive viands and beverages to a rich idler. The rich man has tasted all things and is bored, he finds no joy in anything. The laborer, after his toil, finds each time new pleasures in food, in drink and in rest.

9. Hell is hidden behind pleasures, Paradise behind labor and privations. *Mohammed.*

10. Without the toil of the hand there can be no sound body, neither can there be sound thoughts in the head.

11. Would you be always in good humor? Labor until you are weary. Idleness makes men dissatisfied and cross. Laboring beyond measure may produce the same effect.

12. One of the best and purest of pleasures is rest after labor. *Kant.*

III.

The Best Toil is Tilling the Soil

1. In the course of time all men will recognize that truth which has been already realized by the foremost men of all races that the principal virtue of mankind con-

sists in obeying the laws of the Supreme Being. "Earth thou art, to earth shalt thou return," this is the first law of our life which we acknowledge. And the second law is to cultivate the earth from which we were taken and to which we must return. The tilling of the soil, and the love of animals and plant life which is bound up with it, help the man best of all to realize the meaning of life, and to live it.

Ruskin.

2. Agriculture is not merely one of the occupations proper to man. Agriculture is *the* one occupation proper to all men; agricultural labor gives man the maximum of freedom and the maximum of happiness.

3. To him who does not till the earth, the earth says: "Because thou dost not work me with thy right hand and with thy left, thou shalt always stand before the door of the stranger with other beggars, thou shalt always live on the offal of the rich."

Zarathustra.

4. In our present mode of life the most futile and useless work receives the greatest reward; work in sweat shops, tobacco factories, pharmacies, banks, business offices, or at literature, music, etc., but agricultural labor is the poorest paid. If money rewards be considered of importance, this is very unjust. But if one considers the joy of labor and its effect upon the health of the body and the fascination of it, such a division of reward is perfectly just.

5. Manual labor, and particularly tilling the soil, is good not only for the body, but also for the soul. Men who do not labor with their hands cannot have a sound idea of things. Such men are forever thinking, speaking, listening or reading. Their mind has no rest, is excited and easily wanders. Agricultural labor, on the other hand,

is useful to man because in addition to resting him it enables him to realize simply, clearly and reasonably the place of man in life.

6. I am very fond of peasants. They are not educated enough to reason incorrectly. *Montaigne.*

IV.

What is Known as Division of Labor is Merely a Brief for Idleness

1. Lately much has been said to show that the principal cause of success in production is division of labor. We say "division of labor," but this term is incorrect. In our society it is not labor that is divided, but human beings—these are divided into human particles, broken into small pieces, ground into dust: in a factory one man makes only one minute portion of an article, because that tiny fragment of reason which he retains is insufficient to make a complete pin or a complete nail, and is exhausted in the task of pointing the pin or heading the nail. It is true that it is good and desirable to make as many pins daily as possible, but if we realized the material with which we finish them, we would realize how unprofitable it all is. It is unprofitable because we polish them with the dust of the human soul.

It is possible to chain and torture people, to harness them like animals, to kill them like flies in the summer time, and yet these people may remain in a certain sense, perhaps in the best sense, free. But to crush their immortal souls, to choke and transform men into movers of machinery, herein is true slavery. Only this degradation and transformation of men into machines forces the workingmen to fight madly, destructively and vainly for freedom, the true meaning of which they do not understand. Their resentment is not aroused by the pressure of hunger, not by the pangs of

injured pride (these two causes have always had their effect, but the foundations of society have never been as shaky as they are now). It is not that they are not well fed, but that they do not experience any pleasure in the toil whereby they earn their daily bread, and for this reason they look upon wealth as the only source of pleasure.

It is not that these men suffer from the contempt felt for them by the upper classes, but they cannot bear their own self-contempt because they feel that the labor to which they are condemned degrades and depraves them, making them something less than men.

Never have the upper classes shown so much love and sympathy to the lower classes as now, and yet they have never been more hated. *Ruskin.*

2. Men, like all animals, must labor and toil with hands and feet. Men may compel others to do what they need, but still they must expend bodily energy on something. If men will not perform necessary and reasonable tasks, they will do what is useless and foolish. This is what happens among the wealthy classes.

3. The idle classes justify their idleness by claiming to attend to arts and sciences which are needful to the people. They undertake to provide the laboring people with these things, but unfortunately all that they offer under the name of arts and sciences is false arts and false sciences. So that instead of rewarding the people for their labor, they deceive and corrupt them with their offerings.

4. The European boasts to a Chinaman about the advantages of machinery production. "Machinery saves man from labor," says the European. "To be saved from labor would be a terrible calamity," retorts the Chinaman.

5. Riches may be obtained only in three ways: by

labor, begging or theft. The workingmen get so little for their labor because the share of the beggars and the thieves is too great. *Henry George.*

6. All men who do not labor themselves, but live by the labor of others, no matter what they may call themselves, as long as they do not labor but take the fruit of the labor of others, all such men are robbers. And there are three classes of such robbers: some neither see, nor care to see that they are robbers, and rob their brother with equanimity; others feel that they are wrong, but imagine that they can excuse their robberies by the plea of such immaterial labors as they may consider useful to people, and they too continue to rob. Still others, and these, thanks be to God, are growing more numerous, realize their sin and endeavor to set themselves free from it.

V.

The Activities of Men Who Do Not Obey the Law of Laboring are Always Futile and Fruitless

1. The activities of idle men are such that instead of easing the labors of the working people they impose upon them additional burdens.

2. As the horse at the treadmill cannot stop, but must go on, even so is man incapable of doing nothing. Therefore there is as little merit in the fact of a man working as in the horse treading the mill. Not the fact that a man is working is of consequence, but what he is doing is of importance.

3. Man's dignity, his sacred duty and obligation demand that he use his hands and feet for the purpose for which they were given him, that he employ the food which he consumes upon the labor which produces this food, and

not to have them atrophied, or to wash them and cleanse them nor to use them merely as an instrument for conveying food, drink or cigarettes to the mouth.

4. Men who have given up working with their hands may be clever, but seldom are rational. If so much nonsense and foolishness has been written, printed and taught in our schools, if our writings, music, pictures are so refined and hard to understand, it is merely due to the fact that those who are responsible for these things do not toil with their hands and live the life of weakness and idleness.

Emerson.

5. Manual labor is particularly important because it prevents the straying of the mind: giving thought to trifles.

6. The brain of the idler is the favorite resort of the devil.

7. Men seek pleasure, rushing here and there, because they feel the emptiness of their life, but do not yet feel the emptiness of the whim that attracts them for the moment.

Pascal.

8. No one has ever counted the millions of days of hard, strenuous toil, the hundreds of thousands of lives which are being wasted to-day in our world upon the preparation of amusements. That is why the amusements of our world are so sad.

9. Man, like any other animal, is so made that he must work in order not to perish from hunger and cold. And this work, just as in the case of all animals, is not a torture, but a pleasure, if no one interferes with his work.

But men have so ordered their life that some, without working, compel others to work for them, and bored by this state of affairs think up all sorts of banel and vile things in order to pass away the time; others must work beyond

their strength and are embittered principally because they work for others and not for themselves.

It is not well with either of these two classes. Those who will not work, because their idleness ruins their souls; the others, because working to excess they waste their body.

But these latter are still better off than the idlers, for the soul is more precious than the body.

VI.

The Harm of Idleness

1. Do not be ashamed of any labor, even the dirtiest, be ashamed of one thing only, namely: idleness.

2. Do not respect people for their position or wealth, but for the work they do. The more useful this work is, the more respect they are entitled to. But it is different in the world: idle and rich men are respected, and those who perform the most useful of all labors, agriculturists and laborers, are not respected at all.

3. The idle rich seek to throw dust in people's eyes with their display of luxury. They feel that otherwise people would treat them with the contempt they deserve.

4. It is a shame for man to hear the counsel: "imitate the ant in his industry." And it is doubly shameful if he does not follow this counsel. *Talmudic teaching.*

5. One of the most remarkable delusions is the idea that the happiness of man consists in doing nothing.

6. Eternal idleness should have been included among the tortures of Hell, and they have given it a place among the joys of Paradise. *Montaigne.*

7. He who idles has always many assistants.

8. "Division of labor" is mostly an excuse for doing nothing, or performing some trifling tasks and shifting on

the shoulders of others the labor which is necessary. Those who attend to this division of labor always take for themselves such work as seems the most pleasant to them, leaving to others that which appears to them hard.

And strangely enough, they are always deceived, for the work that seems to them the most agreeable, turns out to be the most onerous in the end, and that which they avoided the most pleasant.

9. Never trouble others to do what you can do yourself.

10. Doubts, sorrows, melancholy, resentment, despair—these are the fiends that lie in wait for a man, and the moment he enters upon a life of idleness, they attack him. The surest salvation from these evil spirits is persistent physical labor. When a man takes up such labor, the devils dare not approach him, but merely snarl at him from afar.

Carlyle.

11. The Devil fishing for men uses all sorts of bait. But the idle man needs no bait, he is caught with the bare hook.

12. There are two proverbs: "Work will bend your back, but will not fill your pockets," and again: "Honest toil will earn you no mansions." These two proverbs are unjust, because it is better to have a bent back than be unjustly rich, and honest toil is to be preferred to mansions.

13. It is better to take a rope and go into the forest in search of a bundle of wood to be sold for food, than to beg food of people. If they refuse it, you are annoyed, if they give it, you are ashamed, which is worse.

Mohammed.

14. There were two brothers, one was in the service

of a nobleman, the other lived by the labor of his hands. The rich brother said one day to the poor one: "Why don't you enter the service of my master? You would not know hardships or toil."

And the poor one replied: "Why don't you labor? You would not know humiliation and servitude."

Philosophers say that it is better to eat in peace the bread earned by toil than to wear a golden girdle and be the servant of another. It is better to mix lime and clay with your hands than to fold them on your breast as a sign of servitude.

Saadi.

15. The best life is not to stand at the door of the rich man speaking in a pleading voice. In order to have such life, have no fear of labor.

Hindu wisdom.

16. If you will not labor, you must either crawl before others or use force upon them.

17. Alms are a good work only if they are given from the proceeds of your own labor.

The proverb says: the dry hand is tight, the sweating hand is generous. And so we read in the "Teachings of the 12 Apostles": "Let your alms come out of your hand covered with the sweat thereof."

18. The widow's mite is not only equal to the most precious gifts, but it is this mite alone which is a genuine work of mercy.

Only the toiling poor know the happiness of true compassion. Rich idlers are deprived of it.

19. A rich man had everything that people desire: millions in coin, a manigficent palace, a beautiful wife, hundreds of servants, sumptuous repasts, all sorts of dainties and wines, stables filled with a multitude of horses. And he tired of it all, he wearied of sitting all day in his mag-

nificent mansion, he sighed and complained of his weariness. The only thing left for him in the way of joy was eating. When he awoke from sleep, he awaited his breakfast, after his breakfast he waited for dinner, and after dinner he looked forward to his supper. But even this joy did not last. He ate so much that he ruined his digestion and felt no appetite for food. He summoned his physicians. The physicians gave him some medicine and ordered him to walk two hours each day.

And as he was walking by the physician's orders his alloted two hours, ruminating upon his lack of desire for food, a beggar approached him:

"Alms," he pleaded, "alms, for the sake of Christ."

The rich man was engrossed with his own sorrow and did not hear the beggar.

"Pity me, master, for I have not eaten the whole day."

When the rich man heard him speak of food, he stopped.

"You desire to eat?"

"Very much, master, very much, indeed."

"What a fortunate fellow," thought the rich man, and he envied the beggar.

Poor men envy the rich, and the rich envy the poor.

They are all alike. The poor are better off, for frequently they are not to blame for their poverty, but the rich have always themselves to blame for their wealth.

COVETOUSNESS

COVETOUSNESS

The sin of covetousness consists in the acquisition of ever increasing quantities of things or money, of which others stand in need, and in the retention of the same, in order to use at will the labor of others.

I.

Wherein is the Sin of Wealth?

1. In our society man cannot sleep without paying for his lodging. The air, the water, the light of the sun are his only on the great highway. His sole recognized right is to walk upon this highway until he reels from fatigue, because he cannot stop, but must keep on moving.

Grant Allen.

2. Ten good men can lie down and sleep in peace upon one mat, but two rich men cannot live in peace in ten rooms. A good man having a loaf of bread will share half with a hungry neighbor, but a conqueror may conquer a continent and will never rest until he conquers another.

3. A rich family may have fifteen rooms to accommodate three persons, yet there will be no room to shelter a beggar from the cold and to give him a night's lodging.

A peasant has a hut seven yards square for his flock of seven souls, yet he readily admits a wanderer, saying: God bids us share with others half and half.

4. The rich and the poor supplement one another. If there are rich, there must be poor also. If there is senseless luxury, that terrible need is likewise bound to exist which forces those that are poor to serve senseless luxury.

Christ loved the poor and avoided the rich.

And in the Kingdom of Truth which he preached there could be neither rich nor poor. *Henry George.*

5. The tramp is the inevitable complement to a millionaire.

6. The pleasures of the rich are obtained with the tears of the poor.

7. When rich men speak of public welfare I know that it is a mere conspiracy of the rich seeking their own profit in the name and under the pretext of public welfare.

Thomas Moore.

8. Honest men are not usually rich. Rich men are not usually honest. *Lao-Tse.*

9. "Do not rob a poor man because he is poor," says Solomon. Yet this robbing of the poor man because he is poor is the most usual thing. The rich always utilize the need of the poor to make them work for the rich or to buy that which they sell at the lowest price.

The robbery of a rich man upon the highways, for the sake of his riches, is a much rarer occurrence, because it is dangerous to rob the rich, but a poor man may be robbed without any risk. *John Ruskin.*

10. People of the working class frequently endeavor to pass into the class of the wealthy who live by the labor of others. This they call coming among better people. But it would be more correct to say "leaving good people to go among worse people."

11. Wealth is a great sin before God, poverty a great sin before people. *Russian proverb.*

II.

Man and the Land

1. As I was born for the land, the land has been also given me to take from it what I need for cultivation and planting, and I have the right to demand my share. Show me where it is. *Emerson.*

2. The earth is our common mother; it feeds us, shelters us, gladdens us and warms us with love; from the moment of our birth, and until we find rest in eternal sleep upon its maternal bosom, it constantly caresses us with its tender embraces.

Yet in spite of this, people talk of selling it, and as a matter of fact in our mercenary age earth is valued in a market for selling purposes. But selling the earth that was made by the Heavenly Creator is a wild absurdity. The earth can belong only to God Omnipotent and all the children of men who labor upon it.

It is not the property of any one generation—but of all generations past, present and future. *Carlyle.*

3. Suppose we occupy an island and live by the labor of our hands, and a shipwrecked mariner is cast upon our shore. Has he the same basic natural right as we to occupy a portion of the land and to feed himself by the labor of his hands? It seems that this right is indubitable. Yet how many men are born upon our planet to whom men living on it deny this very same right. *Lavelais.*

III.

Harmful Effects of Wealth

1. Men complain of poverty and use every means to attain wealth, yet poverty and need give man firmness and

strength, while on the contrary excesses and luxury lead to weakness and ruin.

It is foolish for poor men to seek to change their condition which is beneficial both to body and soul for riches which are harmful to both.

2. Necessity trains and teaches. Wealth confounds.

Russian proverb.

3. The poor man has his troubles, but the rich man has a double share.

4. The life of the rich man is bad both because he can never be at peace for fear that his wealth will take wings, and because as his wealth increases, so do his worries and duties increase. But principally because he can associate with few people only, who must be as rich as he. He cannot associate with poor people. If he were to foregather with the poor he would clearly realize his own sin, and he could not avoid being ashamed of himself.

5. Wealth has gold—poverty has joy.

Russian proverb.

6. Riches lead man to pride, cruelty, selfsatisfied ignorance and vice.

Meunier.

7. Callous and indifferent to the woe of others is the man of wealth.

Talmud.

8. The life of the rich, being immune from labor, which is a necessity of life, cannot be free from madness. Men who do not labor, that is who fail to fulfill one of the universal laws governing the life of all men, are bound to act like maniacs. They become like domestic animals, horses, dogs, and pigs. They romp and fight and rush from place to place without knowing why.

9. Necessity sharpens the wit, wealth dulls it. Fat and laziness drive even a dog to madness. *Russian proverb.*

10. A merciful man is never rich. A rich man is surely not merciful. *Manchu proverb.*

11. Men seek wealth, but if they only knew how much of good people lose while acquiring wealth they would as zealously seek to get rid of it as they now seek to acquire it.

12. A time is coming, nor is it afar off, when people will cease to believe that riches give happiness, and will realize the simple truth that while acquiring and retaining riches, they do not improve but spoil their own life and the lives of others.

IV.

Riches are Not to Be Envied, But to Be Ashamed of

1. Rich men are not to be honored or envied, but to be avoided and pitied. The rich man need not boast of his wealth, but ought to feel ashamed of it.

2. It is well if the rich see the sinfulness of riches and do not censure the poor for their envy and jealousy. But it is bad when they judge the poor for their envy, yet fail to perceive their own sin. It is also good if the poor realize the sin of their envy and jealousy of the rich, nor censure the rich, but pity them instead. But it is bad if they censure the rich, but fail to perceive their own sin.

3. If the poor envy the rich, they are no better than the rich.

4. The self-content of the rich is bad, but no less evil is the envy of the poor. How many poor there are who judge the rich, yet act just as the rich towards those who are still poorer than themselves.

V.

Excuses for Wealth

1. If you receive an income without laboring for it, doubtless some one is laboring without receiving an income for it.

Memnonides.

2. Only a man convinced that he is not like others, but better than others, can with a calm conscience enjoy wealth while surrounded by poor. Only the thought that he is better than others can justify a man before the tribunal of his own heart if he has wealth, while others around him are poor. And the most curious thing of all is that possession of wealth, which should be a source of shame, is considered a proof of a man's superiority over his fellows. "I enjoy wealth, because I am better than others, and I am better than others, because I enjoy wealth,"—such is the attitude of a man of this type.

3. Nothing so clearly exposes the error of the religions which we confess as the fact that people considering themselves Christians not only enjoy wealth amid universal want, but are actually proud of it.

4. Men can feed themselves in three ways: by robbery, begging and labor. It is easy to distinguish those who earn their bread by labor; equally easy to tell those who live by alms.

5. One of the most current and the most grievous errors of judgment is to consider that as good which one likes. Men like wealth, yet although the evil of wealth is very apparent, they try to persuade themselves that wealth is good.

6. Rich men seemingly could not pretend either to themselves or to others that they do not know how hard the working people must toil,—some under ground, others

in the water, still others around furnaces, ten to fourteen hours at a stretch, many working nights in various factories,—and they are engaged in such cruel work just because the rich give them a chance to live only in return for the performance of such tasks. Seemingly it would not be possible to deny something so patent. Yet the rich do not see it, just as the children who close their eyes to avoid seeing that which frightens them.

