LEO TOLSTOY

# THE PATHWAY OF LIFE

TRANSLATED BY ARCHIBALD J. WOLFE

## PUBLISHERS' PREFACE

'" 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 "" 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 "," 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 w^rd so that in retranslation 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 cruuities 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.

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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. Scovcroda.

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.

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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 ^ne 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,
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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.
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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

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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

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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. L ucy 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.

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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, indeea, 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

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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 Hive; what you call yourself, is dead. That which animates you is God. Angelas.

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.

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

Angehis.

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.

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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.

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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 fellowmen. 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.

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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. Vivckananda.

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

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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
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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
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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?

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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.

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 м was the same in his infancy, in his period of maturity, in his old age. This unchanging "I й 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 "V 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.

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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.

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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 ii> 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

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than wood, wood is more solid than water, water is more solid than air. But that which can hot 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.

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## IV.

## The Spiritual and the Material Principles in Man

1. What are you? A man. What sort of man? W^herein do you differ

from others ? I am the son of such and such parents, 1 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,

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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.

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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.

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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.

Angelas.

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

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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 counsei 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. Angelas.

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.

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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.
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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. $ u fi
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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. Angelas.

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 be 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 И 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.

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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

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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.

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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

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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.

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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.

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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.

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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.

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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.

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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.
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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
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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.

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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 uncea s 5

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

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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
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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 fhe 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 tmng in the world: love
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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.

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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." i 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.

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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.

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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

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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 lifelove.

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.

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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 Spi.it

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. , Qr. 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."

i 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
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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?"
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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.

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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 gf 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

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state of man who sees sins of the people among whom lie 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

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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.

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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

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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
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large stone, and the other a bag filled with pebbles. ThereLipon 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.
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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.

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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 disti n 9

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. Menedcm.

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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
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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 trie 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 !"

Epictetits %
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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 hi m 7

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 m;n 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. Schopeyihaner.

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.

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 hnd 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

their lif isures 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.
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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 spiiit 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.
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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 Γreeiy 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.
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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.
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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 :

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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.

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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 b e 13

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. 1

IV.

Criminal Attitude of Our Leading Men to the Sin of Lust

1. In order to realize fully the immortality, the antiChristian 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

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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.

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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
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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.
/. 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.
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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 Chiistian 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 bu s 13 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

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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

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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 ce r 14

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

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
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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 f rom 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.
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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
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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.
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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 co n 14
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,

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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

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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

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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 ochers, 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. Xot 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

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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

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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. Tahnudic 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
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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
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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 w r ould 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 ma g 15

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.

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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.

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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 лчere 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, self satisfied 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 f° r 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

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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
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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.

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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.

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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, Lichtenherg.

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." i j hn, Hi, 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 benefa c 17

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 neat 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.



И.

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.

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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

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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

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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

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good he sees in others — and the more foolrsh 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

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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 a l 1

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, ea t Confucius.

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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, 1 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. R e 5

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.

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.

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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.

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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, la ! 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.

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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.

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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.

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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.

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## 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 tlu.t 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. £ Carpenter.

3. The real ∗T" 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 ; ther e 20

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.

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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.

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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 oppre s 07
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
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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.

0 9 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 cause: of human misery is the erroneous idea that some men may by force order or improve the life of ::r rr;

Coercing Others

1. The delusion that some men may by :;r:e :rier 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 egan to coerce people and then endeavored to invent some excuse for their violence

2. Men see that there is i:mething wrong with their life and endeavor in some way to improve it. But thert 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 meu attention away from that which is always in their power — self, to iternal conditions that are not in their power, and a change in which has as little chance tc imprc e the state :" man, as shaking the wine and pouring it into another .he quah

the wine. Thus a that activity v futile, to

start with, and mo harmful ed think of co r recting others), malicious Γ people hindering the common good may be murdered ) and finally virion

3. Some mean by the use of force to compel oth~ live a good life. And they are the first to set ar.

ample in the use of violence. th themselves, i n stead of endeavoring to emerge from it, they instruct others not to be soi'ed.

4. The delusion of bringing about order among people

tot urious because it passes from ge:

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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.

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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.

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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.

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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 inclin a 21

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 pr e 19

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. д % Ballon.

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. Rut 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 ro b 21

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. Ballon.

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 e n 23 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

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rejected the former law of force: eye for eye, tooth far 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
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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."
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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.

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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 recogn i 22

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 selfdefence, 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
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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
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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.

### 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
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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,
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"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 selfprotection, men commit evil, and then, for the sake of selfjustification, 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
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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,
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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 pu n 24

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. Ballon.

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.

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"How could they be so blind to the senselessness, cruelty and harm fulness 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 goo d 24

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.
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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 evildoer 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?
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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.

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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.

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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
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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, fo r 24
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 No n 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 tbis 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
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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."
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"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." i a 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 co n 25

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 Mattory.

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 forhuman 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 ce n 25

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
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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, althought 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
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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

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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 :very 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.

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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.

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## 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,

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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.

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 lie should settle by the light of his reason, he loses in the end the capacity of reasoning, and not only falls into condemn a 26

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

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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,

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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 syn a 27

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.