7. Can it be that God gave something to one man and denied it to another? Can it be that the common Father of all has excluded any one of his children? You, men, who claim the exclusive right to enjoy His gifts show us that will and testament whereby He should have deprived your other brothers of their heritage.

Lamenais.

8. It is true that wealth is an accumulation of labor. But usually one man labors, another accumulates. And this is what scientists call "division of labor."

From English Sources.

9. Pagans considered wealth a blessing and a glory, but to a true Christian wealth is an evil and a shame.

To say a "rich Christian" is like saying "warm ice."

10. It would seem that in the face of the agonizing poverty of the working people who are dying for want of necessaries and because of excessive toil (who can claim ignorance of these facts?) the rich men who enjoy the fruit of these labors bought with the lives of men could not be at peace for a single moment. Yet there are rich men who are liberal minded, humane and very sensitive to the sufferings of men and animals, who never cease to enjoy the fruits of these labors and who ever endeavor to increase their own wealth, that is to add to the fruit of

these labors enjoyed by them, and while engaged in this pursuit they are perfectly serene.

This is due to the new science of political economy, which explains things in a new way, showing that the division of labor and the enjoyment of the fruits thereof depend upon supply and demand, upon capital, income, wage, market values, profits, etc.

Upon this theme a multitude of books and pamphlets have been written in a very short time, a multitude of lectures have been delivered, and there is no end to such books and pamphlets and lectures.

The majority of people may not know the details of these soothing explanations of science, but they nevertheless know that such explanations exist, and that bright and learned men demonstrate right along that the present order of things is just as it should be, and that we may keep on living in peace without trying to change it.

This alone can account for the darkened state of mind of those kind people in our modern society who can sincerely pity dumb animals, yet calmly devour the life of their own brothers.

VI.

In Order to Be Blest, Man Should Pay Heed Not to the Increase of His Possessions, But of the Love Within Himself

1. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; For where your treasure is, there will your heart be also.

To lay up treasures in Heaven is to increase the love within you. And love is not in harmony with wealth, it is directly contrary to it. A man living the life of love cannot either accumulate wealth, or if he has it, he cannot retain it.

2. Earn such wealth that no one can take away from you, that will remain with you even after death, that will not decay. Such wealth is your soul.

Hindu proverb.

3. Men worry a thousand times more about increasing their wealth than about increasing their knowledge. And yet it is clear to any one that the happiness of man depends much more upon what is within man than upon what he possesses.

Schopenhauer.

4. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall be the things which thou hast provided?"

Luke XII, 16-20.

5. Why does a man wish to be wealthy? Why does he need expensive horses, fine raiment, beautiful apartments, the right to enter public places, amusements? Only because of a lack of spiritual life.

Give such a man an inner spiritual life and he will not require any of these things. *Emerson.*

6. As heavy raiment hinders the movements of the body, so the riches impede the progress of the soul.

Demophilos.

VII.

Combating the Sin of Covetousness

1. With what effort and sin riches are gathered and preserved! And yet there is but one joy to be had of accumulated riches. This joy consists in giving up the riches after realizing all the evil thereof.

2. If you crave the grace of God, show works. But there may be still some one who will say with a certain rich young man: "All these things have I kept from my youth up, I did not steal—slay, commit adultery." And Christ said that it was not all, that he still lacked something. What was it? "Go, and sell that thou hast," He said, "and give to the poor, and come and follow me" (*Matthew, xix,* 21). To follow Him means to imitate His works. What works? Loving your neighbor. And if a young man living in such abundance could refrain from distributing his riches among the poor, how could he say that he loved his neighbor? If love is strong, it must not be shown in words alone, but in deeds. And a rich man can show his love with deeds by giving up his riches.

3. He who has less than he desires must know that he has more than he deserves. *Lichtenberg.*

4. There are two ways to escape poverty: one is to increase your possessions, the other to teach yourself to

be content with little. To increase your possessions is not always feasible and rarely can be done honestly. To diminish your wishes is always in your power and always good for your soul.

5. The meanest thief is not he who takes what he needs, but he who clings to that which he does not need and which may be needful to others, without giving to others.

6. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 *John, iii,* 17-18.

And if the rich man would love not in word, neither in tongue, but in deed and in truth, let him give to him who asks,—said Christ. And if he gave to those who ask, no matter how much wealth a man might have, he would soon cease to be rich. And as soon as he ceases to be rich, he will be in the position of the rich young man to whom Christ spoke, there will then be nothing to hinder him from following Christ.

7. Wise men of China said: "Though it be wrong, still it is pardonable for a poor man to envy the rich, but it is unpardonable for a rich man to boast of his riches and to refuse to share them with the poor."

8. Mercy is only then genuine, when that which you give you have torn from yourself. Only then he who receives a material gift, receives also a spiritual gift.

But if the gift be no sacrifice, merely a superfluity, it only irritates the recipient.

9. Munificent rich ignore the fact that their benefac-

tions to the poor are merely things they have snatcned from the hands of still poorer people.

10. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

You will either work for your earthly life, or for God.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Is not your life worth more than meat and raiment, and did not God give it to you?

Behold the fowls of the air: for they sow not, neither do they reap, and God feeds them. Man is not worse than a fowl. If God has given life to man, he will know how to feed him. And you know in your own heart that labor as you might, you can do nothing for yourselves. You cannot increase your time by one hour. And why take thought for raiment? The flowers of the fields do not toil or spin, yet even Solomon in all his glory was not arrayed like them. If God so clothe the grass, which to-day is, and to-morrow is cut down, will He not clothe you?

Therefore, take no thought of what ye shall eat and wear. All men need these things, and God knows your need. Neither take thought of the future. Live in the present. Take only thought how to do the will of your Father. Seek the one thing needful, the other things will come of themselves. Seek only to do the will of your Father. Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Thus taught Jesus, and the truth of these words every man can test for himself in his own life.

ANGER

ANGER

I.

Wherein is the Sin of Uncharitableness

1. "Ye have heard that it was said by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."

Matthew, v, 21-22.

2. If you feel a pain in your body, you know something is wrong. You have either done what you ought not to have done, or you have failed to do what you ought to have done. Even so in the spiritual life. If you feel gloomy or irritable, you may know that something is wrong; you either love that which you ought not to love or do not love that which you ought to love.

3. The sins of overeating, idleness, lust are evil in themselves. But the particular bad feature of these sins is that they lead to the worst sin—uncharitableness, or hatred of others.

4. It is not the robberies, the murders, the executions that are terrible. What is a robbery? Passing of property from one person to another. Such things have always been and always will be, and there is nothing dreadful in that. What are murders, executions? Passing from life to death. This has always been and always will be nor is there anything dreadful in that. The most dreadful thing is not in the robberies and murders themselves, but dreadful are the feelings of men who hate one another, dreadful is the hatred of men causing them to rob, slay and execute.

II.

The Senselessness of Anger

1. Buddhists say that all sins come from folly. This is true of all sins, but particularly of uncharitableness. The fisherman or the fowler is angry with the fish or bird that escapes him, and I am angry because a man has done that which he finds needful for himself, and not what I want him to do. Is it not equally foolish?

2. A man has done you an injury, and you become angry. The thing is past, but malice against this man has settled in your heart, and whenever you think of him, you are angry. It is as though the devil had been standing watch at the door of your heart, and taking advantage of the moment you let malice enter therein, had stolen into your heart and gained the mastery of it. Drive him out. And be careful in the future not to unlock the door that he might reenter.

3. There was once a foolish little girl who had lost her eyesight through illness and could not realize that she was blind. She was angry because wherever she went things were in her way. She did not think that she stumbled against things, but imagined that the things pushed against her.

The same thing happens to people who become spiritually blind. They imagine that whatever happens to them is done against them with evil intent, and they are angry with people, failing to realize, even as the foolish child, that their woes are not due to other people, but due to their spiritual blindness and their living for their body.

4. The higher a man's opinion of himself, the more easily he is annoyed with people. The humbler a man, the more kindly he is and less prone to anger.

5. Do not think that virtue is in courage or strength; if you can rise above anger, if you can forgive and learn to love him who has injured you, you are doing the highest thing that a man can aspire to. *Persian wisdom.*

6. You may be unable to refrain from anger when offended or insulted; but you can always refrain from showing what is in your heart in word or deed.

7. Malice is always the child of impotence.

8. If a man scold or insult thee, do not give in to him, refuse to enter the path whereon he would have thee stray, do not do as he is doing. *Marcus Aurelius.*

III.

Anger Against Fellow Men is Irrational Because the Same God Dwells in All Men

1. "Take heed if you would strike at the devil in man lest you hit God." This saying means that when you censure a man, you must remember that the spirit of God dwells within him.

2. Watch yourself from early morning and say to yourself: I may have dealings with some insolent, insincere, tiresome or malicious men. We frequently come across such people. They do not know what is good and what is evil. But if I know well what is good and what is evil, if I realize that only that is evil to me which I commit myself, no evil man can harm me. No one can compel me to do evil. And if I remember that every man, if not in flesh and blood, then at least in spirit is my neighbor, and that in all of us dwells the same spirit of God, I am unable to be angry with a creature so close to me, for I know that we have been created one for another, just as one hand for the other or one foot for its mate, just as the eyes and the teeth help one

another and the entire body. How then can I turn away from my neighbor, if contrary to his true nature, he commits evil against me? *Marcus Aurelius.*

3. If you are angry with a man, it is a sign that you live the life of the body and not the life of God. If you lived the life of God, no one could harm you, because God cannot be harmed, and God,—the God within you,—cannot be angry.

7. In order to live in harmony with people, remember when you meet people that not what you need is of importance, nor what he needs with whom you have come in contact, but that only which God who dwells in both of us requires from both.

Just remember this when a feeling of unkindness towards another rises within you, and you will be immediately delivered from this feeling.

8. Do not despise, do not beyond measure honor any man. If you despise a man, you fail to value right the good that is in him. If you honor a man beyond measure you require too much of him. In order to keep from error, think lightly of that in man (as in your own self) which is of the body, and esteem him as a spiritual creature in whom dwells the spirit of God.

IV.

The Less Man Thinks of Himself, the Kinder He Is

1. It is said that a good man can not help being angry with evil men, but if this were so then the better a man is in comparison with others, the angrier he would be. But the contrary is true; the better a man is, the gentler and kindlier he is to all people. This is because a good man remembers that he himself has done sinful things, and if he should be

angry with others for being bad, he would have to be first of all angry with himself. *Seneca.*

2. A rational man cannot be angry with mean and irrational people.

"But how to keep from anger if they are thieves and rogues?"

And what is a thief and a rogue? A man gone astray. Such a man is to be pitied and not to be angry with. If you can, persuade him that it is not well for him to live as he is living, and he will cease from evil. And if he does not yet realize this it is small wonder that he leads an evil life.

But you might say that such men ought to be punished.

If a man's eyes are diseased and he loses his sight, you will not say that he must be punished for it. Then why would you punish a man who is deprived of what is more precious than his eye-sight, deprived of the greatest blessing,—of the knowledge how to live in accord with reason? Such men are not to be treated with anger, but with pity.

Pity such unfortunates and see that their delusions do not arouse your anger. Remember how often you have erred yourself and committed sin, and rather be angry with yourself because there is so much unkindness and malice in your soul. *Epictetus.*

3. You say that evil men are all around you. If you think so it is a sure sign that you are very bad yourself.

4. Frequently men endeavor to show themselves off by noting the faults of others. They only show off their own weakness.

The more intelligent and kindly a man is, the more

good he sees in others—and the more foolish and unkind he is, the more defects he finds in others.

5. It is true that it is difficult to be kind to corrupt men and to liars, particularly if they insult us, but these are just the people with whom we should be very kind, both for their sake and for our own.

6. When you are angry with some one, you generally seek to justify your heart and try to see only that which is evil in him who is the object of your anger. This only increases your uncharitableness. But just the contrary is needful; the angrier you are, the more carefully you must search for that which is good in him who is the object of your anger, and if you find any good in him and learn to love him, you will not only relieve your heart but experience a peculiar joy.

7. We pity a man who is ill clad, cold and starving, but how much more is a man to be pitied if he is a deceiver, a drunkard, a thief, a robber, a murderer? The first man is suffering in his body, but the other in that which is the most precious possession in the world—his soul.

It is well to pity the poor and help them, but it is still better not to judge the vicious, but to pity and help them also.

8. If you would reproach a man for unreasonable actions do not call his acts or words stupid, do not think or say that what he has done or said is senseless. On the contrary, always assume that what he had meant to do or say was reasonable and endeavor to find it so. It is well to discover those erroneous ideas which have deceived the man and demonstrate them to him so that he may decide by the exercise of his own reason that he was in error. It is only by reason that we can convince a man. And equally so we can convince a man of the immorality of his conduct by an

appeal to his sense of morality. Do not assume that the most immoral man could not become a free and moral being.

Kant.

9. If you are angry with a man because he did that which you consider evil, try and learn why this man did that which you consider evil. And as soon as you understand this, you will find yourself unable to be angry with the man, just as one can not be angry with a stone for falling to the ground instead of upwards.

V.

The Need of Love for Association with People

1. In order that association with men be not painful to them and to yourself, do not seek to associate with them if you feel no love towards them.

2. Only inanimate objects can be treated without love; one can hew down trees, make brick, and forge iron without love, but men cannot be handled without love, any more than bees can be handled without caution. The nature of the bees is such that if you treat them without caution you injure both the bees and yourself. It is the same with people.

If you feel no love towards people, sit still, busy yourself with inanimate things, but leave people alone. If you treat people without love, before long you will be acting like a beast and not like a human being, and you will harm both yourself and the people.

3. If you have been offended by a man, you may either retaliate like a dog, or a cow or a horse; that is you may run away, if the offender be stronger than you, or growl and kick; or you may act like a rational human being and say to yourself: "This man has offended me, that is

his business, but my business is to do that which I consider good, to do unto him as I would have him do unto me."

4. When you see people dissatisfied with everything, and condemning everything, you feel like saying: "It is not the purpose of your life to realize all the absurdity of life, to condemn it, to be angry for a while and then die. That cannot be. Think a little. Your business is not to be angry, nor to condemn, but to labor in order to correct the evil that you see. But the evil that you see cannot be removed by your irritation, but only by the exercise of that good will to all men which dwells in you, and which you will feel the moment you refrain from drowning its voice."

5. Acquire the habit of being dissatisfied with others only in the same way as you are dissatisfied with yourself. When you are dissatisfied with yourself, you are dissatisfied with your actions, not with your soul. The same way with your fellow man, judge his actions, but love him.

6. In order not to do any evil to your fellow man, in order to love him, train yourself never to say anything bad either to him or of him, and in order to train yourself to do this, train yourself not to think anything evil of him, not to let a feeling of uncharitableness even enter your thoughts.

7. Can you be angry with a man for having cankering sores? It is not his fault that the sight of his sores annoys you. Even so act towards the faults of other people.

But you might say that a man has his reason which should help him to recognize his faults and to correct them. This is true. But you also are endowed with reason and you can form the judgment that you must not be angry with a man because of his faults, but rather endeavor by rational and kindly treatment, without anger, impatience or haughtiness, to awaken his conscience.

8. There are men who love to be angry. They are al-

ways busy with something and always pleased with an opportunity to disconcert and to insult anyone who addresses them. Such men are apt to be very disagreeable. But you must remember that they are very unfortunate, strangers to the joy of a good disposition, and they should not be censured, but pitied.

9. Nothing can soften wrath, even justified wrath, as quickly as to remark to the angry person about the object of his anger: "He is so unfortunate." Even as the rain puts out the flames, so compassion acts upon wrath.

10. If a man who means to do harm to his enemy only attempted to imagine vividly that he had already done as he desired, and saw his enemy suffering in his body or in his spirit from wounds, illness, humiliation or poverty; if a man only attempted to imagine this and realized that all this evil was the work of his hands, the meanest man would cease from wrath after such vivid realization of his enemy's sufferings.

Schopenhauer.

11. God guard you from pretending to love and to have compassion if you feel no love or compassion. This is worse than hatred. But may God preserve you from failing to catch and to keep alive the spark of compassion and divine love to your enemy when God sends it to you. There is nothing more precious than that.

VI.

Combating the Sin of Uncharitableness

1. When I am condemned, it is disagreeable and painful to me. How to be relieved of this feeling? First of all by humility: If you know your weakness you will not be angry when others point it out. It is unkind of them, but

they are right. Then by the exercise of reason; inasmuch as in the end you remain just as you were, only if you had too high an opinion of yourself, you may have to change it. But principally by forgiveness. There is only one way to keep from hating those who injure us,—it is by doing good to them; though you may not be able to change them, you can curb yourself.

Amiel.

2. If you are a little angry, count up to ten before you do or say anything. If you are very angry count up to one hundred. If you think of this when you are angry, you will not need to count at all.

3. The best beverage in the world is when you have an angry word on your very tongue, not to say it, but to gulp it down.

Mohammed.

4. The more a man lives for his soul, the less annoyance he has in all his dealings, and the less occasion for wrath.

5. Think well and comprehend that every man acts as it seems best to him. If you will always think of this, you will never be angry with anyone, you will never reproach or scold anyone, for if it be better for another man to do that which displeases you, he is right and cannot do otherwise. But if he is in error and does that which is worse for himself, he may be pitied, but you should not be angry with him.

Epictetus.

6. A deep river will not be muddied if you fling a stone into it. Even so with man. If a man is stirred up over insults he is not a river, but a puddle.

7. Let us remember that we shall all return to the soil, and let us be meek and gentle.

Saadi.

VII.

Uncharitableness Harms Most of All Him Who Harbors It

1. No matter how much harm anger causes to others, it is most harmful to him who harbors it. And anger is always more harmful than that which has provoked it.

2. There are people who love to be angry, and rage and injure others without cause. We can understand why a miser injures other people. He desires to possess himself of that which belongs to others, in order to enrich himself. He injures people for his own material benefit. But a mean man injures others without any profit for himself. What madness!

Socrates.

3. To do no harm even to enemies—herein is great virtue.

He must certainly perish who encompasses the ruin of another. Do no evil. Poverty is no justification for evil. If you commit evil, you will be still more impoverished.

Men may escape the effects of the malice of their enemies, but can never escape the consequences of their own sins. This shadow will haunt their footsteps until it ruins them.

He who would not live in grief and sorrows, let him do no harm to others.

If a man loves himself, let him do no evil no matter how slight it be.

Hindu wisdom.

4. To be virtuous is to be free in spirit. Men always angry with others, always fearing something and yielding to passions cannot be free in spirit. He who is not free in spirit, having eyes cannot see, having ears cannot hear, eating cannot taste.

Confucius.

5. You think that the object of your wrath is your enemy, yet your own wrath which has entered your heart is your principal enemy. Therefore make peace with your enemy as quickly as possible, and put out of your heart that painful sentiment.

6. Drop by drop a pail is filled; even so man is filled with malice though he accumulate it little by little, if he permits himself to be angry with others. Evil returns to him who launches it even as dust thrown against the wind.

Neither in Heaven nor in the sea, neither in the bowels of the mountains nor anywhere in the world is there a spot where a man can rid himself of the malice that is in his heart. Remember this. *Jamapada.*

7. In the Hindu law it is said: as surely as it is cold in the winter time and warm in the summer season, even as surely it is evil with the evil man, and good with the good man. Let no one engage in a quarrel, though he be offended and suffer, let no one give offense in word, deed or thought. All these things rob a man of his happiness.

8. If I know that anger robs me of true happiness, I can no longer consciously engage in enmities with others as I was wont to do, or glory in my anger, boast of it, puff it up, and find excuses for it, count myself important and others insignificant, lost or mad; I cannot—at the first intimation of rising anger—do otherwise but feel that I alone am to blame or refrain from seeking peace with those who are estranged from me.

But this is not sufficient. If I know now that anger is evil for my soul, I also know that which misleads me into this evil. And that is my forgetting that the same spirit dwells in others as it does in me. I see now that this separateness from people, this recognition of self as being above others is one of the principal causes of human enmity. Re-

membering my past life I see that I never permitted my anger to rise against those who I considered to be above myself, and that I never offended such people. But the slightest act of a man whom I believed to be beneath me, if it displeased me, aroused my anger and evoked an insult on my part, and the higher I felt myself above him, the more lightly I insulted him; sometimes the mere thought of a man's inferior position led me to insult him.

9. One winter time Francis of Assisi accompanied by his brother Leo, journeyed from Perugia to Porcionculo; it was very cold and they were shivering. Francis called to Leo who was walking ahead of him and said: "Brother Leo, God grant that our brothers might throughout the earth set the exemple of holy life; but make a note that perfect joy is not yet in that."

And a little while further Francis called again to Leo and said:

"Also make note, brother Leo, that if our brothers heal the sick, drive out devils, give sight to the blind or bring back to life men four days in the grave, make note that neither therein is yet perfect joy."

And still a little distance further Francis again called to Leo and said: "And make note once more, brother Leo, lamb of God, that if we learned to speak with the tongues of angels, if we comprehended the course of the stars, and if the treasures of the earth were revealed to us and we had opened to us all the mysteries of the life of birds, fishes, of all animals, people, trees, rocks and waters, make note that even therein would not be perfect joy."

PRIDE

PRIDE

What makes it so difficult to find deliverance from sins is mainly the fact that they find support in errors. Pride is one of such errors.

I.

The Senseless Folly of Pride

1. Proud people are so busy teaching others that they have no time to give thought to themselves, and why should they? They are good as they are, anyway, and therefore the more they teach others, the lower they sink themselves.

2. Even as man cannot lift himself up, neither can man exalt himself.

3. The meanness of pride is in the fact that people are proud of the things of which they should be ashamed; riches, glory and honors.

4. If you are stronger, wealthier, more learned than others, strive to serve others with the over-abundance you have as compared with them. If you are stronger, aid the weak; if you are more learned, help the ignorant; if you are wealthier, help the poor. But proud people have different ideas. They think that if they have what others lack, they need not share it with them, but only parade it before them.

5. It is bad if a man is angry with his brothers instead of loving them. But it is much worse if a man makes himself believe that he is not the same kind of a man as other men, but superior to other people, and can therefore treat them otherwise than he would have them treat him.

6. It is foolish for people to be proud of their face or of their body, but it is still greater folly to be proud of their

parents, ancestors and friends, of their estate and of their race.

The major portion of evil on earth is due to this foolish price. It is the cause of quarrels between men and men, families and families, and the cause of wars between nations.

7. A man should not count himself wiser, nobler or better than other people, if for no other reason than because no man can properly gauge his own mind or his virtues, and still less the true value of the mind and of the virtues of other people.

8. Proud people consider themselves alone to be better and higher than others. But other proud people differ with them and count themselves still better. Still this fails to disconcert the proud; they are convinced that all those who count themselves above them are in error, and that they alone are correct.

9. It is amusing to see two proud men meet, each believing himself to be superior to everybody else on earth.

It is amusing to an outsider, but the two proud men are not amused; they hate one another and are much perturbed.

10. Folly may exist apart from pride, but pride never apart from folly.

11. Learn from water in the depths of the sea and in mountain gorges; noisy are the shallow brooks, but the shoreless sea is silent and barely moves.

Buddhist wisdom.

12. The lighter and less dense a substance the more space it occupies. Even so with pride.

13. A bad wheel makes more noise, an empty ear of corn is taller. Even so a bad and shallow man.

14. The more self-satisfied a man, the less ground is there in him for satisfaction.

15. A proud man is as though covered with a coating of ice. No good sentiment can break through this coating.

16. It is easier to enlighten the most ignorant man than a proud man.

17. If the proud could only know what other people who make use of their pride for personal gain think of them they would cease to be proud.

18. The prouder a man, the more foolish is he thought by those who make use of his pride, nor are they mistaken, because though they most flagrantly deceive him, he fails to see through it. Pride is invariably foolish.

II.

National Pride

1. To count oneself better than everybody else is wrong and foolish. We all know this. To count one's family better than all others is still more wrong and foolish, though we frequently fail to recognize this, and see even some special merit in it. But to count one's nation better than all others, is the greatest possible folly. Yet not only do the people fail to consider this wrong, but on the contrary, it is considered a great virtue.

2. The beginning of pride is in loving self alone. Pride is unrestrained self-love.

3. Men are an enmity one with another, though they know that it is wrong. And in order to deceive themselves and to drown the voice of their conscience they invent excuses for their hostility. One of such excuses is that I am better than others and that the others are unable to understand this, and for this reason I have the right to be at odds with them; another excuse is that my family is better than

theirs: the third is that my class is better than other classes; and the fourth that my nation is better than all other nations.

Nothing divides people so much as pride—personal pride, family pride, class pride and national pride.

4. Proud people are not content to count their own persons superior to all others, they even count their nation superior to other nations; as the Germans count the German nation, the Russians the Russian nation, the Poles the Polish nation, the Jews the Jewish nation. And harmful as is the pride of an individual, national pride is far more harmful. Millions upon millions of men perished from it in the past and are still perishing.

III.

Man Has No Rational Grounds for Exalting Himself Above Others, as the Same Spirit of God Dwells in All People

1. Man counts himself better than other people only if he lives the life of the body. One body may be stronger, larger, better than another, but if a man lives the life of the spirit, he cannot count himself better than others, for the same soul dwells in all men.

2. People have titles: Some "Your Excellency," others "Your Serene Highness," still others "Esquire," "Sir," "Your Worship," but there is only one title appropriate to all and giving no offense. This title is: Brother, sister.

And this title is good for the reason that it reminds us of the one Father in whom we are all brothers and sisters.

3. Men consider some people superior to themselves, others beneath themselves. One need only remember that the same spirit dwells in all men to see how unjust this is.

4. A man is correct in thinking that there is no one in the world above him; but he is wrong to think that there is even one man beneath him.

5. It is well for man to respect himself because the spirit of God dwells in him. But woe to a man if he is proud of that which is merely human in him: his mind, his learning, honor, wealth or good deeds.

6. A man is good if he holds high his divine spiritual I. But if he seeks to exalt his animal, vain, ambitious individual I above all others, he is abominable.

7. If a man is proud of external distinctions he merely shows that he does not appreciate his inner worth compared with which all outward distinctions are as candles compared with the sun.

8. One man cannot exalt himself above others. He cannot do so because the most valuable thing in man is his soul, and no one knows the value of the soul but God.

9. Pride is something entirely different from a consciousness of human dignity. Pride increases with false honors and false popular adulations, but the consciousness of human dignity increases on the contrary with undeserved humiliation and condemnation.

IV.

Effects of the Error of Pride

1. Pride defends not only itself but all the other sins of man. In exalting himself man loses sight of his sin, and his sins become a part of him.

2. As the tall weeds that grow in the wheat field draw all the moisture and all the juices from the soil and shut off the grain from the sun, even so pride monopolizes all the strength of man and shuts him off from the light of truth.

3. The consciousness of sin is often more useful to man than good deeds; the consciousness of sin makes man humble, while a good deed frequently puffs up his pride.

Baxter.

4. Many are the penalties of pride, but the principal and the hardest is the fact that in spite of all their merits and in spite of all their endeavors, people do not love those that are proud.

5. No sooner have I exulted over myself, saying how good am I, lo! I am in the ditch.

6. If a man is proud he holds himself aloof from others and thus deprives himself of the greatest pleasure in life, a free and joyful association with all people.

7. A proud man fears all criticism. And his fear is due to the fact that his grandeur is unstable, because it holds only until a tiny hole is pricked in his bubble.

8. Pride would be intelligible if it pleased people and attracted them. But there is no more repulsive characteristic than pride. And yet people continue to cultivate pride.

9. Self-assurance at first puzzles people. And for a time they ascribe to a self-assured man the importance which he attributes to himself. But they do not stay puzzled for any length of time. They are soon disenchanted, and repay with scorn for their disappointing experience.

10. Man knows that he lives an evil life, but instead of changing it for the better, he endeavors to convince himself that he is not the same kind of a man as other people, but is something superior to all others, and for this reason he must live exactly as he is living. Thus it comes that if men live an evil life they are apt to be proud as well.

V.

Combating the Error of Pride

1. There would be much less evil in the world but for pride. How can we deliver ourselves from this cause of evil? To deliver ourselves from this evil we have but one method—for each to labor with his own self. The errors of pride will be destroyed only when we destroy within ourselves this deep root of evil. While it lives in our heart, how can we hope that it will die in the hearts of others? Therefore one thing which we can do for our own happiness and that of others is to destroy in our hearts this source of evil from which the world suffers. No improvement is possible until each one of us commences to improve himself.

Lamenais.

2. It is very difficult to destroy human pride; you have hardly patched up one hole when you find it peering out of another, and when you close that, it comes out of a fresh one, and so on. *Lichtenberg.*

3. The sin of pride may be destroyed only by the recognition of the oneness of the spirit that dwells in all men. Having realized this, a man can no longer count either himself or his family or even his nation as better and higher than all others.

4. It is only then easy to live with a man when you neither regard him as better or higher than yourself nor yourself as better or higher than he.

5. The main purpose of life is to improve your soul. But the proud man always considers himself perfectly good. This is what makes pride so harmful. It hinders man from attending to the principal purpose of life, namely making ourself better.

6. Living for the soul is different from the worldly life in that he who lives for the soul cannot be satisfied with himself no matter how much good he accomplishes; he believes that he has only done his duty, and that far from completely, and therefore can only criticise himself, but by no means be proud or be self-satisfied.

7. "But he that is greatest among you shall be your servant; for whosoever shall exalt himself, shall be abashed and he that shall humble himself shall be exalted."

Matthew, xxiii, 11-12.

He who exalts himself in the opinion of men will be abased, because he that is accounted good, wise and kind, will not strive to be better, wiser and kindlier.

But he who humbles himself shall be exalted, because he who accounts himself bad, will strive to be better, kindlier, more reasonable.

Proud people are as pedestrians walking on stilts instead of walking on foot. They are higher and the mud does not reach up to them and they take larger steps, but the trouble is that you cannot go very far on stilts and the chances are you will fall into mud and people will laugh at you.

Even so it is with proud people. They are left behind by people who use no stilts to make themselves artificially taller, and they frequently fall into the mire and become an object of popular ridicule.

INEQUALITY

INEQUALITY

The basis of human life is the spirit of God that dwells in man, which is one and the same in all people. Therefore men can not be otherwise than all equal among themselves.

I.

The Substance of the Error of Inequality

1. In olden times people believed that men were born of various races, black and white, having descended from Ham and Japhet, and that some were meant to be masters and others to be slaves. People acknowledge this division of the human race into masters and slaves because they believed that this division was instituted by God. This crude and ruinous superstition still persists though in another form.

2. We need only glance at the life of Christian nations divided into people who pass their lives in stupefying, murderous, unnecessary toil, and others who are steeped in idleness and all sorts of pleasures, to be amazed at the degree of inequality attained by the people professing the Christian faith, and particularly at the deceitful preaching of equality, while we maintain an order of life which is striking in its cruel and manifest inequality.

3. One of the oldest and most profound of all faiths is the faith of the Hindus. The reason that it has never become universal faith and has failed to yield such fruit in the life of men as it should have yielded, is due to the fact that its teachers acknowledged men to be unequal and divided them into castes. People acknowledging themselves unequal cannot have a true religion.

4. One can understand people considering themselves unequal because one has a stronger body than another or is more alert, or knows more, or is kindlier than another. But these are not the usual reasons why some men are accounted higher than others. They are accounted unequal because one is named a count and another a peasant, because one wears expensive clothes and the other sandals.

5. Men of our time realize already that the inequality of people is a superstition and in their hearts they condemn it. But those who profit by this inequality cannot make up their minds to give it up, while those who suffer by it do not know how to destroy it.

6. Men have fallen into the habit of dividing people in their minds into distinguished and obscure, noble and common, educated and uneducated, and they have grown so accustomed to this division that they really believe that some people are superior to others, that some people are to be more esteemed than others because they are classed by people in one group, while other people are classed in another group.

7. The mere custom among rich men of addressing some people with familiarity and others with respect, of saluting some with a handshake and withholding their hand from others, of inviting some into their reception room and receiving others in the anteroom, shows how far they are from a recognition of the equality of all people.

8. But for the superstition of inequality men could never commit all those misdeeds which they have been in the habit of committing and still unceasingly commit simply because they will not admit all men to be equal.

II.

Excuses for Inequality

1. Nothing lends such a degree of assurance in the commission of evil acts as association, that is the combining of a few people who have separated themselves from the rest into a social group.

2. The blame for the inequality of people rests not so much on those who aggrandize themselves as upon those who admit their own inferiority before men who aggrandize themselves.

3. We marvel at the remoteness of what is now termed Christianity from the preaching of Jesus, and at the remoteness of our life from Christianity. Could it be otherwise with a doctrine teaching people true equality, teaching that all men are the sons of God, that all men are brethren, that the life of all is equally sacred,—teaching this in the midst of people who believe that God divides men into masters and slaves, believers and unbelievers, rich and poor. Men accepting the teaching of Christ under these conditions could do only one of two things: either change their entire order of life completely, or corrupt the doctrine. They have chosen the latter.

III.

All Men are Brethren

1. It is foolish for one man to count himself better than others; it is still more foolish for a whole nation to count itself better than others. Yet every nation, the majority of people in every nation, lives in this dreadful, absurd and harmful superstition.

2. A Jew, a Greek, a Roman might well defend the independence of his own nation by killing, and seek by

killing also to subjugate other nations, firmly convinced, as each of them was, that his was the one true, good, God-loved nation, while the others were Philistines or barbarians. The people in the Middle Ages could hold similar beliefs, or even recently, at the end of the last century. But we can no longer believe it.

3. The man who understands the meaning and the purpose of life can not but feel his equality and brotherhood with men not only of his own, but of all nations.

4. Every man, before he is an Austrian, a Serb, a Turk or a Chinaman, is a man, that is a rational loving being, whose calling is to fulfill his purpose as man in the short span of time allotted to him in this world. And this purpose is one and a very definite one; to love all people.

5. A child meets another child, irrespective of class, faith and nationality, with the same friendly smile expressive of gladness. But an adult, who ought to be more sensible than a child, before meeting a man wonders to what class, faith or nationality he belongs, and adjusts his attitude towards him in accordance with his class, faith or nationality. No wonder Christ said: "be ye even as little children."

6. Christ revealed to people that the division between your own and foreign nations is a delusion and an evil. And realizing this a Christian cannot harbor feelings of ill will towards foreign nations, nor can he as formerly, excuse cruel acts against foreign nations with the plea that other nations are worse than his. The Christian can not help knowing that this distinction between his and other nations is an evil, that this distinction is an error, and therefore he can no longer, as formerly, consciously serve this error.

The Christian can not but know that his happiness

is interwoven not only with the happiness of his own nation, but with that of all the people in the world. He knows that his union with all the people in the world cannot be interrupted by frontier lines or proclamations about belonging to this or that nation. He knows that all people everywhere are brothers and therefore equal.

IV.

All Men are Equal

1. Equality is the recognition that all the people in the world have the equal right to enjoy all the natural blessings of the world, equal right to the blessings proceeding from social life, and equal right to the respect of their human personality.

2. The law of the equality of men embraces all moral laws; it is the point which no laws can reach, but which all of them strive to approach. *E. Carpenter.*

3. The real "I" of a man is spiritual. And this "I" is the same in all. How then can men be unequal?

4. "Then came to him his Mother and his brethren, and could not come at him for the press.

And it was told him by certain, which said, Thy Mother and thy brethren stand without, desiring to see thee.

And he answered and said unto them, My Mother and my brethren are these which hear the world of God and do it." The words of Jesus mean that a rational man, realizing his calling, can not make distinctions between people nor recognize the superiority of any set of people to other people.

5. The sons of Zebedee sought to be as wise as Jesus Christ. He said to them: Why do you need this? You can live and be born again of the Spirit even as I; there-

fore if you seek to be as I am, you do so to become greater than others. But according to my teaching there are no great or small, no important or unimportant. Rulers who have dominion over people, require to be greater and more important than other people, but you have no need of this, because according to my teaching it is better for man to be less than others, rather than greater than others. According to my teaching he who is least is the greatest. According to my teaching, you must be the servant of all.

6. No one as well as the children carries out in life the true idea of equality. And how criminally wicked are their elders when they violate this sacred feeling of childhood, teaching them that there are on the one hand prominent men, wealthy men and celebrities who must be treated with deference, and on the other, servants, laborers and beggars who must be treated patronizingly. "He who shall offend one of these little ones. . . . "

7. We are occasionally dissatisfied with life because we do not seek blessings there where they are granted us.

Therein is the cause of all errors. We have been granted the peerless gift of life with all its joys. And we say: the joys are too few. We are given the supreme joy of life—association with the people of the whole world, and we say: I want a peculiar blessing all to myself, to my family, to my nation.

8. Be a man of our day ever so well educated or learned, or be he a common laborer, be he a philosopher, a scientist, or be he an ignoramus, and be he rich or poor—every man in this present age knows that all people have an equal right to life and to the blessings of the world, that one set of people is no worse and no better than another, that all men are equal. Yet every man lives as though he did not know this.

So powerful is the delusion of the inequality of men which still persists in the world.

V.

Why are All Men Equal?

1. No matter what the people are, no matter what their fathers and grandfathers were, they are all alike as two drops of water, because in them all dwells the spirit of God.

2. Only he who does not know that God dwells in him can count some men more important than others.

3. When a man loves some people above others, he loves with a human love. Before the love of God all men are equal.

4. The identical feeling of adoration which we experience at the sight of a human creature either newly born or passed into the Beyond, irrespective of the class to which it belongs, demonstrates to us our innate consciousness of the equality of men.