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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

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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.
7 S
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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 tby 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 Christianity, 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.
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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 socalled 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
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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, contradictorybeings 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. Channinq.

3. From the days of Moses until the days of Jesus a

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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

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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.

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 ; s bound to be false. Even so it has happened in our world.

3. Science occupies in this modern age literally the
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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.
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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.

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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

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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 airfilled 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.

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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.

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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 ma d 29

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, bi i t 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. Raskin.

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
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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.
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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

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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.

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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

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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,

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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. Nin e 30

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 'hat 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.

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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 tsinknown 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
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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.
03
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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EFFOR T
EFFORT
Sins, errors and superstitions obstruct a man's soul and hide it from himself. In order to reveal his soul to himself, man must make an effort of consciousness, and therefore in such efforts of consciousness is the principal task of a man's life.
I.
Deliverance From Sins, Errors and Superstition is in Effort
1. Self-renunciation delivers men from sins, humility from errors, truthfulness from superstitions. But in order to renounce the passions of the body, to humble himself before the errors of pride, and in order to examine in the light of reason the superstitions which enmesh him, man must make efforts. Only by efforts of his consciousness can man be delivered from sins, errors and superstitions which deprive him of happiness.
2. The Kingdom of God is taken fey effort. The Kingdom of God is within you (Luke, XVI, 16; XVII, 21). These two sayings of the Gospel signify that only by effort of the consciousness within himself can man overcome the sins, errors and superstitions which would retard the coming of the Kingdom of God.
3. Here on earth there can be, there must be, no rest, because life is progress towards a goal that cannot be reached. Rest is immoral. I cannot say what this goal is. But whatever it be, we are moving toward it. Without this progress life would be folly and delusion. And we move toward this goal only by our own efforts.
Maznm .
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4. To become ever better herein is the whole concern of life, and one can become better only by effort.
We all know that we cannot achieve anything in the material world without effort. We must realize that likewise in the life of the soul which is the paramount concern of life nothing can be achieved without effort.
5. True strength is not in being able to tie a steel rod into a knot, nor in possessing boundless wealth, nor yet in ruling over millions of people true strength is in having mastery over self.
6. Never think of a good deed: "it is not worth the trouble, it is so difficult that I shall be unable to- accomplish it," nor "it is so easy, I can do it any time at my pleasure." Neither

think nor speak in this manner : every effort, though its purpose be unattainable, though its purpose be ever so unimportant, every effort, we repeat, strengthens the soul.

7. Some think that in order to be a Christian we must perform peculiar and extraordinary deeds. This is not so. No such peculiar and extraordinary deeds are required of a Christian, but a constant effort of consciousness to rid the soul of sins, errors and superstitions.

8. Our evil deeds, the sources of our misfortunes, are easy to perform. But what is good and beneficial to us requires an effort. Buddhist wisdom.

9. If a man makes it his rule to do only what he pleases, he will not be pleased for long with what he is doing. Real tasks are those which require an effort to be accomplished.

10. The path to good knowledge never leads over velvety lawns strewn with blossoms : man must always make his way towards it over bare rocks. Rusk in .

11. The search for truth is not entered upon in a merry mood, but always with agitation and emotion; and still this search must go on, for if you do not find truth and learn to love it, you must perish. But, you might say, if truth cared to be found and loved by me, it would manifest itself to me. Truth does manifest itself to you, but you fail to see it. Seek it, truth wills it so. Pascal.

II.

It Requires Effort to Live for the Soul

1. I am an instrument with which God performs His work. My true happiness is to share in this work. I can share in this work only by those efforts of my consciousness which I make so as to keep in good order, clean, sharp and accurate the divine tool that has been intrusted to me myself, my soul.

2. The most precious thing for man is to be free, to live according to his own will and not according to that of another. In order to be so free, man must live for his soul. In order to live for his soul man must subdue the passions of his body.

3. The life of man is a gradual passing from the lower animal nature to an ever increasing consciousness of spiritual life.

4. We make an effort to awake and we wake up indeed when a dream becomes so horrible that we have no more strength to bear it. Even so with life when it becomes unbearable. At such times we must make mental efforts to awaken to a new, a superior spiritual life.

5. We must make efforts to overcome sins, errors and superstition ; otherwise, as soon as we cease to battle against them, our body will attain mastery over us.

6. We imagine that real work must have something to do with things visible: building houses, plowing fields ,



feeding the cattle, and that work on our soul, being something invisible, is of no importance, is something that we can do or let alone ; whereas every other kind of work is trifling, save the work on your own soul, the work of daily growth in spirit and in love. This is the only true work, and all other work is useful

only as long as this chief work of life is performed.

7. He who realizes that his life is bad and longs to lead a better life must not think that he cannot begin to live better until he has changed the circumstances of his life. Life can be and must be corrected not through external changes, but through a change within, a change in the soul. This can be done anywhere and at any time. And this is enough of a task for any man. Only when such a change enters your soul that you are unable to continue your former life, -only then alter your mode of life, but not when you think that you could reform yourself more easily by changing your mode of life.