5. "Be careful in attempting to strike at the devil in man, lest you hit God within him." This means that while we criticize a man we must not forget that the spirit of God dwells within him.

6. To count all men equal to yourself does not mean that you are as strong, as skillful, as alert, as wise, as well educated, as good as others, but it means that there dwells in you something which is more important than anything else, and that this same thing dwells also in all other people, and it is the spirit of God.

7. To say that men are unequal is like saying that the fire in a stove, in a conflagration or in a candle is not the same fire. In every man dwells the spirit of God.

How can we make a distinction between those who carry in them the same spirit of God?

One fire is blazing, another is just beginning to glow, but it is the same fire, and we must handle all fires alike.

VI.

The Recognition of the Equality of All Men is Practicable, and Humanity Gradually Approaches this Goal

1. People labor to establish equality of all men before their laws, but ignore the equality which is established by the eternal law and which is violated by human laws.

2. Should we not strive towards such an order of life where elevation by the way of a social ladder would not fascinate people, but terrify them, because each elevation deprives man of one of life's greatest blessings—equal attitude towards all people. *Ruskin.*

3. Some say that equality is impossible. We must, however, assert that on the contrary it is inequality which is impossible among Christians.

We cannot make a tall man equal to a short one, a strong man to a weakling, a quick witted man to a dullard, an ardent man to one who is cold, but we can and must equally esteem and love the small and the great, the strong and the weak, the wise and the foolish.

4. It is said that some men will always be stronger, others weaker, some wiser, others more foolish. For this very reason that some are stronger and wiser than others, says Lichtenberg, do we particularly need equal rights for all people. If in addition to inequalities of mind and strength there existed also inequalities of rights, the oppres-

sion of the weak by the powerful would be still more rampant.

5. Do not believe it if you are told that equality is impossible, unless in some remote future period.

Learn of the children. Equality is now possible with all men. In your own life you can introduce equality among all men with whom you come in contact.

Only withhold undue reverence from those who count themselves great and mighty, and show in particular the same measure of respect to those who are considered unimportant and inferior as you do to other people.

VII.

He Who Lives the Life of the Spirit Counts All Men Equal

1. Only those who live the life that is merely of the body can consider some men superior, others inferior and all unequal one to another. If a man lives the life of the spirit, inequality cannot exist for him.

2. Christ revealed to men, what they always had known, that men are equal among themselves, equal because the same spirit dwells in them. But since the earliest times men have divided themselves into classes—on the one hand men of position and wealth and on the other the toilers and the poor. And although they know that they are all equal, they live as though they did not know it, and assert that all men can not be equal. Do not believe it. Go learn of the little ones.

The infant esteems the most important man in the land the same as an ordinary person. Do thou likewise. Meet all people with love and kindliness, but all equally. If men exalt themselves, do not esteem them more highly

than others. If others are humbled by men try to respect these humbled ones particularly as equal to all other men. Remember that in them all equally dwells the spirit of God, than which we know nothing higher.

3. Love to a Christian is a sentiment which craves blessings for all men. But with many people the word "love" signifies a feeling entirely contrary to this.

In the minds of many people who acknowledge life in the animal personality only, love is that feeling by virtue of which a mother for the good of her own child, hires a wet nurse and deprives another child of its mother's milk; the same feeling, by virtue of which a father robs starving people of the last piece of bread, in order to satisfy his own children; that feeling by virtue of which he who loves a woman suffers from that love and compels her likewise to suffer, and then entices her into sin or ruins both her and himself out of jealousy; the same feeling, by virtue of which men associated in one group do injury to people foreign or hostile to that group; that feeling by virtue of which a man toils painfully at some business he pretends to "love" and by it causes woe and suffering to the people around; that feeling by virtue of which men resent an insult to the land wherein they live and cover blood-reeking battlefields with the bodies of slain and maimed men, both of their own and of hostile allegiance.

These feelings are not love, because the men harboring them do not acknowledge all men as equals. And without acknowledging all men as equals there can be no true love towards people.

4. It is impossible to harmonize inequality with love. Love is only then love when like the rays of the sun it falls equally upon all within the reach of its radiance.

But when it falls upon some and excludes others, it is no longer love but merely something that resembles it.

5. It is difficult to love all people alike, but just because it is different it need not deter us from striving after it. All that is good is difficult.

6. The less equal are men according to their qualities, the more we must strive to treat them equally.

7. In you, in me and in everyone dwells the God of life. You are wrong to be angry with me, to resent my advances; know that we are all equal. *Mahmud Hasha.*

FORCE

FORCE

One of the main causes of human misery is the erroneous idea that some men may by force order or improve the life of others.

Coercing Others

1. The delusion that some men may by force order the life of other men who are like them is not due to some one having specially invented it, but to men, who yielding themselves up to their passions, first began to coerce people and then endeavored to invent some excuse for their violence.

2. Men see that there is something wrong with their life and endeavor in some way to improve it. But there is only one thing that is in their power which they may improve, namely, their own self. But to improve oneself, one must first admit that one lacks goodness, and this is annoying. And they turn all their attention away from that which is always in their power—self, to those external conditions that are not in their power, and a change in which has as little chance to improve the state of man, as shaking the wine and pouring it into another vessel can improve the quality of the wine. Thus originates that activity which is futile, to start with, and moreover, harmful, conceited (think of correcting others), malicious (people hindering the common good may be murdered) and finally vicious.

3. Some mean by the use of force to compel others to live a good life. And they are the first to set an evil example in the use of violence. Living in filth themselves, instead of endeavoring to emerge from it, they instruct others how not to be soiled.

4. The delusion of bringing about order among people by use of force is injurious because it passes from genera-

tion to generation. People who have been raised under the order of violence, do not ask themselves whether it is necessary or proper to coerce others, but are firmly convinced that people cannot live without the use of force.

5. To order the life of other people is easy for the reason that if you fail to order it aright, others, and not yourself, will be the sufferers.

6. Some think that one can order the life of others only by force, yet force brings no order into human life, but only disorder.

7. Only he who does not believe in God can believe that men, who are of his own kind, may order his life so as to make it better.

8. The delusion that man can order the life of others is all the more dreadful because under this belief the less moral a man is the more highly he is esteemed.

9. The existing order is sustained not by force, but by public opinion. Force violates public opinion. Therefore, force weakens and undermines that which it would sustain.

10. When men say that all should live in peace, that no one should be injured, yet use force to compel people to live according to their will, it is as though they said: do as we say, but not as we do. Such men may be feared, but they cannot be trusted.

11. As long as men are unable to withstand the temptations of fear, intoxication, covetousness, ambition and vanity, which enslaves some and deprave others, they will always form a society of deceivers and users of force on the one hand, and of victims of deceit and force on the other. To avoid this, moral effort is required on the part of every man. Men realize this in the depth of their own hearts, but they seek to attain without a moral effort that which can be attained only through a moral effort.

To determine by you own effort your attitude to the world, and to maintain it, to establish your attitude to man on the basis of the eternal principle of doing unto others as you would that others do unto you, to subjugate those evil passions within that enslave us to other people, to be no man's master, no man's slave, not to pretend, not to lie, not to recede for fear of favor from the demands of the highest law of your conscience—all this requires effort. But if you imagine that the establishment of some kind of order will in some mysterious manner lead all men, including myself, to attain justice and all sorts of virtues, and, if in order to attain them, you repeat—without mental effort—what the men of some one party choose to say, if you hustle, argue, lie, dissemble, quarrel, fight—all these things come of their own accord and require no effort. And now comes the doctrine of bettering our social life by means of a change of external orders. According to this doctrine men can attain without effort the fruits of effort. This doctrine has been and is responsible for terrible misery and more than anything else holds back the true progress of mankind towards perfection.

II.

The Use of Force in Combating Evil is Inadmissible, Because the Conception of Evil Varies with Different People

1. It would seem to be clear beyond a doubt that since every one has a different conception of evil, to fight what various people consider evil with another evil, would serve to increase evil rather than to diminish it. If John considers that which is done by Peter as evil, and he thinks it right to do evil to Peter, Peter may with the same right do evil to John, and thus evil can be only increased.

It is marvelous that men should understand the relations between stars and fail to understand this simple truth. Why is it so? Because men believe in the beneficial effect of force.

2. If I may by the use of force compel one man to do that which I believe to be good, even so can another man by force compel me to do that which he thinks is good, although our ideas of what is good may be entirely contrary to one another.

3. The doctrine that man may not and must not use force for the sake of that which he considers good, is fair if alone for the reason that the ideas of good and evil differ with all men. That which one man considers evil may be an imaginary evil (some people may consider it good); but the force used for the sake of destroying this evil—chastisement, maiming, deprivation of liberty, death, is an evil beyond any doubt.

4. The question how to settle the constantly current disputes of people as to what constitutes good and evil is answered by the teaching of Christ: since man cannot indisputably establish what is evil, he must not by the use of force, which is an evil, overcome that which he believes to be evil.

5. The principal harm of the fallacy of ordering the lives of others by the use of force lies in the fact that the moment you admit the propriety of using force upon one man for the benefit of many there are no limits to the evil that may be wrought for the sake of the same proposition. Upon this very principle were based the torture, inquisition, and slavery of olden times, and are now based the present day wars from which millions are perishing.

III.

The Inefficiency of Force

1. To compel people by force to refrain from doing evil is like damming a river and feeling pleased with the shallow place below the dam. In due course the river will overflow the dam and will run as of yore, and evil doers will not cease from evil, but merely await their opportunity.

2. He who forces us deprives us of our rights and we hate him. We love those who know how to persuade us and count them our benefactors. It is not the wise man, but the brutal and unenlightened man who takes recourse to force. In order to use force, many accessories are required. To persuade, we need none. He who feels enough power within himself to dominate minds needs not take recourse to force. Only those take recourse to force who feel their impotence to persuade people of their necessity.

Socrates.

3. To compel people by force to that which seems to me good is the best means to create in them a repugnance against that which seems to me good.

4. Every man knows in his heart how hard it is so to change one's life as to become such as one would be. But in the case of others it seems to us as though all we have to do is to command and to terrify, and others will become such as we would have them be.

5. Force is the instrument by which ignorance compels its followers to do things against the inclination of their nature; and like the attempt to force water above its level, the moment the instrument ceases to act, its effects cease as well. There are only two ways of directing human activities: one is to gain the inclination and to convince the reasoning, and the other to compel a man to act against his inclina-

tions and against his reasoning. The first method is proved by experience and is always crowned by success, and the other is employed by ignorance and always results in disappointment. When a baby is crying for its rattle, it means to get it by force. When the parents spank their children it is to force them to be good. When a drunken husband beats his wife, his idea is to correct her by force. When people punish others, it is to make the world better by the employment of force. When one man goes to law with another, it is done to obtain justice by the use of force. When the preacher speaks of the terror of the tortures of hell, his purpose is to attain the desired condition of soul by force. And it is a marvel that ignorance should persist in guiding mankind on the same path of violence which is bound to lead to disappointment.

Combes.

6. Every man knows that all force is evil, and yet, to prevent people from using force, we cannot invent anything better, while demanding the highest respect for ourselves, than to adopt the most terrible forms of violence.

7. The fact that it is possible to make men amenable to justice by the use of force, does not yet prove that it is just to subject people to force.

Pascal.

IV.

The Delusion of an Order of Life Based on Force

1. How strange is the delusion that men may force others to do that which they consider good for them, and not that which these latter consider good for themselves, and yet all the misfortunes of life are based upon this delusion. One set of people compels the others to pretend that they enjoy doing the things prescribed for them, and threatens them with all sorts of violence should they discontinue this pre-

tense. and they are thoroughly convinced that they are doing something useful and worthy of praise by all men, even by those whom they force to do their will.

2. So many victims have been sacrificed upon the altar of the god of force that twenty planets as large as the earth might be peopled with these victims, and has the most insignificant part of the purpose been ever attained thereby?

Nothing has been attained, excepting that the condition of the people has steadily grown worse. And still force remains the deity of the mob. Before its blood-reeking altar mankind seems to have resolved to kneel to the sound of the drum, to the cannonading of guns and the moaning of bleeding humanity.

A. Ballou.

3. "Self preservation is the first law of nature"—maintain the opponents of the law of non-resistance.

"Agreed, what do you infer from it?" I inquire.

"I infer that self defense against everything which threatens with destruction becomes a law of nature. And from this must be deduced that struggle, and as the result of every struggle, the ruin of the weakest, is a law of nature, and this law beyond doubt justifies war, violence and retribution; so that the direct deduction from and the consequence of the law of self preservation is that self-defense is lawful, and therefore the doctrine of non-employment of force is erroneous, being contrary to nature and inapplicable to the conditions of life upon earth."

I agree that self preservation is the first law of nature, and that it leads to self-defense. I admit that following the example of the lower forms of life human beings fight with one another, injure and even slay one another under the pretence of self-defense and retribution. But I see therein only that human beings, the majority of them unfortunately,

in spite of the fact that the law of their higher human nature is open to them, still continue to live according to the law of animal nature and thus deprive themselves of the most effective means of self-defense which they could use if they only chose to follow the human law of love, instead of the animal law of force,—namely, returning good for evil.

A. Ballou.

4. It is clear that violence and murder arouse the wrath of a man, and his first impulse is naturally to oppose violence and murder to violence and murder. Such actions, although akin to animal nature and unreasonable, are not absurd or self-contradictory. It is different, however, with attempts to find excuses for these actions. The moment those who have the ordering of our lives attempt to justify these actions by basing them upon reason, they are compelled to build up a series of cunning and involved fictions in order to hide the senselessness of such attempts.

The principal example of such an excuse is that of an imaginary robber who tortures and slays innocent persons in your presence.

"You might sacrifice your own self for the sake of your belief in the unlawfulness of force, but here you sacrifice the life of another"—so say the defenders of force.

But, in the first instance, such a robber is an exceptional circumstance. Many people may live to be a hundred years old without meeting a robber engaged in slaying innocent people before their very eyes. Why should I base my rule of life on such a fiction? Discussing real life and not fictions, we see something entirely different. We see that other people, and we ourselves, commit the most cruel deeds, not singly like the imaginary robber, but always in league with others, and not because we are criminals, like the rob-

ber, but because we are subject to the superstition of the lawfulness of force. Then again we see that the most cruel actions do not proceed from the imaginary robber, but from people who base their rule of life on the supposition of the said robber. A man considering the problems of life cannot help seeing that the cause of evil among men is not in this imaginary robber, but in the human errors. one of the most cruel of which is that we may do actual evil in the name of imaginary evil. A man who realizes this and addresses himself to the cause of evil, to the task of eradicating error in himself and in others, will see unfolding before his eyes so vast and fruitful a field that he will never comprehend why he should need the fiction of the imaginary robber for his activities.

V.

Ruinous Effects of the Superstition of Force

1. That evil which men think to ward off with force is incomparably less than the harm they do to themselves when defending themselves by force.

2. Not Christ alone, but all the sages of the world, Brahmins, Buddhists, Greeks, taught that rational men should not repay evil with evil, but with good. But men who live by force say that this cannot be done, that this would make life worse instead of better. And they are right, as far as they are concerned, but not as far as those who suffer from force are concerned. In the worldly sense it would be worse for the former, but it would be better for all.

3. The entire teaching of Christ is to love others. To love others means to treat them as you would that others treat you. Since no one wishes to be forcibly dealt with, then treating others as you would be treated by them, you

can under no circumstances use force upon them. To say then, as confessing and practicing the teachings of Christ, that we Christians may use force on people is like inserting a key into the lock above its proper turning place and claiming that you use the key in accordance with its purpose. Without admitting that under no circumstances man may use force on others, all the teachings of Christ are empty words.

With this conception of his teachings, you can torture, rob, slay millions in wars, as is now being done by people calling themselves Christians, but you cannot say that you are a Christian.

4. It is hard to follow the doctrine of non-resistance, but is it easy to follow the teaching of struggle and retribution.

To answer this question open the pages of the history of any nation, and read the description of any one of a hundred thousand battles which men have fought in the name of the law of combat. Several thousand million men have been killed in these battles, so that more lives have been lost, more pain has been suffered in any one of these battles than might have been lost in the aggregate in ages of non-resistance to evil.

A. Ballou.

5. The employment of force arouses the resentment of people, and he who uses force for self-defence, not only fails, as a rule, to protect himself, but even exposes himself to greater dangers, so that to use force for self-protection is unreasonable and ineffective.

6. Each act of force merely irritates man, instead of subjugating him. So that it is clear that you cannot correct people by force.

7. If it were asked how man could strip himself en-

tirely of moral responsibility and commit the most evil deeds without a feeling of guilt, a more effective means could not be devised than the superstition that force can promote the well-being of people.

8. The error that some men may by force order the life of others is particularly harmful because men falling into this delusion cease to distinguish good from evil.

9. Force creates only a semblance of justice, but removes man from the possibility of living justly, without violence.

10. Why is Christianity so degraded? Why has morality fallen so low? There is but one cause: belief in the rule of force.

11. We fail to see all of the wickedness of force, because we submit to it.

Force, by its very nature, inevitably leads to murder.

If one man says to another: "Do this, and if you refuse, I will force you to do my will," it can only mean that if you fail to do exactly as I say, I shall in the end kill you.

12. Nothing so delays the establishment of the Kingdom of Heaven on earth, as the determination of people to establish it by means of deeds contrary to its spirit: namely, by force.

VI.

Only Through Non-Resistance to Evil Will Humanity Be Led to Substitute the Law of Love for the Law of Force

1. The meaning of the words: "You have heard it said, An eye for an eye, a tooth for a tooth. But I say unto you: do not resist evil. And if a man strike. . . . ," is perfectly clear and requires no explanation or interpretation. You cannot understand it otherwise but that Christ

rejected the former law of force: eye for eye, tooth for tooth, and thereby rejected the entire world order based on that law, that he substituted a new law of love of all people without distinction, instituting thereby a new order of the world, based not upon force, but upon the law of love for all men without distinction. And some men having grasped the true significance of this teaching, foreseeing that an application of this teaching of life would destroy all the benefits and advantages enjoyed by them, crucified Christ, and still are crucifying His disciples. Other men, however, likewise having grasped the true meaning of His teaching, were content in times past and are content to this day to mount the Cross, thereby hastening the time when the world will be ruled by the law of love.

2. The teaching of not opposing force to evil is not some new law, but merely points people to an unjustifiable transgression of the law of love, merely demonstrates to people that the admission of any act of violence against one's neighbor, either for the purpose of retribution, or to save oneself or one's neighbor from evil is incompatible with love.

3. Nothing so hinders the improvement in the life of people as the desire to improve it by acts of force. And force used by one set of men upon others more than anything else turns the people from the one thing that could improve their life, namely, the desire to become better.

4. Only those men who find it profitable to order the life of others can believe that force can improve the life of others. But people who have fallen into this delusion ought to see clearly that human life can change for the better only as the result of an inner spiritual change, and never as the result of force employed upon them by others.

5. The less a man is satisfied with himself or with his

inner life, the more he manifests himself in the external, in the public life.