8. There is only one important life task for all people. This consists in improving your soul. This is the one task to which all men are called. Everything else is trifling in comparison. The truth of this is evidenced by the fact that it is the one task in which you can engage without hindrance, and that it is the one task which always yields joy to man.

9. Take a silk worm for a pattern. He toils until he has strength to fly. You are clinging to earth. Toil over your soul and you will receive wings. Angelus.

III.

The Striving .After Perfection Requires Mental Effort 1. "Be ye perfect, even as your Heavenly Father is perfect," says the Gospel. This does not signify that Chris f

commands man to be as perfect as God, but that every man must make efforts of mind to strive after perfection, and in this striving is the life of man.

2. Every creature grows up gradually and not all at once. A science can not be mastered all at once. Neither can sin be overcome all at once. There is only one way to grow better: by wise judgment and constant patient effort.

Channing.

3. Lessing said that it is not the truth which gives joy, but the effort which a man must make in order to attain it. The same may be said of virtue: the joy of virtue is in the efforts made to attain it.

4. The following admonition is engraved on the bathtub of Emperor Ching-Chang: "Daily renew thyself completely; do so again and again from the beginning."

Chinese wisdom.

5. If a man is not engaged in research, or if he is engaged in research and fails therein, let him not despair or cease ; if a man does not question enlightened persons regarding doubtful matters, or questioning them fails to attain enlightenment himself, let him not despair; if a man does not meditate, or meditating fails to comprehend clearly the essence of good, let him not despair; if a man does not distinguish good from evil, or in distinguishing lacks a clear conception, let him not despair; if a man does not perform good deeds, or in performing them does not devote his whole strength to them, let him not despair; whatever others have accomplished with one bound, he may be able to accomplish after ten trials ; whatever others have accomplished after a hundred trials, he may be able to accomplish after a

thousand.
He who truly shall follow this rule of constant effort ,
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no matter how ignorant he be, will attain enlightenment; no matter how weak he be, he will attain strength ; no matter how depraved he be, he will surely acquire virtue.
Chinese wisdom.
6. If a man performs good deeds merely because he has acquired the habit of doing good, his is not yet the truly good life. Good life commences when man makes efforts in order to be good.
7. You say that it is not worth while to make efforts, for, strive as you may, you can never attain perfection. But your business is not in attaining perfection, it is in the constant striving after it.
8. Let not man think lightly of evil in his heart: "I am so far from evil that it can not touch me." Little drops fill a vessel with water. Little by little the madman who does evil deeds is filled with evil.
Let not man think lightly of goodness, saying in his heart: "I have no strength to receive goodness." As the vessel is filled drop by drop, even so the heart of the man who performs good deeds is filled with goodness as he strives towards blessedness. Buddhist wisdom.
9. To make life continuous joy instead of sorrow be always good to all, men and animals alike. In order to be always good, you must train yourself to be good. In order to train yourself to be good, you must not commit a single unkind action without reproving yourself.
If you do this, you will soon acquire the habit of being kind to all, men and animals alike. And if you become accustomed to kindness, joy will ever reign in your heart.
10. The virtue of man is not measured by prodigious feats, but by his daily effort, Pascal .

IV.
In Striving After Perfection Man Must Rely on His Own Strength Alone
1. What a mistake to ask God or even people to rescue us out of an undesirable condition. Man requires no one's help, nor need he be rescued out of any condition, he has need of one thing only : to make an effort of his own mind in order to free himself from sins, errors and superstitions. Only to the extent that a man delivers himself from sins, errors and superstitions, can his condition change or improve.
2. Nothing so weakens the strength of a man as the hope of finding salvation and happiness in anything outside of his own efforts.
3. We must rid ourselves of the idea that Heaven can correct our errors. If you prepare food carelessly you do not expect that Providence will intervene to make it tasty ; even so if after a series of senseless actions you have misdirected the course of life, you must not think that divine intervention will set everything right. Ruskin.
4. There is within you the knowledge of what constitutes supreme

perfection. There are likewise within your own self obstacles to its attainment. Your condition is what you must work over in order to approach perfection. Carlyle.

5. You sin yourself, you encompass evil yourself, you flee from sin yourself, you purify your thoughts yourself, you are evil or you are pure in your own self another can not save you. Jampada.

6. To say that I cannot refrain from an evil deed is to say that I am not a man but an animal. Men often thin k

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so, but no matter how strongly they may affirm this, they know within their own hearts that as long as they have life they can cease from evil and commence to do good.

7. There is no moral law if I cannot obey it. Some say we are born selfish, covetous, lustful and we cannot be otherwise. Yes we can. First we must feel in our hearts what we are and what we should be, and then we must make an effort to strive towards that which we ought to be.

Voltaire.

8. Man must develop his good inclinations. Providence did not implant them in man fully developed ; they are embryonic. To make himself better, to improve himself by labor, therein is the principal task of a man's life.

Kant. V.

There is Only One Way to Improve the Life of Human Society by the Individual Efforts of Men Striving After a Righteous and Moral Life

1. Men draw nearer to the Kingdom of God, that is to a righteous and blessed existence, only through the efforts of each individual striving to live a righteous life.