In order not to fall into this error, man should understand and remember that he has as little call or right to order the life of others, as others have to order his, and that he and all people are called only to strive after their inner perfection, all men have the right to this one thing and only by this alone can they influence the life of others.

6. Frequently men lead an evil life merely because they attend to ordering the life of others instead of their own. They seem to think that their life is only an individual one, and therefore, less important than the life of many, of all. But they forget that while they have the power of ordering their own life, they cannot order the life of others.

7. If the time and energy spent by people now upon ordering the life of others were spent upon combating their own sins, that which they strive for, namely, the attainment of the best possible order of life, would come about very speedily.

8. Man has power only over himself. He can order only his own life as he finds good and proper. And yet almost everybody is busy ordering the life of others, and because of that very anxiety to order the life of others, they in turn submit to life as ordered for them by others.

9. Ordering the common life of men by means of acts supported by force, without regard to their inner perfecting, is like reconstructing a fallen building with rough hewn stones and without the use of cement. No matter how you pile them up, you achieve nothing, and the structure must fall.

10. When Socrates, the philosopher, was asked where he was born, he replied: "On earth." When he was asked what country he came from, he replied: "The Universe."

We must remember that before God we are all the residents of one and the same earth, and that we are all under the supreme law of God.

The law of God is always the same for all people.

11. No man can be either an instrument or a purpose. Therein is his worth. And as he cannot dispose of himself at any price (which would be against his dignity), neither has he the right to dispose of the life of others; in other words, he is bound to acknowledge the dignity of the human calling in every man, and therefore must express his respect to every man. *Kant.*

12. For what have men reason, if you cannot influence them, excepting by the use of force?

13. Men are rational beings, and therefore can live by the guidance of reason and eventually are bound to substitute free agreement for the use of force. But each act of force postpones this time.

14. How strange. Man is embittered by evil proceeding from without, from others. evil which he cannot prevent, yet does not fight against the evil within himself, although this is subject to his power. *Marcus Aurelius.*

15. Men can be taught by the exposition of truth and by good example, but not by being forced to do that which they do not wish to do.

16. If men only sought to save themselves, instead of saving the world; to free themselves instead of freeing humanity; how much could they accomplish for the salvation of the world and for the freedom of humanity.

Hertzen.

17. By fulfilling his inner purpose and by living for his soul, man unconsciously and most effectively works for the betterment of public life.

18. In their youth men believe that it is the calling of mankind to strive constantly after perfection, and that it is possible, even easy, to correct all mankind, to destroy all vices and misery. These dreams are not ridiculous, on the contrary, they contain more truth than the ideas of old men, who are steeped in error, when these men, after living a life contrary to man's nature, undertake to advise others to wish for nothing, to strive for nothing, and to live like animals.

The mistake of these youthful dreams is only in the proneness at youth to relegate the striving after perfection of self and soul to others.

Attend to your business in life, perfecting and improving your soul, and be convinced that only thus will you most fruitfully assist the improvement in the common life.

19. If you see that the social order is evil, and you desire to correct it, remember that there is only one way: that is for all people to become better; but to make all people better you have only one means: become better yourself.

20. In every case where force is used, apply reasonable suasion, and you will seldom suffer loss in the worldly sense, and will be far ahead spiritually.

21. Our life would be beautiful if we only could see that which violates our happiness. But our happiness is mostly violated by the superstition that force can give happiness.

22. The security and the happiness of the society is assured only by the morality of its members. But morality has for its foundation love, which excludes force.

23. The imminent change of the order of life for the people living in our Christian world consists in the substitution of the law of love for that of force, and in the recogni-

tion of the fact that the blessedness of life based not upon force and the fear of it, but upon love, is possible and can be easily attained, and such change can never come by force.

24. One can live according to Christ, and one can live according to Satan. Living according to Christ is living like human beings, loving people, doing good and repaying good for evil. Living according to Satan is living like beasts, loving self alone, and repaying evil with evil. The more we try to live according to Christ, the more love and happiness will reign among men. The more we live according to Satan, the more miserable will be our life.

The commandment of love shows two paths: on the one hand, the path of truth, the path of Christ, which is the path of life and good,—and on the other, the path of delusion, the path of hypocrisy, the path of death; and though it may appear terrible to relinquish the use of force in self-defence, we know that in this yielding is the way of salvation.

To relinquish the use of force does not mean to give up the custody of your life, of your labors and those of your neighbors, but merely to guard them in a way not contrary to reason and love. Guard the life and the labors of self and of others by endeavoring to awaken sentiments of kindliness in the attacking wretch. To be able to do this, man must be good and reasonable himself. If I see, for instance, that one man intends to kill another, the best thing that I can do is to place myself in the place of him who is threatened, to protect him, to shield him with my person, and if possible, to rescue him, drag him away to safety to conceal him, just as though rescuing a man from the flames of a conflagration or from drowning; either perish yourself or rescue him. And if I cannot do so because I am myself

an erring sinner, it does not mean that I should be a beast and while doing evil, seek excuses for my course of action.

Russian Sectarian Wisdom.

VII.

The Corruption of Christ's Commandment Regarding Non-Resistance to Evil by the Use of Force

1. The foundation of law and order among the heathens was retribution and force. It could not have been anything else. The foundation of our society it seems should inevitably be love and denial of force. And yet force still reigns. Why? Because that which is preached as the doctrine of Christ is not His doctrine.

2. It is remarkable that men who do not understand the teachings of Christ particularly resent the mention of non-resistance to evil by force. This mention displeases them because it disturbs their accustomed order of life. And therefore, people who do not care to change their accustomed order of life take exception to this basic condition of love, terming it a special commandment, independent of the law of love, and either amend it in divers ways or simply deny it.

3. Shall we understand the words of Christ admonishing us to love those that hate us, our enemies, and forbidding force of any description, just as they were spoken and expressed, or as the teaching of meekness, humility and love, or as something still different? If as something different, it must be stated as what? But no one is willing to do so. What does it mean? It means that all these people who call themselves Christians desire to conceal from themselves and from others the true meaning of the teachings of Christ, for if it were understood as it should be, it would upset the

order of their life. And this order of life is profitable to them.

4. Men who call themselves Christians simply do not recognize the commandment of non-resistance as binding, they teach that it is not binding, and that there are cases when it must be transgressed, and yet they dare not say that they deny this simple and clear commandment, which is inseparably bound up with the entire teaching of Christ, the doctrine of meekness, humility, the obedient bearing of the cross, self-denial and love of the enemy, a commandment without which the entire teaching of Christ becomes empty words.

To this, and to this alone, is due the remarkable fact that while such Christian teachers have been preaching Christianity for over 1900 years, the world still continues to lead a pagan life.

5. Every man of the world reading the gospel knows in his heart that this doctrine forbids to do evil to your neighbor under any pretext, whether for retribution, or for protection, or for the sake of saving another, so that if he wishes to remain a Christian, he must do one of the two things: either change his entire life which is built on force, that is, on the doing of evil to his neighbor, or somehow conceal from himself that which the teaching of Christ demands. And for this reason men easily accept false teachings which substitute their diverse inventions for the substance of Christianity.

6. Strange, is it not, that people accepting the doctrine of Christ should rage against the rule forbidding the use of force under all circumstances.

A man, accepting the principle that the meaning and the true activity of life are found in love, rages because a sure and indubitable way to that activity is pointed out to

him, as well as are those most dangerous errors which might draw him away from this path. As well might a navigator rage because mid shoals and submerged rocks a safe channel is pointed out to him for his course: "Why these restrictions?" "I might find it necessary to run aground." Just so speak the people who rage because under no circumstances is it right to use force and to repay evil with evil.

PUNISHMENT

PUNISHMENT

In the animal world evil calls for evil, and the animal, unable to restrain the evil provoked in it, endeavors to repay evil with evil, not realizing that evil inevitably augments evil. But man, being endowed with reason, cannot help seeing that evil augments evil, and should therefore refrain from repaying evil with evil, but frequently man's animal nature gains the upper hand over his rational nature, and he uses the very reason that should restrain him from rendering evil for evil, in order to find an excuse for the evil committed by him, and calls this evil retributive punishment.

I.

Punishment Never Achieves Its Object

1. Some say that evil may be rendered for evil in order to correct people. This is untrue. They deceive themselves. Men render evil for evil, not to correct others, but for vengeance's sake. Evil cannot be corrected by the commission of evil.

2. Russians use the word "to instruct" euphoniously in the sense of punishing. You can teach only by good words and a good example. Rendering evil for evil is not teaching, but corrupting.

3. The superstitious belief that evil may be destroyed through punishment is particularly harmful, because people doing evil in the name of this superstition, consider it not only permissible, but even beneficial.

4. Punishments and threats of punishments may restrain a man for a season from the commission of evil deeds, but cannot reform him.

5. The greater portion of human misery is due to the

fact that sinful men have usurped the prerogative of punishment. "Vengeance is Mine, I will repay."

6. One of the most lurid proofs that the name of "science" is a cover not only for the most trifling, but even for the most repulsive things, is found in the existence of a science of punishment, which is the most ignoble of all functions, fit only for the lowest stage of human development—a child, or a savage.

II.

The Superstitious Belief in the Reasonableness of Punishment

1. Just as there are superstitions regarding false gods, predictions, external methods of appeasing God and saving one's soul, there also exists a very common superstition among men, that some people can compel by the use of force other people to lead a good life. The superstitions of false gods, prophecies of mysterious means of saving the soul are beginning to be dissipated and are almost destroyed. But the superstitious order of things, permitting the punishment of the bad, in order to make others happy, is still adhered to by all, and the greatest crimes are committed in its name.

2. Only men altogether intoxicated with the lust of power can seriously believe that punishment can better the life of people. You have only to give up the superstition that punishment reforms people, in order to realize that a change in the life of a man can only be the result of an inner, spiritual change in the individual concerned, and never of the evil that some men commit upon others.

3. "And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst,

"They say unto Him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned, but what sayest Thou?"

"This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not.

"So when they continued asking Him, He lifted up Himself, and said unto them: He that is without sin among you, let him first cast a stone at her.

"And again He stooped down and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning with his eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, He said unto her: Woman, where are those, thine accusers? Hath no man condemned thee?"

'She said, No man, Lord. And Jesus said unto her: Neither do I condemn thee; go, and sin no more."

John, viii, 3-16.

4. Men invent cunning arguments as to why and for what purpose they impose punishment. But in reality they always punish because they think it profitable for themselves.

5. Because of their own meanness, because of the desire to avenge an injury, because of a mistaken idea of self-protection, men commit evil, and then, for the sake of self-justification, they try to assure themselves and others that they only did so in order to correct him who had done evil.

6. The superstitious belief in the reasonableness of punishment finds much support in the fact that the fear of

punishment restrains people for a season from the commission of evil deeds. But forbidding under pain of penalty does not lessen, nay, it increases the craving for evil, just as a dam does not lessen, but increases the pressure of the river.

7. A semblance of order exists in the human society today not because there are penalties against the disturbance of the order, but because in spite of the injurious effect of these penalties, people pity and love one another.

8. It is impossible for one set of people to improve the life of the others. Each man can only make his own life better.

9. Punishment is injurious not only because it exasperates those who are punished, but also because it corrupts those who impose punishment.

III.

Retribution in Personal Relations of People

1. To punish a man because his deeds are evil is like heating a fire. Every man who has committed evil is already punished by being deprived of peace and by suffering pangs of conscience. And if his conscience does not trouble him, no punishment that may be imposed upon him will reform him, it will merely exasperate him.

2. The real punishment for every evil deed is that which is suffered in the soul of the evil doer, and consists in the decrease of his capacity of enjoying the blessings of life.

3. A man has done wrong. And lo! another man, or set of men, can find nothing better to do than to commit another wrong which they call punishment.

4. When a baby slaps the floor against which it fell,

the action is futile, but intelligible, just as it is intelligible why a man might hop about after stubbing his toe. It is also intelligible when a man who has been struck in the first moment of attack strikes back at his assailant. But deliberately to do wrong to another, because he had done wrong previously, and to believe that it is the right thing to do, is to depart from reason entirely.

5. In some places they practice the following method of slaying bears: over a trough with honey a heavy weight is hung on a rope. The bear pushes the weight out of his way in order to get at the honey, but the weight rebounds and strikes him. The bear is angered and pushes the weight with more force, and it strikes back all the harder. And this is continued until the weight slays the bear. This is just what happens to people who render evil for evil. Cannot men have more reason than bears?

6. Men are creatures endowed with reason, and therefore, should realize that vengeance cannot destroy evil, that deliverance from evil is only in that which is contrary to evil—namely love, and not in punishment, whatever name may be given it. But people do not realize this, they believe in retribution.

7. If we only had not learned from childhood that we may render evil for evil, that we may force people to do what we would have them do, we should marvel at people deliberately corrupting others by training them to believe that punishment or any kind of force may be beneficial. We punish a child to teach it not to do wrong, and yet by the very act of punishing it, we inculcate in its mind the idea that punishment may be just and beneficial.

And yet hardly any of the evil traits for which we punish the child can be as harmful as the evil trait which we inculcate in its mind when punishing it. "I am being pun-

ished, therefore punishment must be good," so the child thinks, and at the first opporunity it will act accordingly.

IV.

Retribution in Social Relations

1. The doctrine of the propriety of punishment is not, nor has it ever been of any help in the education of children, nor is it of any help in the improvement of the social order or of the morality of all those who believe in retribution beyond the grave; on the contrary, it is, and has always been responsible for incalculable misery; it brutalizes the children, it weakens the bonds of the people in the community and corrupts the people by threats of a hell, robbing virtue of its main foundation.

2. The reason that men do not believe in rendering good for evil, instead of evil for evil, is that they had been taught from childhood that without this rendering evil for evil our entire social fabric would be disrupted.

3. If it is true that all good people desire the discontinuance of crimes, robberies, poverty and murders which darken the life of mankind, they must understand that that end cannot be attained by force and retribution. Everything brings forth after its own kind, and until we oppose the wrongs and assaults of evil doers with deeds of a contrary nature, we shall be doing just the same as they, and shall thus only arouse, encourage and develop in them that evil to eradicate which we claim to be so anxious. Otherwise, we shall only change the form of evil, but it will remain the same.

Ballou.

4. Decades, centuries perhaps will pass, and our descendants will marvel at our punishments, just as we marvel now at the practice of burning at the stake and at tortures.

"How could they be so blind to the senselessness, cruelty and harmfulness of what they practised?" our descendants will inquire.

V.

Brotherly Love and Non-Resistance to Evil Must Be Substituted for Retribution in the Personal Relations Between Men

1. It is said in the New Testament that when a man strike thee upon thy right cheek, thou shalt turn to him the other also.

This is the law of God for the Christian. It does not matter who has used force, nor for what purpose, force is an evil, just as evil as the evil of murder, the evil of adultery. It does not matter who commits it, or for what purpose, whether one man or millions of men, all evil is evil, and before God all men are equal. The commandments of God are always obligatory upon all people. Therefore, the commandment of love must always be obeyed by all Christians—it is always better to suffer from force than to use force. It is better for the Christian, taking an extreme case, to be slain than to slay. If I am hurt by others, as a Christian I must reason like this: I also was in the habit of hurting people, and therefore it is good that God should send me a trial for my own good and for my redemption from sins. And if I am injured without any guilt on my part, it is all the better for me, for this has happened to all holy men, and if I act like them, I am going to be like them. It is impossible to save your soul with evil, it is impossible to attain good by the path of evil, just as it is impossible to return home by going away from home. Satan does not drive away Satan, evil is not conquered with evil, but evil is merely added to evil and grows stronger thereby. Evil is only conquered by righteousness and goodness. Only with good-

ness, with goodness, patience and long suffering can evil be extinguished.

Russian Sectarian Teaching.

2. Know and remember that the desire for punishment is the desire for vengeance, and is not proper to a rational creature, such as man is. This desire is only natural to the animal in man. And therefore man must endeavor to deliver himself of this desire, and not to find excuses for it.

3. What must you do when a man is angry with you and would harm you? Many things can be done, but one thing surely you must not do: you must not do evil, that is, you must not do as the other man would do unto you.

4. Do not say that if people are good to you, you will be good to them also, and if men will oppress you, you will oppress them also. But if men do good unto you, do good unto them likewise, and if men oppress you, do not oppress them in turn.

Mohammed.

5. The doctrine of love which admitting no violence, is important not only because it is good for man, for the soul of man, to suffer evil, and to render good for evil, but also because good alone can stop evil, can extinguish it, and keep it from going further. The true teaching of love finds its strength in that it extinguishes evil, not permitting it to blaze up.

6. Many years ago people began to appreciate the lack of harmony between punishment and the highest qualities of the human soul, and started to invent all sorts of theories whereby this low animal tendency might be justified. Some say that punishment is necessary as a deterrent, others that it is necessary for correction, still others that it is required so that justice might prevail, as though God could not establish justice in the world without man to impose punishments.

But all these theories are empty phrases, because at their root are evil sentiments: revenge, fear, selflove, hatred. Many theories are being invented, but no one decides to do the one thing needful, namely, to do nothing at all, leaving him who has sinned to repent or not to repent, to reform or not to reform, while they who invent all these theories, and who apply them in practice, might leave the others alone and merely see that they themselves lead a righteous life.

7. Render good for evil, and you destroy in the evil-doer all the pleasure he sees in evil.

8. If you think that someone is guilty before you, forget it and forgive. And you will learn the happiness of forgiving.

9. Nothing rejoices people as much as to have their evil deeds forgiven, and to be paid good for evil, nor is anything as blessed to him who does so.

10. Goodness overcomes all things, but is itself invincible.

11. You can withstand all things but goodness.

Rousseau.

12. Render good for evil, forgive all men. Only then will evil pass from this world, when every man obeys this injunction. Know that this is the one thing to be desired, the one thing to strive for, for it is the one thing that will deliver us from the evils from which we suffer.

13. He has the highest honor before God who forgives those that injure him, for their offences, particularly when they are in his power.

Mohammed.

14. Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him, till seven times?

Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.

Matthew, xviii, 21, 22.

To forgive, means not to do vengeance, not to render evil for evil, it means to love. If man believe this, then the thing is not what the brother has done, but what you ought to do. If you would correct your neighbor in his error, tell him meekly that he has done wrong. If he fail to hear you, do not blame him, but blame yourself for not knowing how to tell him suitably.

To ask how often we may forgive a brother, is like asking a man who knows that to drink wine is wrong, and has resolved not to drink any more wine, how often he ought to reject wine when it is offered him. Once I have resolved not to drink, I shall not drink, no matter how often wine is offered to me. The same is true of forgiveness.

15. To forgive is not merely to say "I forgive," but to take out of your heart all malice, all unkindly feeling towards him who has injured you. And in order to be able to do this, remember your own sins, for if you do, you are bound to remember worse deeds of your own than those that have evoked your anger.

16. The doctrine of non-resistance to evil by the use of force is not some new law, but merely points out the transgression of the law of love which people wrongfully sanction, it merely points out that the sanction of the use of force against your neighbor, whether in the name of retribution, or in the name of the alleged deliverance of yourself or others from evil, is incompatible with love.

17. The doctrine that if you love, you cannot seek vengeance, is so clear that it follows from the sense of the teaching as a matter of course.

If, therefore, there had not been a word said in the Christian teaching to the effect that a Christian must render good for evil, and must love his enemies and those that hate him, any man understanding the teaching could deduce from it this commandment of love for himself.

18. In order to understand the teaching of Christ about rendering good for evil, it must be understood correctly, and not as now interpreted, with excisions and additions. The entire teaching of Christ is in this: man lives not for his body, but for his soul, to fulfill the will of God. But the will of God is that men should love one another, should love all men. How then can man love all men and do evil to others? He who believes in the teachings of Christ, no matter what is done to him, will not do that which is contrary to love, will not do evil to others.

19. Without the prohibition of rendering evil for evil, the whole Christian doctrine is empty words.

20. Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?

Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.

Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat saying, Pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not, but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Matthew, xviii,* 21-35.

VI.

Non-Resistance to Evil by Force is as Essential in Social as in Personal Relations

1. People insist on remaining as evil as they were, yet they desire that life nevertheless should improve.

2. We do not know, we cannot know wherein consists personal happiness, but we firmly know that the attainment of this universal happiness is possible only with the fulfillment of that eternal law of goodness which is revealed to

every man both in the treasures of human wisdom and in his own heart.

3. It is said that it is impossible not to render evil for evil, for otherwise the evil would dominate over the good. I believe just the opposite; only then will the evil dominate over the good, when the people will think that it is permitted to render evil for evil, just as is now being done among Christian nations. The evil have now dominion over the good, because it is inculcated in all that it is not only permitted, but even directly beneficial to do evil to others.

4. It is said that when we cease to threaten the evil with punishment, the present order of things will be disrupted, and everything will perish. One might as well say, when the river ice melts, everything will be ruined. Nothing of the kind. Boats will come, and the real life will commence.

5. Speaking of the Christian doctrine, learned writers generally assume that Christianity, in its true meaning, is not adapted to life, and regard this as a definitely settled question.

"Why dwell in dreams? We must attend to practical affairs. We must change the relations between capital and labor, we must organize labor and land ownership, open up markets, found colonies for the distribution of surplus population, we must define the relations between state and Church, we must form alliances and secure the safety of our dominions, etc.

"We must attend to serious matters, things which merit care and interest, and not to dreams of a world order where men turn the other cheek, when their right cheek is struck, yield a coat when robbed of a shirt, and live like the birds of the air,—all this is sheer nonsense;" thus argue many, for-

getting that the root of all these questions is in the very thing that they call sheer nonsense.

And the root of all these problems is for that reason in the very thing these people consider sheer nonsense, that all of these problems, from the problem of the struggle of capital and labor down to the problems of nationalities and of relations between the state and the Church, all turn on the point whether there are cases when man may and ought to do evil to his neighbor or whether there are no such cases nor indeed, can be for a rational human being.

So that, in reality, all of these supposedly essential problems are reduced to one: is it rational or irrational, therefore, necessary or unnecessary to render evil for evil? There was a time when men did not, could not understand the meaning of this question, but the succession of terrible sufferings amid which the human race is living, has led men to realize the necessity of deciding this problem practically. Yet this problem was definitely settled by the teaching of Christ nineteen centuries ago. Therefore it is not meet that we pretend that we do not know this problem or its solution.

VII.

The True View of the Effects of the Doctrine of Non-Resistance to Evil by Force is Beginning to Sink into the Conscience of Humanity

1. Punishment is a theory which mankind is beginning to outgrow.

2. The spirit of Jesus which many endeavor to stifle is nevertheless ever more brightly manifested everywhere. Has not the spirit of the gospel penetrated into the conscience of nations? Are they not beginning to see the light? Have not the ideas of rights and obligations become clearer

to all? Do we not hear from all sides a call for more equitable laws, for institutions to protect the weak, and based on the principles of justice and equality? Is not the old enmity between those who had been separated by force gradually dying out? Do not the nations feel themselves to be brothers?

This is all labor in embryo, and ready to develop, a labor of love which will lift the sin from the earth, which will open up a new path of life to the nations, the inner law of which will not be force but the love of one man for another.

Lamenais.

VANITY

VANITY

Nothing so mars the life of man, nothing so surely robs him of true happiness, as the habit of living not in accordance with the precepts of the wise men of our world, not in accordance with one's conscience, but in accordance with that which is accepted as good and approved by the people among whom one lives.

I.

Wherein Consists the Error of Vanity

1. One of the principal causes of the evil life of men is in doing that which we do not for our body's sake, not for out soul's sake, but for the sake of receiving the approbation of man.

2. No temptation holds men so long in its thrall, nor removes them so far from the realization of the meaning of human life and its true happiness, as the desire for fame, and popular approbation, honors and praise.

Man can free himself from this temptation only by stubborn struggle with self and constant challenge of his consciousness of oneness with God, leading him to seek the approval of God alone.

3. We are not content to live our true inner life, we crave to live another, a fictitious life in the thoughts of other people, and for that purpose we force ourselves to appear other than we really are. We unceasingly strive to adorn this fictitious person, but take no care of the real creature which we actually are. If we are at peace in our soul, if we believe, if we love, we hurry to tell others about it so that these virtues should be not ours alone, but should be also attributed to the fictitious person in the minds of others.

In order to make people think that we have virtues, we

are even ready to give them up. We are ready to be cowards, if only we gain reputation for bravery. *Pascal.*

4. One of the most dangerous and injurious catch phrases is: "Every one says so."

5. Much evil is done by men for the gratification of their carnal passions, but still more for the sake of gaining praise for human glory.

6. When it is difficult, nay almost impossible to account for human actions, be assured that the cause of these actions is the thirst for human glory.

7. A baby is rocked not to relieve it from that which causes it to cry, but to make it stop crying. We do the same with our conscience, when we stifle its voice in order to please people. We do not calm our conscience, but attain what we seek for: we no longer hear its voice.

8. Pay no heed to the number, but to the character of your admirers. It may be disagreeable to displease good people, but failure to please evil people is always good.

Seneca.

9. Our greatest expenditures are incurred by us to make ourselves like other people. We never spend as much on the mind or on the heart. *Emerson.*

10. In every good deed there is a particle of a desire for human approbation. But woe if we do things exclusively to obtain human glory.

11. One man asked another why he did things which he did not like.

"Because everybody is doing so," he answered.

"I would not say everybody. I, for instance, do not happen to do so, then there are quite a few others."

"If not everybody, still very many, the great majority of people."

"But tell me, are there more wise people, or foolish people in this world?"

"Certainly there are more foolish people."

"Then you do what you do to imitate fools."

12. Man grows easily accustomed to the most wicked life, if only everybody around him leads a wicked life.

II.

The Fact that Many People are of One Opinion Does Not Prove that this Opinion is Correct

1. Evil is no less an evil because many people do evil, and even, as is frequently done, boast of it.

2. The more people hold to one belief, the more cautious must be our attitude to that belief, and the more carefully must we examine it.

3. When we are told, "Do as others do," it almost means, "Do wrong." *La Bruyere.*

4. Learn to do what "everybody" wants, and before long you will commit evil deeds and believe them to be good.

5. If we only knew the motive back of the praise bestowed upon us, or of the censure passed upon us, we should cease to value praise, and to fear censure.

6. Man has his own tribunal within himself, his conscience. Only its judgment should be cherished.

7. Search for the best man among those who are condemned by the world.

8. If the multitude hates someone it is well first to judge very carefully why it is so, before joining in con-

demning him. If the multitude is partial to someone, it is well to judge very carefully why it is so, before forming an opinion.

Confucius.

9. Our life cannot be harmed so much by evil doers who would corrupt us, as by the unthinking multiude which drags us along like a maelstrom.

III.

Ruinous Effects of Vanity

1. Society says to the man: think as we think, believe as we believe; eat and drink as we eat and drink; dress as we dress. If any fail to comply with these demands, society will torment them with ridicule, gossip and abuse. It is hard not to submit, but if you submit, you are still worse off; submit, and you are no longer a free man; you are a slave.

Lucy Mallory.

2. It is meritorious to study for the sake of the soul, in order to be wiser and better. Such study is useful to people. But when people study for the sake of human glory, in order to be reputed as men of learning, such study is not only useless, but injurious, and renders them less wise and kindly than they had been before taking up these studies.

Chinese wisdom.

3. Do not praise yourself, even do not let others praise you. Praise ruins the soul, because it substitutes desire for human glory in place of caring for the soul.

4. We frequently see that a good, wise and just man, although he sees the wrong of warfare, meat eating, robbing human creatures of necessities, condemning people, and of many other evil deeds, yet calmly persists in following them.

Why is this so? Because he values the opinion of others more than the verdict of his own conscience.

5. Only care for the opinion of others can explain that most common and yet most strange human action: a lie. A man knows one thing but asserts another. Why? The only explanation is that he fears not to receive praise if he told the truth, and believes that he will be praised, if he tells a falsehood.

6. Failing to respect tradition has not done one-thousandth part of the harm that is done through veneration of old customs.

Men have long since ceased to believe many old customs, but still submit to them, because they believe that the majority of people will condemn them, should they cease to submit to customs in which they no longer have any faith.

IV.

Combating the Error of Vanity

1. In the first period of his life, in his infancy, man lives mainly for his body; he eats, drinks, plays and is merry. This is the first step. The older he grows the more he begins to worry about the opinion of people among whom he lives, and for the sake of that opinion, he begins to forget the demands of his body: food, drink, play and amusements. This is the second stage. The third and final stage is when man submits more and more to the demands of his soul, and for the sake of his soul, neglects the body, amusements and human glory.

Vanity is the first and crudest remedy against animal passions. But later you must deliver yourself of the remedy. There is but one cure, to live for the soul.

2. It is difficult for one man to recede from accepted usage, and yet every step towards self-betterment brings you face to face with accepted usage and subjects you to the cen-

sure of people. The man who has set the aim of his life in striving towards perfecting himself must be ready for this.

3. It is bad to annoy people by departing from their accepted usage, but it is worse to depart from the demands of conscience and reason by humoring popular usage.

4. Now as always it is the practice to ridicule him who sits in silence; both he who talks a great deal and he who says little, are subject to ridicule; there is no man on earth that escapes criticism. While there has never been anyone, no one exists, or ever will exist, who would be always condemned in all things, neither is there any one who would be always praised for all things. Therefore it is not worth while to worry about human censure or human praise.

5. The most important thing for you to know is what you think of yourself, for on this depends your happiness or lack of happiness, but not on what others think of you. Therefore, do not worry about the judgment of people, but strive to preserve your spiritual life in vigor, nor allow it to weaken.

6. You fear that you will be scorned for your meekness, but just men cannot scorn you because of it, and others do not matter; therefore, pay no heed to their judgment. Why should a good cabinet maker feel hurt if a man having no knowledge of cabinet making fails to approve his work?

Men who scorn you because of your meekness have no knowledge of what is good for man. Why should you heed their judgment?

Epictetus.

7. It is time for man to know his worth. Is he then some illegitimately born creature? It is time for him to cease casting timid glances about him, to see whether he has succeeded in pleasing people or not. No, let my head rest solid and square on my shoulders. Life was given me not

for show, but for me to live by. I recognize my obligation to live for my soul. And I will pay heed not to what people think of me, but to my life, whether I am or am not fulfilling my destiny before Him who sent me into the world.

Emerson.

8. Every man who from his youth on has yielded himself to low animal passions persists in yielding to them, although his conscience demands from him other things. He does so because others are doing the same. Others are doing it for the same reason as he. There is only one way out of this: every man must free himself from dependence on the opinions of others.

9. An hermit had a vision. He saw an angel of God descending from Heaven with a shining crown in his hand and looking about to see on whom to impose it. And the heart of the hermit burned within him. And he said to the angel of God: "How can I merit this shining crown? I will do everything to receive this reward."

And the angel said: "Look." And turning about the angel pointed with his finger to the lands of the North. And the hermit looked and saw a huge, black cloud, which covered half of the firmament and was descending to the earth. And the cloud parted, and there issued from it a vast multitude of black Ethiopians advancing towards the hermit; but back of them all stood a terrible Ethiopian giant, who was so tall that while his immense feet touched the earth, his shaggy head, with its terrifying eyes, reached up to Heaven.

"Fight with these, conquer them, and I shall place the crown upon your head."

And the hermit was terrified, and said:

"I can and I shall fight with all of them, but this great Ethiopian, with his feet on the ground and his head in the

sky, it is beyond human strength to fight with him, I cannot overcome him."

"Madman," replied the angel of God, "all these small Ethiopians whom you will not fight because of the fear of the huge Ethiopian back of them, they are the sinful desires of man, and they can be overcome. But the Ethiopian giant is human glory, for the sake of which men live in sin. It is needless to fight him. He is hollow and empty. Overcome sin, and he will vanish from the earth of his own accord."

V.

Take Heed of Your Soul, and Not of Your Reputation

1. The quickest and surest means to be reputed virtuous is not to appear such before men, but to labor over self, in order to become virtuous. *Socrates.*

2. To compel people to consider us good is much harder than to become such as we would have people think us to be. *Lichtenberg.*

3. He who does not think by himself, subjects himself to the thoughts of others. To put one's mind in subjection to others is a more humiliating mode of slavery than the subjection of the body. Think with your own head, do not worry about what people will say about you.

4. If you care about the approbation of people, you will never decide upon anything, for some people approve one thing, others another. It is necessary to decide for yourself, and it is much simpler.

5. In order to show yourself off before men you either praise yourself or censure yourself before others. If you praise yourself, people will not believe you. If you censure yourself, people will think worse of you than your words warrant. It is best to say nothing about yourself. and to

care for the judgment of your own conscience and not for the judgment of the people.

6. No man shows such regard for virtue and such loyalty to it as he who willingly loses a good reputation in order to remain good in his heart. *Seneca.*

7. If a man has learned to live only for human glory, he thinks it a hardship to be thought stupid, ignorant or very wicked, because of failing to do what everybody else is doing. But all hard things require work. And in this instance work must be done from two points of view; you must learn to scorn the judgment of people, and again you must learn to live for deeds, which are good, although people condemn you for doing them.

8. I must act as I think is right, and not as others think. This rule holds true in every day life just as it does in the intellectual life. This is a hard rule, because you are apt to meet people everywhere who think that they know your duties better than you. It is easy to live in the world in accord with the world's opinion, but in solitude it is easy to follow your own; blessed is the man who in the midst of a multitude does what he, in solitude has determined is the right thing to do.

9. All people live and act, both in accord with their own thoughts and with those of others. The principal difference between people is in the extent to which they live according to their own thoughts and according to the thoughts of others.

10. It seems passing strange that people should live neither for their own happiness nor for that of others, but merely for the praise of other people. Yet how few men there are who do not value the approbation of their acts by strangers more highly than their own happiness and that of others.

11. Man will never be accorded the praise of all without exception. If he is good, evil men will find something evil in him, and will either ridicule him or criticise him. If he is bad, good men will not approve of him. In order to obtain the praise of everybody, man must pretend to be good before good people, and bad before bad people. But both the good and the bad will in time discover his hypocrisy and will despise him. There is only one remedy: be good, do not worry about the opinion of others, and do not seek the reward of your life in the opinion of the people, but in your own.

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

"Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." *Matthew ix,* 16, 17.

This means that in order to begin to live a better life (and to make your life ever better, therein is all the life of man) you cannot stick to old habits, you must form new habits. You cannot follow what the ancients thought good, but you must form new habits of your own, without caring about what people consider good or evil.

12. It is hard to discern whether you serve the people for the sake of your soul or God, or for the sake of their praise. There is only one way to make sure: if you perform a deed which you think is good, ask yourself would you still persist in it, if you knew in advance that it would remain unknown to all. If your answer is that you will do it anyhow, then surely that which you do is done for the sake of your soul, for God.

VI.

He Who Lives the True Life Does Not Require the Praise of the People

1. Live alone, said a sage. This means, decide the problem of your life alone with your own self, with the God who lives within you, and not in accordance with the advice or the criticism of other people.

2. The advantage of serving God as compared with serving people is that before people you involuntarily seek to show yourself in the most favorable light and are annoyed if you are placed in an unfavorable light. There is nothing like that before God. He knows you as you are. No one can either over-praise you or slander you before Him, so that you need not seek to seem before him, but just to be good.

3. If you would have peace, try to please God. Different people crave different things: to-day they desire one thing, to-morrow another. You can never please the people. But God living within you always desires one thing, and you know what He desires.

4. Man must serve one of the two: either his soul or his body. If he would serve his soul, he must fight against sin. If he would serve his body, there is no need to fight against sin. He need only do that which is accepted by all.

5. There is only one way to have no faith in God whatever; it is always to think public opinion right, and to pay no attention to one's inner voice. *Ruskin.*

6. When we are seated upon a moving vessel and our eyes are fixed upon an object on the same vessel, we do not notice that we are moving. But if we look aside, upon something that is not moving along with us, for instance,

upon the coast, we shall notice immediately that we are moving. It is the same with life. When the whole world lives a life that is not right, we fail to notice it, but should one only awake spiritually and live a godly life, the evil life of the others become immediately apparent. And the others always persecute those who do not live like the rest.

Pascal.

7. Train yourself to live so as not to think of public opinion, but to live only for the fulfillment of the law of your life, the will of God. Such solitary life, with God alone as companion, furnishes no incentive to good deeds in human glory, but it gives your soul a feeling of freedom and peace and stability and such an assured knowledge that your path is true, as he who lives for human glory can never know.

And every man can train himself to live so.

FALSE RELIGIONS

FALSE RELIGIONS

False religions are religions which people follow not because they have need of them for their souls' sake, but because they have faith in them who expound them.

I.

Wherein Consists the Delusion of False Religions?

1. People frequently imagine that they believe in the law of God, whereas they pin their faith merely to that in which all believe. All, however, believe not in the law of God, but call that the law of God which suits their life and does not interfere with it.

2. When people live in sin and error, they cannot be at peace. Their conscience accuses them. Therefore such people must do one of two things: either they must acknowledge their guilt before men and God and cease from sin, or continue their life of sin and their evil deeds and call such evil deeds good. It is for this class of people that the teachings of false religions are designed, since it is possible according to them to lead an evil life and to feel justified in doing so.

3. It is bad enough to lie to other people, but it is far worse to lie to oneself. It is harmful particularly for the reason that if you lie to others you may be exposed, but if you lie to yourself there is no one to expose you. Therefore take care not to lie to yourself, especially in the matters of faith.