2. If you see that the social order is evil and you would improve it, know that there is only one way to accomplish it, and that is for all people to become better. And in order that all people may become better, there is only one means in your power: to become better yourself.

3. We frequently hear men argue that all efforts to improve life, to eradicate evil, to enthrone righteousness are fruitless, that all these things come about of their own accord. Men travel in a boat, the rowers go ashore, but those remaining on board fail to take up the oars and to row and imagine that the boat will move as before .

4. "Yes, very true, if only everybody understood it and realized that it is evil and unnecessary," thus argue some people on the subject of human ills. "Suppose one man cease from evil, refusing to participate in it, what will this amount to in the life of all people? Improvements in human life are brought about by the concerted action of the whole society and not by individual effort."

True enough, one swallow does not make springtime. But just because one swallow does not make springtime, should that one swallow that senses the spring refrain from flying, sit still and wait? If every bud, every blade of grass did so, springtime would never come. Even so in the coming of the Kingdom of God I must not stop to think whether I am the first or the one thousandth

swallow, but sensing the coming of the Kingdom of God, I must right now, though I be alone, do all I can towards its realization.

"Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

For everyone that asketh, receiveth ; and he that seeketh, findeth; and to him that knocketh it shall be opened."

Matthew VII, 7-8.

5. "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke XII, 49.

And why is this fire so slowly kindled? If so many centuries could pass and Christianity still has failed to alter the social order of life, how dare we think that these things come about of their own accord? The majority of people, though led to recognize the imperative truth of Christianity, still refrain from making this truth the basis of their actions. Why? Because people await a change from external conditions and refuse to comprehend tha t

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this change is attained by the efforts of each individual in his own soul and not by any external mutations.

6. Our life is evil, why?

Because men lead evil lives. And men lead evil lives because they are evil themselves. Therefore, in order to stop life from being evil, we must transform evil men into good men. How can we do this? No one can change all others, but every one can change himself. At first, it would seem, this will not mend matters. What is one man against all others ? But everybody complains that life is evil. And if everybody realizes that the evil of life is due to people being evil, and that no one can change all others, but everybody can change himself, and transform himself into a good man out of an evil man, and everybody begins to correct himself, then immediately all lives will improve.

Therefore it is our fault that life is evil, and it depends on us to make it good.

VI.

The Effort of Striving After Perfection Yields True Happiness to Man

1. Moral effort and the joy of the consciousness of life follow one another as the joy of rest follows the weariness of physical labor. Without physical labor there can be no joy of resting; without moral effort there can be no joy of the consciousness of life.

2. The reward of virtue is in the very effort of a good action. Cicero.

3. Man would cry out with pain if while refraining from labor he suddenly experienced the muscular ache which is the effect of manual toil. Even so the man who is a stranger to spiritual labor with his inner self experi

ences an agonizing pain from vicissitudes which are borne unflincingly by him who sees the chief task of life in the effort of delivering himself from sins, errors and superstitions, that is in striving after moral perfection.

4. Look for no speedy or visible success from your strivings after good. You will not see the fruit of your efforts, for to

the extent that you have advanced, so has also advanced the ideal of perfection after which you are striving. The effort of the mind is not a means for attaining a blessing, but the effort of the mind in itself is a blessing.

5. God gave to animals all that they need, but He did not give to man all that he needs ; man must attain himself all that he needs. The highest wisdom of man was not born within him ; he must labor to attain it, and the greater his labor, the greater his reward. Babidic tables.

6. The Kingdom of God is taken by force. This means that in order to be delivered from evil and to become good, we require effort.

Effort is needed to refrain from evil. Refrain from evil and you will do good because the soul of man loves that which is good, and will do good if it be free from evil.

7. You are free agents, you feel that it is so. All specious arguments that fate or a law of nature, dominates all things, will never silence the two incorruptible witnesses of human freedom: the reproaches of the conscience and the majesty of martyrdom. Beginning with Socrates and down to Christ, and beginning with Christ down to those martyrs of all times who from generation to generation have died for the truth, all martyrs of the faith prove the error of this doctrine of slaves, loudly proclaiming: "We too have loved life and loved those dear ones who made our life worth while and who implored us to give up ou r

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fight. Every heart-beat loudly appealed to us live! and yet in obedience to the law of life we preferred death !"

And beginning with Cain, down to the meanest wretch of our own day, all those who have chosen the path of evil hear in the depths of their heart the voice of condemnation and of reproach, the voice that gives them no rest, which constantly asks: "Why did you turn from the path of goodness? You could, you can make an effort. You are free agents. It is within your power to remain steeped in sins or be delivered from them." Mazzini .

LIVING IN THE PRESEN T

LIVING IN THE PRESENT

People imagine that the course of their life is in time- 1 in the past or in the future. But this is a delusion : the true life of men is not in time, but always IS in that timeless spot where the past and the future meet and which we inexactly call the present time.

In this timeless point of the present, and therein alone, man is free, and therefore the true life of man is in the present, and in the present alone.

The True Life is in the Present

1. The past is no more, the future has not yet come. What is then? Only that point where the past and the future meet. This is seemingly nothing, yet in that point is the whole of our life.

2. We only imagine that there is time. Time is not. Time is merely a device by means of which we gradually see that which is in reality and which is ever the same. The eye does not see all of a globe at once, yet the globe exists all at once. In order that the eye may see the entire globe, the latter must be turned

before the observing eye. Even the world revolves before the eyes of men in time. For the supreme reason there is no time: that which will be, is. Time and space is the disintegration of the infinite for the convenience of finite creatures. Amiel.

3. There is no before nor after. That which will happen to-morrow already really exists in eternity.

Angelus.

4. There is neither time nor space: both are necessary to us only for the understanding of things. And therefore it is an error to think that speculations regarding star s



whose light has not yet reached us or regarding the state of the sun for millions of years are of any consequence. There is nothing important, nothing worth while in such speculations. All these things are idle mental diversions.

5. If life is something beyond time, why is it manifested in time and space? Because it is only in time and space that there can be motion, that is striving towards expansion, illumination, perfection. If there were no space or time, there would be no motion, and therefore no life.

II.

The Spiritual Life of Man is Beyond Time and Space

1. Time exists for the physical life alone. But the spiritual being of man is beyond time. It is beyond time because the activity of the spiritual being of man is only in efforts of the mind. But the effort of the mind is always beyond time, for it is always in the present, and the present is not in time.

2. We cannot picture to ourselves a life after death, nor can we remember a life before birth, because we cannot picture to ourselves anything that is beyond time. Yet we know best of all our life beyond time namely our present life.

3. Our soul is thrown into our body where it finds numbers, time and space. Meditating upon these things it calls them nature or necessity, and indeed it cannot think otherwise. Pascal.

4. We say that time is passing. This is wrong. We are passing and not time. As we sail on a river it seems to us as though the shores of the river were moving instead of our boat. Even so it is with time.

5. It is well to remember frequently that our true lif e



is not the outward physical life which we live here on earth, before our eyes, but that alongside of this life there is within us another life, an inner and spiritual life which has no beginning and no end.

III. True Life is Only in the Present

1. The ability to remember the past and to imagine the future is given us only in order to enable us, guided by this or that consideration, to decide more correctly our actions in the present, and not to regret the past or build for the future.

2. Man lives only in the present instant. Everything else is either gone or is uncertain of occurring.

Marcus Aurelius.

3. We worry over the past and spoil our future merely because we pay too little attention to the present. The past is gone, the

future is not yet, only the present exists.
4. Our future state will always seem a dream of our present state.
Not the length of life, but its depth is of consequence. The important thing is not the duration of life, but how to live beyond time. And we live beyond time only by an effort towards righteousness. If we live in this manner we raise no question of time. Emerson.
5. "Live for a day live for an age" the meaning of this adage is to live as though any moment you await the last hour of your life, and have time to attend only to the most important matters, and at the same time so to live as though you could continue to do without end that which you are doing .
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6. Time is back of us, time is ahead of us, but it is not with us. If you dwell on that which had been or on that which will be you will lose sight of the most important thing: living in the present.
7. "A moment is only a moment," man so lightly regards the moment as to let it slip, and yet his whole life is solely in that moment, only in the moment of the present can we make that effort which will take the Kingdom of God by force both within us and beyond us.
8. Not to-morrow, but to-day alone can you overcome evil habits. Confucius.
9. Nothing is of consequence excepting that which we are doing in the present moment.
10. It is well not to give thought to the morrow. To avoid doing so there is only one means : to think unceasingly whether I am fulfilling the task of the present day, hour and moment.
11. When associating with others or when carried away by the thoughts of the past or of the future, it is difficult to realize that your life is right now, in the present moment. But how important and precious it is to remember this. Try to train yourself to do so. Man will avoid much evil if he but train himself to remember that only the present is important in life, that the present alone exists. All else is a dream.
12. The moment you delve in the past or in the future you have left the present life, and you feel orphaned, hampered and lonely.
13. "How much moral suffering and all that to die after a few moments. Is it worth while to worry ?"
This is untrue. Your life is now. There is no time, the present moment is worth many centuries if in this present moment you live with God. Amiel .
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14. They say man is not free because everything he does has its own cause preceding it in time. But man always acts in the present, and the present is beyond time, it is merely the point of contact between the past and the future. Therefore in the moment of the present man is always free.
15. The divine force of life manifests itself only in the present; therefore the activities of the present must have divine characteristics, that is, must be rational and good.
16. A wise man was asked : what is the most important thing? Who

is the most important man? And what time of life is the most important?

And the wise man replied: The most important thing in life is to love all people, for therein is the concern of every man's life.

"The most important man is the one with whom you have dealings at the present moment, for you cannot know whether you will ever have dealings with any one else.

"But the most important time is the present, for in that alone a man has power over himself."

IV. Love is Manifested in the Present Only

1. The paramount thing in life is love. And you cannot love in the past or in the future. You can love only in the present, now, this instant.

2. Only when you are not guided in your actions by the past or by the future, but by the commands of your soul in the present, can you act in full harmony with love.

3. Love is the manifestation of the divine principle for which there can be no time, and therefore love manifests itself only in the present, now, this instant .