4. "Believe or be damned." Herein is the main source of evil. If a man accepts without reasoning that which he should settle by the light of his reason, he loses in the end the capacity of reasoning, and not only falls into condemna-

tion himself, but leads his neighbors into sin as well. The salvation of people consists in everyone learning to think with his own mind. *Emerson.*

5. The harm done by false religions can neither be weighed nor measured.

Religion is the determination of the attitude of man towards God and the world, and the definition of his calling as derived from this attitude. What then can be a man's life if both this attitude and the definition of his calling derived from it are false?

6. There can be three kinds of false beliefs. The first is the belief in the possibility of learning by experience that which according to the laws of experience is impossible. The second is in the admission for our moral perfecting of things which cannot be conceived by our reason. The third is the belief in the possibility of summoning by supernatural means mysterious activities whereby the Deity may influence our morality. *Kant.*

II.

False Religions Respond to the Lowest, Not to the Highest Needs of the Human Soul

1. The only true religion contains nothing but laws, that is those moral principles the absolute necessity of which we can recognize and study ourselves and which we can acknowledge by our reason. *Kant.*

2. Man can please God only by good living. Therefore all things outside of good, upright and clean living whereby a man thinks he can please God are a crude and a harmful delusion. *Kant.*

3. The penance of a man who chastises himself instead of taking advantage of the disposition of his spirit

in order to change his mode of life is wasted labor; such penance has in addition the bad effect of making him think that by this act of penance he has wiped out his score of debts and he takes no further care to perfect himself, which is the only thing conscious when conscious of moral faults.

Kant.

4. It is bad enough when man does not know God, but it is worse when he acknowledges that as God which is not God.

Lactantius.

5. It is said God created man in his image; one might rather say that man has created God in his own image.

Lichtenberg.

6. When some speak of heaven as of a place where the blessed abide they usually imagine it somewhere high up in the unfathomable cosmic spaces. But they forget that our own earth, viewed from those cosmic spaces appears like a celestial star and that the inhabitants of other worlds might with as much right point to our own earth and say: "Look at that star, the abode of eternal bliss, the heavenly refuge prepared for us where we shall enter some day." In the curious error of our mind the flight of our faith is always associated with the idea of ascension, without realizing that no matter how high we might soar we should still have to descend somewhere in order to set foot firmly in some other world.

7. To ask God for material things, such as rain, recovery from illness or delivery from enemies, is wrong if for no reason than because people may ask God at one time for opposite things, but principally because in the material world we are given all that we need. We might pray God to help us live the life of the spirit, such a life that

therein no matter what occurred it would redound to our blessing. But a rogatory prayer for material things is a self-deception.

8. True prayer is to withdraw from all that is of the world, from all that might distract our feelings (the Mohammedans have the right idea when upon entering a mosque or commencing to pray they cover their eyes and their ears with their fingers), and to summon the Divine principle within ourselves. But the best is to do as Christ taught: to enter your closet in secret and to shut your door, that is to pray in solitude whether in your closet, or in the woods, or in the field. True prayer is to withdraw from all that is worldly, from all that is external, to examine your soul, your actions, your desires not in the light of the demands of outward conditions, but of that divine principle of which we are conscious in our soul.

Such prayer is help, strength, elevation of spirit, confession, examination of past acts and direction of acts to come.

III.

Outward Worship

1. Between a Shaman and a European prelate, or taking plain people for example, between a crude sensual heathen who in the morning places upon his head the paw of a bearskin and says: "Slay me not," and a cultured Connecticut Puritan, there may be a difference in methods, but there is no difference in the fundamentals of their faiths, for both belong to that class of people whose idea of serving God is not in becoming better men, but in religion or in the observing of certain arbitrary rules. Only those who believe that serving God is to strive towards a better life are different from these others, inasmuch as they acknowledge a different, a vastly superior basis for their faith that

unites all right-minded people into one invisible church, which alone can be the universal church. *Kant.*

2. The man who performs acts which have nothing ethical in themselves in order to incline to himself the good will of God, and thereby to attain the realization of his desires, is in error, because he means to attain supernatural results by natural means. Such attempts are called witchcraft, but since witchcraft is usually associated with the evil spirit, and these endeavors, though ignorant, are nevertheless based on good intentions, let us rather call them fetishism. Such supernatural activities on the part of man towards God are possible only in imagination and are irrational if for no other reason than because it cannot be known whether they are pleasing to God. And if a man, in addition to his immediate efforts to gain the goodwill of God, that is in addition to good conduct, endeavors to acquire further merit by means of certain formalties, or supernatural aids, and with that end in view means to render himself more receptive to a moral state of mind and to the attainment of his good inclinations by external observances which have no intrinsic value, then he relies on some supernatural agency for the correction of his natural weakness. Such a man, believing that acts having nothing moral or God-pleasing in themselves, may be a means or a condition of the attainment of his desires direct from God, is in error, because he imagines that he can without any physical or moral inclination, make use of supernatural means having nothing in common with good morals, in order to conjure this supernatural divine assistance by the observance of various outward practices. *Kant.*

3. "And when thou prayest, thou shalt not be as the hypocrites are. for they love to pray standing in the syna-

gogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth secret shall reward thee openly." *Matthew VI*, 5-6.

4. "Beware of the scribes, which desire to walk in long robes and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts:

"Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

Luke XX, 46-47.

Where there is false religion there will also always be scribes and they will always act just as the scribes of old against whom the Scripture warns us.

IV.

Multiplicity of Religious Teachings and the One True Religion

1. The man who has given the subject of religion no thought imagines that the only true faith is the one in which he was born. But just ask yourself what if you had been born in some other faith? You a Christian—if you had been born a Mohammedan? You a Buddhist, if you had been born a Christian? You a Christian, if you had been born a Brahmin? Can it be that we alone are right in our faith, and all the others believe falsehood? Your faith will not become truth just because you assert to yourself and to others that it is the one true faith.

V.

Some Effects of Professing False Religions

1. In 1682 it happened in England that Dr. Leighton, a venerable man who had written a book against the Anglican episcopate, was tried in court and sentenced to the following punishment: he was cruelly lashed, then one of his ears was cut off, one of his nostrils slit open, and the characters S S were branded on his cheek. Seven days later he was lashed again, although the scars on his back had not yet healed, his other nostril was slit open, his other ear cut off, and his other cheek was branded. All this was done in the name of Christianity. *Davidson.*

2. In 1415, Johannes Huss was adjudged a heretic for attacking the Catholic religion and the Pope; he was sentenced to death without the shedding of blood, that is to the stake.

He was executed outside the city gates between some gardens. When he was brought to the place of execution he knelt down and commenced to pray. When the executioner commanded him to ascend the stake, Huss arose and loudly said:

"Lord Jesus Christ, I go to my death for the preaching of thy word, I shall suffer obediently."

The executioners divested him of his clothing and bound his hands behind him to a post. The feet of the martyr rested upon a bench. Fagots and straw were piled about him. They reached up to his chin. Then the Emperor's representative approached him and said that if he recanted all that he had taught, he would be pardoned.

"No," replied Huss, "I am blameless."

Then the executioners set fire to the stake. Huss

chanted the prayer: "O Christ, Son of the living God, have mercy upon me."

The fire blazed upwards and soon the voice of Huss was stilled.

Thus did men who called themselves Christians proclaim their faith.

Is it not clear that this was no true faith, but the crudest of superstitions?

3. Of all the methods of propagating false religions the most brutal is the inculcation of false religions in the minds of the children. The child asks his elders, men who have lived before him and had the opportunity of acquiring the wisdom of those who had gone before, to tell him about the world and its life, and the relation between himself and others, and he is told not what his elders really think and believe, but what people thought and believed thousands of years ago, that is things which his elders do not and can not themselves believe. Instead of the spiritual food which the child craves, they tender him poison that ruins his spiritual welfare, poison of which he can rid himself only at the cost of much effort and suffering.

4. Men never commit evil deeds with greater confidence and assurance that they are right than when committing these deeds in the name of false religion.

Pascal.

VI.

Wherein Consists the True Religion?

1. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

Matthew XXIII, 8-10.

Thus taught Christ. And he taught thus because he knew that just as there were teachers in his day who taught a false doctrine of God so there would be such in times to come. He knew it and taught his followers not to obey men who call themselves teachers, because their teachings obscure the clear and simple doctrine which is manifest to all men and is implanted in the heart of every man.

This doctrine is to love God as the highest good and truth, and to love your neighbor as yourself and to do unto others as ye would that others do unto you.

2. Faith is not in knowing what has been and what will be, nor even in what is now, but only in knowing what each man ought to do.

3. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Matthew V*, 23-24.

Herein is true faith, but not in the rite, nor in the sacrifice, but in communion with people.

4. The Christian doctrine is so simple that infants understand it in its true sense. Only those fail to understand it who do not desire to lead a Christian life.

In order to understand true Chrisitianity, it is first of all needful to renounce the false.

5. True worship is free of superstition; when superstition enters it, worship itself is destroyed. Christ showed us wherein is true worship. He taught us that amidst all the activities of our life only our love one for another is the light and the blessing of man. He taught that we can attain happiness only then when we serve others and not our own self.

6. If that which passes for the law of God does not call for love, it is human fabrication and not the law of God.

Scovoroda.

7. You will never know God if you believe all that is told you of God.

8. You cannot know God from what is told you about Him. You can know God only by obeying that law which is known to every human heart.

9. The substance of the teaching of Christ is in his manifestation of that divine perfection towards which men must strive throughout their life. But people who do not desire to follow the teaching of Christ, sometimes intentionally, sometimes unwittingly, understand the doctrine of Christ not as He taught it: as a constant striving after perfection, but as though He had demanded divine perfection of men. And taking this corrupt view of Christ's doctrine, men who do not desire to follow Him have two ways open to them: they very correctly claim that perfection is unattainable, and then reject the entire doctrine as an impractical dream (this is done by worldly people), or they adopt another method—the most popular and the most harmful, the practice of the majority of people who call themselves Christians, namely admitting that perfection is unattainable, they correct, that is they corrupt the teaching, and in place of the true Christian teaching consisting of constant striving towards divine perfection, they observe certain so-called Christian rules, which for the most part are directly contrary to Christianity.

10. The idea of gatherings of Christians being gatherings of the elect, of superior beings, is a non-Christian, a proud and an erroneous idea. Who is better, and who is worse? Peter was better until the cock crew. The robber

was worse until he reached the cross. Do we not know in our own self an angel and a devil taking part in our life, there being no creature that has banished the angel completely from his heart, nor one without a devil leering at times from behind the angel. How can we, contradictory beings as we are, compose gatherings of elect and of righteous?

There is a light of truth, and there are people striving towards it from all sides, from as many sides as there are radial lines in a circle, that is in an infinite variety of ways. Let us strive with all our might towards the light of truth that unites us all, but how close we may be to it, how far advanced towards a union with it, it is not for us to judge.

VII.

True Religion Unites Men More and More

1. The corruption of Christianity has removed us from the realization of the Kingdom of God, but the truth of Christianity is like the flame of a camp fire; choked for a season by green branches, it gradually dries the damp twigs, sets them on fire and breaks through in a blaze here and there. The true meaning of Christianity is already manifest to all and its influence is stronger than the deceptions that have choked it.

2. Listen to that profound dissatisfaction with the present form of Christianity which has seized our society and is expressed in murmurs of bitter resentment and sorrow. All are thirsting for the coming of the Kingdom of God. And it is drawing nigh.

A purer Christianity slowly but surely replaces that which has been passing under that name. *Channing.*

3. From the days of Moses until the days of Jesus a

vast mental and religious development took place among individual people and nations. From the days of Jesus until our times this progress in individuals and nations has been still more significant. Old delusions have been cast aside and new truths have penetrated into the consciousness of mankind. One man cannot be as great as humanity. If a man be so far ahead of his fellows that they do not understand him, a time comes when they catch up with him, then overtake him and so far outdistance him as to become incomprehensible to those who remained where the great man had stood. Every religious genius sheds a brighter light upon religious truths and helps to bring men into a closer union.

Parker.

4. Just as each man individually, so all humanity in the aggregate must change, pass from lower stages to higher development, without stopping its growth, the limit of which is in God. Each state of man is the result of his preceding state. Growth is attained without interruption and imperceptibly, like the development of an embryo, so that nothing breaks the chain of the consecutive stages of this uninterrupted growth. But if man and the entire human race are destined to be transformed, this change must be effected both in the case of the individual and of the entire human race in labor and sufferings.

Before attaining grandeur, before passing into light, we must move in darkness, must suffer persecutions, must yield up our body to save our soul; we must die, in order to be born into a new life, more vigorous and more perfect. And after eighteen centuries, having completed one of the cycles of its development, mankind is again striving to transform itself. Old systems, old social orders, all that made up the world of olden days is being destroyed, and

the nations are living mid wreck and ruin in terror and suffering. Therefore we must not lose courage in view of these ruins, and of these scenes of death, either occurring or about to occur. On the contrary, we must take courage. The union of people is not afar off.

Lamenais.

FALSE SCIENCE

FALSE SCIENCE

The superstition of science consists in the belief that the only true knowledge needed in the lives of all men is to be found exclusively in that body of information gathered haphazard out of the infinite domain of the knowable which has come under the observation of a certain clique of men in a given period—a clique of men who have set themselves free from the obligation to labor, whereas labor is needful to life, and who therefore lead an immoral and an irrational life.

I.

Wherein is the Superstition of Science?

1. When men accept as indubitable truths that which is offered to them as such by others, without stopping to examine it by the exercise of their reason, they fall into superstition. Such is our modern superstition of science, namely recognition as indubitable truths of what is passed as truth by professors, academicians and men calling themselves scientists in general.

2. Just as there is a false teaching of religion, even so there is a false teaching of science. The false doctrine of science is recognizing as the exclusively true science everything stated to be such by people who in a given period usurp the right of determining what is true science.

And since not that is reputed as science which is needful to all men—but that which has been determined by men who have in a given period usurped the right of determining what is science, such science is bound to be false. Even so it has happened in our world.

3. Science occupies in this modern age literally the

same place which centuries ago was held by sacrificial priesthood.

The same recognized sacrificial priests—our professors, the same castes of sacrificial priesthood in our science, academies, universities, congresses.

The same confidence and absence of criticism on the part of the faithful, the same discords among the faithful—yet failing to perturb them. The same unintelligible words, the same self-reliant pride instead of thinking:

"What is the use of arguing with him, he denies revelation!" "What is the use of arguing with him, he denies science!"

4. The Egyptian did not look upon that which his priests presented to him under the guise of truth as mere belief (as we do now), but considered it the revelation of the highest knowledge attainable to man, in other words, as "science": even so the unsophisticated men of to-day who have no knowledge of science accept as undubitable truths all that is offered them by the modern priests of science—they believe it all.

5. Nothing is more subversive of true knowledge than the use of obscure ideas and phrases. Yet this is just the practice of the alleged scientists who make up obscure, fictitious invented words to bolster up obscure ideas.

6. False religion and false science always express their dogmas in high-sounding terms which appear mysterious and significant to the uninitiated. The discussions of scientists are frequently as unintelligible to themselves as they are to others, even as the discussions of professional teachers of religion. A pedantic scientist uses foreign words and made-up terms and transforms the simplest things into something which is hard to understand just as prayers in a foreign language are unintelligible to illiterate parishioners.

Mysteriousness is not a proof of wisdom. The more truly wise a man is, the simpler the langauge in which he expresses his thoughts.

II.

Science Serves as an Excuse of the Present Social Order

1. It would seem that in order to prove the importance of cultivating that which is known as science we should have to demonstrate that this cultivation is useful. But men of science generally say that since they occupy themselves with certain tasks, these occupations are bound to prove useful.

2. The legitimate purpose of science is the recognition of truths serving to benefit mankind. The spurious purpose is to justify deceptions which introduce evil into the life of man. Such are the sciences of law and political economy, and most particularly philosophy and theology.

3. There is as much fraud in science as in religion, and it springs from the same beginning, namely the desire to justify one's own weakness, and therefore scientific fraud is as harmful as religious fraud. People err and lead an evil life. The proper thing would be for men to realize that their life is evil, to try and change their mode of life and to live better. But here come all sorts of sciences: the science of the state, of finances, theology, criminology, science of police administration, political economy and history, and that most modern of all sciences—sociology—showing the laws by which men live and ought to live, and they prove that the evil life of men is not due to their own self, but to laws, and that it is not the duty of men to cease from evil and to change their life from an evil one to a good one, but to keep on living as they have been, in evil and weakness, but to ascribe these evils not to their own self, but to

the laws as discovered and formulated by the scientists. This fraud is so unreasonable, so contrary to conscience that people would have never adopted it but for the reason that it encourages them in their evil life.

4. We have ordered our life contrary to the moral and physical nature of man, and are fully convinced—just because everybody thinks so—that it is the one true mode of life. We dimly feel that what we call our social order, our religion, our culture, our sciences and arts, somehow fails to deliver us from our wretchedness, and even increases it. But we cannot resolve to submit it all to an examination by our reason, because we think that mankind having always believed in the necessity of compulsory social order, religion and science, cannot exist without them.

If the chick within the egg were gifted with human reason and were as little capable of using it as the people of the present age, he would never break through the shell of his egg and he would never know life.

5. Science has become a distributor of licenses to live on the labors of others.

6. The methodical gabble of our higher institutions of learning is merely a conspiracy to avoid the solution of difficult problems by giving a dubious meaning to words, because the convenient and frequently rational phrase "I don't know" is unwelcome in our academies.

Kant.

7. No two things are more divergent than science and profit, knowledge and money. If money is needed in order to become more learned, if learning is bought and sold for money, both the buyer and the seller deceive themselves. Christ drove the traders out of the temple. So should the traders be driven out of the temple of science.

8. Do not look upon science as a crown to be admired, nor as a cow to be milked.

9. One of the most convincing proofs of the use of the word "science" to describe the most trifling and repulsive ideas is the existence of a science of punishment, which is the most ignorant of human activities, proper only to the lowest phase of human development—**infancy** or savagery.

III.

Harmful Effects of the Superstition of Science

1. No clique of men has more confused ideas of religion, morals and life than the men of science: and even more striking is the fact that although science has achieved really considerable success in the domain of the material world, it has proved either useless or directly harmful in the lives of men.

2. Harmful is the spread of the belief among men that our life is the product of material forces and depends upon these forces. But when this belief assumes the name of science and passes for the sacred wisdom of mankind, the harm caused by such a belief is terrible.

3. The development of science does not go hand in hand with an improvement in morals. In all nations whose history we know the development of science led directly to a corruption of morals. Our belief to the contrary is due to our confusing our banal and illusive science with the true supreme knowledge. Science in the abstract, science as such, demands respect, but modern science, that is what madmen call science, is worthy only of ridicule and contempt.

Rousseau.

4. The true explanation of the insane life of the people in the present age—so contrary to the thought of the

best men of all times—is in the fact that our youth is taught a multitude of the most abstruse things: such as the state of celestial bodies, the condition of the globe for millions of years, the origin of the organism, but they are not taught the one thing needful to all and at all times: what is the meaning of human life, how to live, what the wisest men of all ages thought about it and how they solved the problem of life. The young generation is not taught all this, but is taught instead, under the name of science, the most arrant nonsense which even the teachers do not believe themselves. Instead of solid rock, the structure of our life rests on air-filled bubbles. How shall this structure escape a fall?