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4. Do not think of the future, but endeavor right now to make life joyful to yourself and to others. "Let the morrow take care of itself." This is a great truth. It makes life worth while not to know what is needful for the future. Only one thing is surely needful and is always worth while to love others at the present moment.

5. To love in general means to do good. This is how we all understand love and cannot understand it otherwise.

And love is not a mere word, but that which we do for the good of others.

If a man decides that he must abstain from the demands of the slightest love manifestation in the present for the sake of some greater love in the future, he only deceives himself and others and loves no one but himself.

There is no love in the future, love can be only in the present. If a man does not do the works of love in the present, there is no love in him.

6. You seek that which is good. But that which is good can be only now. There can be no good in the future, for there is no future. There is only the present.

7. Never postpone a good deed if you can do it today, for death cannot stop to examine whether you have or have not done what you ought. Death waits for no man, waits for nothing. Therefore the most important thing for man is that which he is doing at the present moment.

8. If we only remembered more frequently that lost time cannot be returned, that evil once committed cannot be undone, we would do more good and commit less evil.

9. Do not let us delay being just and compassionate. Do not let us wait for some extraordinary suffering either our own or that of other people. Life is short, let us therefore make haste to rejoice the hearts of our com 9

panions on this short journey. Let us make haste to be good.

Amiel.

10. If you can do a good deed or show love to someone take heed to do so at once, otherwise the opportunity may pass never to return

11. Good men forget the good they have done; they are so busy about that which they do at the present moment that they can give no thought to what they did in the P ast - Chinese proverb.

12. Life now, at the present moment, this is the state in which God dwells within us. And therefore the present moment is the most precious of all. Make use of all the forces of your soul so that this moment pass not in vain, so that you may not miss God who can be manifested in you.

V.

The Error of Preparing for Life Instead of Living It

1. "I may depart for a season from the things which my conscience demands of me, because I am not quite ready," says one. "But I will get ready when the time comes and will then live in perfect accord with the dictates of my conscience."

The error of such reasoning is in the fact that the man departs from the life in the present, which is the only real life, and puts it off to some future, whereas the future does not belong to him.

In order not to fall into this error man must remember and realize that he has no time to make preparations, that he must lead the best life he can right now, just as he is, that the only improvement he needs is improvement in love, and this improvement is effected only in the present. There 3

fore, without putting things off, man must live every moment endeavoring with all his might to fulfill that calling for which he came into the world and which alone can give him true happiness. Man must live thus because he knows that any moment he may be deprived of the possibility of the fulfillment of that calling.

2. "I will do this when I grow up." "I will live so when I finish college, or when I get married." "And I will do so when I raise children, or marry off my son, or when I acquire wealth, when I move to another city, or when I reach old age."

Thus speak children, adults and old people, yet no man knows whether he will survive until evening. We cannot know about any of these things whether we succeed in accomplishing them or not, as death may interfere.

Death cannot interfere with one thing only; death cannot prevent us from fulfilling the will of God at any moment of our life and that is to love all people.

3. We frequently think and say that we cannot do all the things which we ought to do because of the condition in which we now find ourselves. How unfair this is. That inner labor wherein consists life is always possible. You are in prison, you are ill, you are restrained from any kind of outward activity, you are humiliated, tortured but your inner life is in your power. In your thoughts you can reproach, condemn, envy, hate, or on the other hand still in your thoughts you can crush all these feelings and replace them with good feelings. Thus every moment of your life is yours, nor can anyone take it away from you.

4. When I say : "I cannot do so" I use a wrong expression. I should say : "Formerly I could not do so." I know full well that at any

instant in the present I can d o
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with myself what I will. And it is well for man to know this.
5. The consciousness of illness, worry about curing it, and particularly this thought: "I am ill now and cannot, but when I recover I will do so and so" this is a great error. It is like saying: I do not want that which is given me, I desire that which I have not. We can always rejoice in what we have now, and we can always do all possible things through that which is that is through the forces which we have.
6. Every present hour is a critical and decisive hour. Note in your heart that every day is the best day of the year, every hour the best hour, every instant the best instant. The best, because it is the only one you have.
Emerson.
7. In order to live your life in the best manner possible, you must remember that all of your life is in the present and endeavor to act in the best way possible every present instant.
8. It is not well with you, and you imagine that it is because you cannot live as you would, and that you could more easily accomplish the things you ought if your life had been cast differently. This is wrong. You have all that you so much desire. Every instant you can do the very best that is possible to you.
9. In life, in real life there can be nothing better than what is. To wish for anything better than what is is blasphemy.
10. Important deeds, great deeds, deeds which can be finished in the future only are not truly deeds performed for God. If you believe in God you will believe in living in the present, and you will do the things that are completed in the present .
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11. The closest approach to God is the greatest concentration on the present, and on the contrary the more you are taken up with the past or the future, the further you get away from God.
12. Memento mori, remember death ! This is a great saying. If we only bore in mind that we should inevitably die and that very soon, our life would be entirely different. If a man knows that he will die inside of thirty minutes, he will not do anything trifling or foolish in these last thirty minutes, surely not anything evil. But is the half century or so that separates you from death essentially different from a half hour?
VI.
The Consequences of Our Acts are God's Business, Not Ours
1. All the consequences of our acts cannot ever be subject to us, because all the consequences of our acts are infinite in an, infinite world and time.
2. If you can see all the consequences of your activity know thereby that your activity is trifling.
3. People say we cannot live if we do not know what awaits us. We must prepare ourselves for that which will be. This is wrong. The genuinely good life is when we take no concern in what will happen to our body, but in what we now need for our soul. And we need for our soul but one thing: to do that which brings our soul into union with all people and with God.
4. Our present acts this instant, now, are our own, but what

will become of them, that is God's business.
St. Francis d'Assisi.
5. When living the life of the spirit, that is in harmony with God, man may not know the consequences of hi s
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acts, but he will assuredly know that these consequences will be blessed.
6. An act performed without any speculations as to its consequences, and solely in obedience to the will of God is the best act that a man can perform.
7. When you give thought to the consequences of your activity you feel your weakness and nothingness. But the moment you realize that your business is now to do the will of Him who sent you here, you feel free, joyful and strong.
8. If a man gives thought to what will come of what he is doing, he is surely doing something for his own self.
9. The reward of a good life is nowise in the future, it is in the present. Do well now, and it will now be well with you. And if you do good works, the consequences cannot be otherwise but good.
VII.
Men Realizing the Meaning of Life in the Present Do Not Concern Themselves with the Problem of Life After Death
1. Thoughts of a future life confuse us. We ask ourselves what will be after death? But we cannot ask this; we cannot ask this because life and future are contradictory terms ; life can be in the present only. It seems to us that life was and will be, but life only is. It is not for us to decide the problems of the future, but how to live now, in the present.
2. We are always in ignorance of the physical life, because the physical life has its entire course in time, and we cannot know the future. But in the domain of the spiritual there is no future. Thus the uncertainty of our life diminishes to the extent that our life passes from th e
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physical to the spiritual, to the extent that we live in the present.
3. We must honestly and scrupulously perform the task set before us, no matter whether we hope some day to be angels or believe that we once were molluscs.
Ruskin.
4. The principal problem of our life is whether in the brief span of life granted us we do the will of Him who sent us into life. Are we doing it?
5. In the course of life, particularly in the course of a good life, the importance of time and the interest in the future gradually fade away. The older we become, the more quickly the time passes, and the less importance is attached to what will be, but increasingly more to that which is.
6. If you can soar in spirit above space and time you find yourself every moment in eternity, Angelas .
DOING GOOD AND KINDNES S
DOING GOOD AND KINDNESS I.

To render Good for evil is more natural, agreeable and rational than to render evil for evil.

1. And when they came to the place called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, "Father, forgive them; for they know not what they do." And they parted his raiment, and cast lots. Luke XXIII, 33-34.

2. No one has ever wearied of obtaining for himself all kinds of blessings. But the greatest blessing which a man could obtain for himself is to act in harmony with his reason, and this law commands him to do good to others unceasingly as the highest blessings attainable.

Marcus Aurelius.

3. Render good for evil.

4. How to take revenge on your enemy? Try to do him as much good as you can.

5. Overcome wrath with meekness, evil with good, miserliness with gifts, falsehoods with truth.

Giampada.

6. Treating our neighbors as they deserve, we only make them worse. But treating them as though they were better than they really are we force them to become better.

Goethe.

7. Render good for evil, and you destroy all the pleasure in the evil man which he derives from his evil doing.

He who but once has experienced the pleasure of ren 3

daring good for evil will never miss an opportunity of experiencing this joy.

II.

In Order to Believe in That Which is Good, It is Necessary to Commence to Do Good

1. Adorn each passing day with a kindly deed.

2. It is best of all to commence a day like this ; think on awaking whether you cannot give pleasure this day, though it be to only one person. Nietzsche.

3. Kindness is our duty. He who frequently fulfills this duty and sees how his good intentions are materialized will ultimately really love him to whom he has been kind. The words "love thy neighbor as thyself" do not mean that you must first love him, and then, as the result of your love, do good unto him. No, you must do good to your neighbor, and your kindness will kindle the love of humanity in your heart, which will be the result of your readiness to do good. Kant.

4. Good will is not good because of that which it effects or accomplishes, not because of its usefulness in attaining some determined aim, but solely because of its volition, that is strictly per se: considered by itself, without any comparison, it has a far higher value than anything that could be accomplished by it in favor of any inclination, if you will in favor of all inclinations taken together. If through some adversity of fate, or by reason of too scant an equipment of abilities allotted by a stepmotherly nature, such goodwill were utterly deprived of the possibility of realzing its intentions, if in spite of its

greatest effort it achieved nothing, but just remained merely goodwill (of course, not the mere bare desire o n
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our part, but with the employment of every means within our power), even in this case it would sparkle of itself as a precious diamond something that contains its fullest value in itself. Kant.

5.. What shall it profit him who lives a virtuous domestic life if he withdraws into a desert? Among all those who work for future bliss, he will gain most of all who lives well with his family. Hindu -wisdom.