5. All that we call science is merely an invention of rich men to occupy their idle time.

6. We live in an age of philosophy, science and reason. It seems as though all sciences had combined to illumine our path in the maze of human life. Immense libraries are open to all: colleges, schools, universities give us an opportunity to make use of the wisdom of men accumulated in the course of thousands of years. It seems as though everything worked together to develop our mind and to strengthen our reason. Have we become better or wiser from it all? Do we know better what our duties are, and what is most important, wherein lies the blessedness of life? What have we acquired from all this futile knowledge, besides enmity, hatred, uncertainty and doubts? Every religious teaching and sect proves that it alone has found the truth. Every writer demonstrates that he alone knows wherein consists our happiness. One proves to us that there is no body. Another that there is no soul. A third one that there is no connection between body and soul. Again another that man is an animal. And still another that God is merely a mirror.

Rousseau.

7. The principal evil of modern science is in the fact that unable as it is to study everything, not knowing—without the aid of faith—what it ought to study, it delves only into things that please the men of science who lead a life of error.

The most pleasant thing for men of science is the existing social order, which is profitable to them, and the satisfaction of an idle curiosity which does not call for much mental effort.

IV.

There is no Limit to the Number of Studies, But Man's Capacity of Comprehension is Limited

1. A Persian philosopher said: "When I was young, I said to myself I will fathom all science. And I acquired almost all the knowledge given to man. But when I became old and I reviewed all I had learned, I discovered that my life was over, but that I knew nothing."

2. The observations and calculations of astronomers have taught us much that is marvelous. But the most important result of these researches is that they have revealed to us the abyss of our ignorance. Without these studies man could never grasp the immensity of this abyss. Meditation on this subject should work a great transformation in the determining of the ultimate aims of the activity of our reason.

Kant.

3. "There are plants on earth: we see them, but they are invisible from the moon. In these plants there are fibres, in these fibres there are tiny living organisms, but beyond that there is nothing more." What cocksureness!

"Complex bodies are composed of elements, and elements are indissoluble." What cocksureness!

Pascal.

4. We lack knowledge even to understand the life of the human body. Consider what we require to know for it: the body requires space, time, motion, heat, light, food, water, air and many other things. In nature all these things are so closely associated that we cannot apprehend one of them without studying the others. We cannot know a part without knowing the whole. We shall know the life of our body only when we have learned all that it needs, and for this we must study the entire universe. But the universe is infinite, and its knowledge is unattainable to man. Therefore we cannot even fully fathom even the life of our body.

Pascal.

5. Experimental sciences, if pursued for their own sake without a guiding philosophical thought, are like a countenance without the eyes. They offer a form of occupation for men of average ability, but not gifted with supreme genius which would only be in the way in petty investigations. Men of such limited abilities concentrate all their powers and their knowledge upon a single well-defined scientific field where they can attain a fairly perfect knowledge while remaining entirely ignorant in every other direction. They may be compared with workmen in clock factories where some make only wheels, while others make springs and still others chains. *Schopenhauer.*

6. Not the mass, but the quality of knowledge is of importance. It is possible to know many things, without knowing the essential things.

7. The study of natural history in Germany has reached the phase of madness. Although to God man and insect may be of equal value, it is different as far as our reason is concerned. How many things are there which man must first put in order before he can take up birds and

moths. Study your soul, train your mind to be cautious in judgment, instil mercy in your soul. Learn to know man and arm yourself with courage to speak the truth for the good of your fellow man. Sharpen your mind with mathematics if you can find no other means to attain the same end. But beware of classifying gnats, the superficial knowledge of which is utterly useless, and an exact knowledge of which would take you into infinity.

"But God is as infinite in insects as he is in the sun," you might say. I willingly admit this. He is immeasurable also in the sands of the sea, the varieties of which you have never undertaken to systematize. If you feel no particular calling to seek pearls in the lands where this sand is to be found, stay at home and cultivate your field: it will need all your industry; and do not forget that the capacity of your brain is finite. There where you preserve the history of some butterfly, space might be found for thoughts of wise men that may be an inspiration to you.

Lichtenberg.

8. Socrates lacked that common weakness of discussing in his arguments all sorts of existing things, speculating on the origin of what the sophists call nature, and progressing to the basic principles of the origin of celestial bodies. "Do men really imagine," he said, "that they have attained the knowledge of all things that are essential to them that they engage in speculating on things that so little concern them?"

He marveled especially at the blindness of those alleged scientists who failed to realize that the human mind is incapable of fathoming these mysteries. "This is why," he said, "all these men daring to discuss these mysteries fail to agree on basic principles, and as you listen to them when they meet together you seem to be near a gathering of mad-

men. And what indeed are the distinguishing characteristics of the unfortunates possessed by lunacy? They fear the things wherein there is nothing terrifying, and boldly face those that are dangerous indeed." *Xenophon.*

9. Wisdom is a great and extensive subject. It demands all the leisure that may be dedicated to it. No matter how many problems you succeed in solving, there will be many more requiring investigation and solution over which you will have to toil. These problems are so vast, so numerous that they require the elimination from your consciousness of all extraneous matters so as to leave full scope for the labor of your mind. Should I waste my life on mere words? Yet it frequently happens that learned men think more of discussions than they do of life. Observe how great an evil is caused by excessive hairsplitting and how harmful it may be to truth. *Seneca.*

10. Science is food for the mind. And this food may be as harmful to the mind as physical food to the body, if it be impure or over-sweetened or absorbed in excessive quantities. It is possible to over-eat mentally and to be made sick thereby.

In order to avoid this it is necessary to take mental food just as physical food, only when hungry, when feeling a desire for knowledge, and only then when knowledge is requisite for the soul.

V.

Of Varieties of Knowledge there is no End. The Business of True Science is to Select the Most Important and Necessary Among Them

1. Not to know is neither shameful nor injurious—one cannot know everything, but it is both shameful and injurious to pretend to know that which one does not know.

2. The capacity of the mind to absorb knowledge has its limits. Therefore you must not think that the more you know the better it is for you. The knowledge of a great mass of trifles is an insuperable obstacle to the knowledge of that which is truly needful.

3. The mind is strengthened by the study of that which is needful and important to man and is weakened by the study of that which is useless and trifling just as surely as the body is strengthened by fresh air and food, and weakened by foul air and food. *Ruskin.*

4. In modern times a vast body of knowledge worthy of study has been accumulated. Soon our faculties will be too weak and our life too brief to assimilate even the most useful portion of this knowledge. A vast abundance of treasure is at our service, but having absorbed it we must reject much as needless rubbish. It is better then not to burden oneself with it. *Kant.*

5. There is no end to knowledge. Therefore it cannot be said of him who knows much that he knows more than he who knows very little.

6. One of the commonest phenomena of our times is to see men who consider themselves learned, educated and enlightened, knowing a vast mass of useless things, yet remaining steeped in crassest ignorance, not alone failing to perceive the true meaning of life, but even glorying in their ignorance. And on the contrary it is just as common to find among uneducated and illiterate men, who know nothing of chemical agents, parallax or properties of radium, truly enlightened persons knowing the meaning of life and yet without any pride whatsover.

7. People cannot know or understand everything that is going on in the world, wherefore their judgment on many

things is incorrect. There are two kinds of lack of knowledge: one is the true, natural lack of knowledge, the state in which man is born. The other may be termed the nescience of the truly wise. When a man exhausts all the sciences and learns all that men know or have ever known, he must see that all this knowledge massed together is so trifling that it cannot enable him to comprehend the world of God, and he will come to the conclusion that learned people basically know as little as the ordinary unlettered people. But there are superficial men who have learned a little here and a little there, who have familiarized themselves with surface knowledge of various sciences and have become conceited. They departed from the natural ignorance, but have not yet attained the true wisdom of those learned men who have grasped the imperfection and the futility of all human knowledge. These are the people, wise in their own estimation, who bring confusion into the world. They judge all things confidently and rashly, and naturally enough they err constantly. They know how to throw dust in the eyes of the people, and are frequently honored, but the common people despise them, being aware of their worthlessness. And they in turn despise the common people, considering them ignorant. *Pascal.*

8. People frequently think that the more one knows the better it is. This is not so. The main thing is not to know much, but to know the most needful out of the mass of knowable.

9. Do not fear lack of knowledge, but fear excess of knowledge, particularly if this excessive knowledge be for profit or praise. It is better to know less than one might than more than one ought. Excessive knowledge makes men self-satisfied and self-assured, and therefore more foolish than they would be if they knew nothing.

10. Wise men are not as a rule learned, learned men are not as a rule wise. *Lao-Tse.*

11. Owls see in the dark, but sunlight blinds them. Even so it is with learned people. They know much superfluous scientific clap-trap, but neither know nor can know the most needful thing in life: how a man ought to live in the world.

12. Socrates the philosopher said that stupidity is not to know little, but failing to know oneself and thinking that you know what you do not know. This he called stupidity plus ignorance.

13. If a man knew all sciences and spake all languages but did not know what he is and what he ought to do, he would be less enlightened than the old woman who believes in a Saviour, that is in a God whose will she recognizes in her life and who knows that God demands righteousness of her. She is more enlightened than the scientist because she has found an answer to the most important question: what is her life and how she must live. Yet the scientist having the cleverest answers for the most complex, but essentially trifling questions, has no answer to the most important question of each rational being: why do I live, and what ought I to do?

14. People who think that the most important thing in life is knowledge are like moths that fly against the candle: they perish themselves and obscure the light.

VI.

Wherein is the Substance and the Aim of True Science?

1. People either term that as science which is the most important science in the world, according to which man may learn how he ought to live in the world, or all that

which it flatters a man to know and which may or may not do him any good. The first kind of knowledge is truly a great thing, but the second is for the most part a futile pursuit.

2. There are two unmistakable marks of true science: first an inner mark, in that the servant of science fulfills his calling not for gain, but in self-denial, and the second an outward mark in that his work is intelligible to all men.

3. The life of the people in our present day is so organized that nine hundred ninety-nine thousandths of the people are constantly occupied with physical toil and have neither time nor possibility to take up science or art. But one thousandth of the people, having exempted itself of physical toil, has composed science and arts to suit itself. The question is what sort of science and arts can there be under such conditions?

4. The life task of each man is to become increasingly better. Therefore only those sciences are good which help him in this task.

5. A learned man is a man who knows very many things out of all sorts of books. An educated man is he who knows what is now currently accepted among people. An enlightened man is he who knows why he lives and what he ought to do. Do not try to be either learned or educated, but strive to become enlightened.

6. If in real life illusion mars reality but for a moment—in the domain of the abstract illusion can rule for thousands of years and impose its iron yoke upon entire nations, choking the noblest impulses of mankind, and with the help of the slaves deceived by it, shackle those whom it cannot deceive. It is the enemy with whom the wisest minds of all ages engaged in unequal combat, and what they won from it in conquest is the noblest heritage of mankind.

If it is said that we must seek truth even where no profit can be foreseen from it, because gain may be found where it is least expected, we may also add that we must as zealously seek out and eradicate every delusion where no harm from it can be foreseen, for harm may appear and be manifested where least expected, as every delusion contains a poison. There are no harmless delusions, and certainly no venerable or sacred delusions. It may be boldly stated, in consolation of those who devote their lives to the noble and arduous war against delusions of any kind, that error may do its work at night like owls and bats until the light of truth appears, but there is more likelihood of the owls and bats frightening the sun and driving it back whence it came than of old delusions forcing out a realized truth, fully and clearly expressed—and of taking unhindered the place vacated by it. Such is the power of truth: it gains victory with difficulty and with trouble, but once the victory is gained it cannot be turned back. *Schopenhauer.*

7. Since men have lived in the world there have been wise men among all nations who taught them that which is most needful for man to know: that wherein is the calling and therefore the true blessedness of every man and of all people. Only he who knows this can judge of the importance of all other kinds of knowledge.

There is no end to scientific subjects, and without knowledge of what constitutes the calling and the blessedness of all people, there is no possibility of choice in this infinite range of subjects, and for that reason without such knowledge all other kinds of knowledge become an idle and harmful amusement—even as they have become among us.

8. If men turn to modern science not for the satisfaction of idle curiosity, nor in order to play a role in the world of science, to write, to argue, to teach; nor yet in order to

make a living by science, but turn to it with direct and simple questions of life, they find that science will answer thousands of involved and intricate questions, but never the one question to which every rational being seeks an answer; the question—what am I, and how ought I to live?

9. To study all sciences that are unnecessary to spiritual life, such as astronomy, mathematics, physics, etc., even as to indulge in all kinds of amusements, games, carriage riding, promenading is permissible when any of these occupations do not keep you from doing that which you ought to do, but it is wrong to engage in superfluous sciences, or indulge in empty amusements, when they hinder the true tasks of life.

10. Socrates pointed out to his disciples that in rationally arranged education each science has certain bounds which should be reached, but which should not be overstepped. Of geometry, he said, know enough to be able to measure correctly a plot of land which you buy or sell, or to divide an inheritance, or to divide a task among laborers. "This is so easy," he said, "that with a little effort no measurements would give you any trouble, though you had to measure the entire earth." But he did not approve of being enticed by difficult problems in this science, and although he personally knew them all, he said that they could fill the life of man and distract him from other useful sciences, without being of any use themselves. Of astronomy he found desirable to know enough to tell from simple indications the hour of the night, the day of the month, the season of the year, to find one's direction, to steer by at sea and to relieve watchmen. "This science is so easy," he added, "that it is accessible to any hunter or mariner or to anyone who cares to give it a little study." But to proceed so far with it as to study the course of the various celestial bodies,

to calculate the size of the planets and stars, their distance from the earth, their movements and changes, this he severely criticized, because he saw no advantage in such occupation. He had so low an opinion of these things not because of ignorance, for he had studied all these sciences, but because he did not desire men to waste their time and powers upon superfluous occupations instead of expending them upon that which men need most of all: the perfecting of their morals. *Xenophon.*

VII.

On Reading Books

1. See that the reading of many authors and all sorts of books do not produce confusion and uncertainty in your mind. It is meet to nourish your mind only on writers of undoubted merit. Excessive reading distracts the mind and weans it from independent work. Therefore read only old and thoroughly good books. If you conceive at any time a desire to turn to works of a different character never forget to return to the former. *Seneca.*

2. Read first of all the best books, otherwise you may never find time to read them at all. *Thoreau.*

3. It is better never to read a book than to read many books and to believe all that is contained in them. One may be wise without reading a single book; but believe all that is written in books and you are bound to be a fool.

4. In authorship the same thing is repeated as in real life. The majority of people are foolish and deluded. For this reason there are so many evil books, there is so much literary rubbish among the good grain. Such books only purloin people's time, money and attention.

Bad books are not only useless, but harmful. Nine-

tenths of all books are printed to coax people's money out of their pockets.

It is therefore better not even to read the books of which much is said or written. People ought first of all to become acquainted with and read the best authors of all ages and nations. These books must be read first of all. Otherwise you will hardly have a chance to read them all. Only such authors can instruct and educate us.

We can never read too few bad books nor too many good books. Bad books are a moral poison stupefying the people.

Schopenhauer.

5. Superstitions and delusions trouble the people. There is but one deliverance from them: the truth. We know the truth both in ourselves and through the wise and holy men who lived before us. Therefore in order to live well and righteously we must seek the truth ourselves and make use of the directions which have reached us from the wise and holy men of old.

6. One of the most powerful means of learning the truth that delivers from superstition is in studying all that mankind has done in the past towards the recognition of the eternal truth, common to all mankind, and towards expressing it.

VIII.

Of Independent Thinking

1. Every man may and should make use of everything that the aggregate reason of mankind has evolved, but at the same time he must let his reason examine the data worked out by all mankind.

2. Knowledge is only then knowledge when it has been acquired by an effort of a man's own thinking rather than by memory alone.

Only when we have forgotten everything that has been taught us do we begin to know truly. I shall not come a hair's breadth closer to the knowledge of things as long as I look upon them as I have been taught to do. In order to know an object I must approach it as something entirely unknown to me.

Thoreau.

3. We expect from a teacher that he first make his pupil a reasoning person, then a rational one and finally a learned one.

This method has the advantage that though the pupil may never attain the final stage, which is usually the case, he still may profit from instruction and will become more experienced and wiser—if not for the purposes of the school, then at least for those of life.

But if this method is inverted, then the pupils are apt to catch something of cleverness before their reasoning faculties have been developed and to take away from school a borrowed knowledge, like something that is glued to them but has not been assimilated by them, and their spiritual faculties remain sterile as before, but at the same time much vitiated by a spurious learnedness. Therein is the cause why we frequently meet men of learning (or rather of instruction) who show so little reason, and why so many more blockheads come into the world out of colleges than from any other social class.

Kant.

4. Science is not in schools. In schools we find the finical ignorance of dunces. Science is in books and in the individual and independent labor of acquiring knowledge from books, but it is by no means in the schools, where since the days of the invention of the art of printing nothing has ever remained of science but a musty trace.

The character of school instruction is dry, mind-killing

pedantry. This is inevitable. Who will not tire of saying the same thing over and over again for ten or twenty years? The instructor nearly always engages in his profession with loathing, and to relieve his tedium exchanges science for mere formalism. And in addition the stupid monotony of his trade makes of him a plain fool.

N. G. Tchernyshevsky.

5. In all classes we meet people of mental superiority though frequently not possessed of any learning. The natural mind may replace almost any degree of learning, but no amount of learning may replace the natural mind, and though the latter as compared with the former has the advantage of a wealth of knowledge of cases and facts (historical information) and definition of causality (natural sciences)—in methodical and easily surveyed arrangement, this does not yet give a more accurate or a deeper view of the real substance of all these facts, cases and causalities. The man without learning, by sagacity and quick judgment of all things, can easily do without these riches. One instance out of his own experience can teach him more than a thousand instances, which another may know without having fully grasped their significance, will teach a man of learning, and the knowledge of the untutored man is a living knowledge.

But on the contrary much that an ordinary man of learning knows is dead knowledge, which if it does not entirely consist of empty words, frequently consists of abstract ideas attaining significance only to the extent that the possessor thereof exhibits judgment and a lofty understanding of the questions under discussion. But if this understanding be scant, such discussion is bound to lead to bankruptcy, just as a bank that issues obligations exceeding tenfold its cash assets.

Schopenhauer.

6. How much superfluous reading could we but avoid if we thought independently.

Is reading and learning one and the same? Some one asserted, not without reason, that although the art of printing helped the spread of learning, it did so at the cost of its quality and character. Too much reading is harmful to thinking. The greatest thinkers whom I have met among people of learning have always read the least.

If people were only taught how to think, and not merely that they should think, this misunderstanding would be removed.

Lichtenberg.

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