6. No one can have any idea of what is good until he begins to do good. Nor can anyone truly love that which is good until he learns to do it frequently and at a sacrifice. Nor can anyone find peace in doing good until he does it constantly. Martineau.

7. If you can not train yourself to seek out opportunities for doing good, even as a huntsman pursues his prey, at least do not omit an opportunity to do good.

III.

The doing of good cannot be measured either by the need of the recipient or by the sacrifice of the giver, but merely by that communion in God which is established between the recipient and the giver.

1. Life is not always a blessing. Only good life is a blessing.

2. Nature has so arranged it that offences are remembered longer than good actions. The good is forgotten, but offences stubbornly persist in memory.

3. It is not virtue, but a spurious counterfeit and imitation of it, if we are led to do our duty by the promise of a reward. C icero .
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A wise man questioned the spirit of wisdom how to attain bodily well-being and happiness without imperiling the soul, and how to save the soul without imperiling the body.

The spirit replied: Do not slander, lest slander and backbiting fall back upon yourself, for it is said that every other evil spirit attacks face to face, but slander alone attacks from the rear.

Do not yield to wrath, because the man who has yielded to wrath forgets his obligations and omits to do good.

Beware of timidity, for the timid loses the pleasures of the world and of the soul and destroys both the body and the soul.

Beware of lustfulness, for the fruits of it are disease and remorse. Hold no envy in your heart, lest you poison your life. Do not commit sin out of a feeling of shame.

Be industrious and taciturn, live by your daily earnings and save for others and for God. This practice will be the most worthy manifestation of your activities.

Do not steal the goods of others, nor neglect your own work, for it is said that he who compels others to feed him is a man-eater.

Do not enter into an argument with a man of cunning, but rather leave him entirely alone.

Do not enter into partnership with a man of greed, nor trust his leadership.

Do not associate with the ignorant. Do not enter into explanations before fools, take no money from an evildoer, nor enter the king's palace in the company of slanderer.

Oriental wisdom.

5. When the question is asked what is really that pure morality, the touchstone by which we must test the moral purport of our every act, I am constrained to confess that only philosophers could make the solution of this questio n

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a matter of doubt, for sound human reason considers this question definitely settled a long time back, not in abstract and generalizing formulas, it is true, but by differentiating the accomplished acts which we differentiate as positively as we distinguish our right hand from our left. Kant.

6. Do good to your friends so that they may love you still more ; do good to your enemies so that they may some day become your friends.

When you speak of your enemy, remember there may come a day when he will become your friend. Cleobulos.

7. All men more or less closely approach one of the two opposite boundaries: life for self alone, and life for God alone.

8. Know firmly and feel profoundly that you must devote each day of your life to the welfare of others, doing for them all that you can. Doing it, not talking about it.

Ruskln.

9. To follow one good deed with another so that there be no interspace between them, this is what I call a happy n ^ e - Marcus Aurelius.

10. The more a man gives to others, and the less he demands for himself, the better he is. The less he gives to others and the more he demands for himself, the worse he is.

11. If you have done wrong to your neighbor, though the wrong be trifling, regard it as great ; and if you have done good to your neighbor, though this good be great, regard it as trifling; but even a slight good done to you regard as great.

The blessing of God will descend on him who gives to the poor; a double blessing will rest upon him who in giv 4

ing to the poor receives them and lets them depart with kindness.

12. When doing good, be grateful for being able to do it.

True good is done by us only when we do it without noticing it ; when we come out of our own self in order to live in others.

IV.

Goodness Overcomes All Things, But is Insuperable Itself

1. All things can be resisted, excepting goodness alone.

2. Not the condemnation of evil, but the elevation of good is the means of establishing harmony in the life of the individual and of the world. An improperly disposed man condemns evil, but this condemnation is in itself the worst of evils, as it merely aids its growth, while paying no attention to it, but caring for that which is good will lead to the destruction of evil. Lucy Mallory.

3. He who loves to exert his mind in order to search out the law of his duty is close to the science of morality.

He who endeavors to do his duty is close to the love of humanity, that is to the desire to do good to all people.

He who blushes for his inefficiency in doing his duty is close to that strength of soul which is necessary to the proper fulfilment of duty. Chinese wisdom.

4. Morality cannot be independent of religion, for it is not only one of the effects of religion, that is of that relationship of man to the world of which he is conscious, but is already included in that relationship.

5. If there is a motive back of a good deed it is n o

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longer good, any more than if it has a reward as an effect. Good is beyond the chain of cause and effect.

6. Even as torches and fireworks pale and fade from sight in the radiance of the sun, so wisdom and even genius as well as beauty pale and fade before the goodness of heart. Schopenhauer.

7. Infinite tenderness is the greatest gift and possession of all truly great. Ruskin.

8. The tenderest plants break their way through the toughest soil and through rocky fissures. Even so goodness. What wedge, what hammer, what battering ram can compare with the force of a good and sincere man? Nothing can resist it. Thoreau.

9. Where there is a man there is an opportunity to do him good. Seneca.

To answer an evil word with a good one, to render favor in return for an injury, to turn the other cheek when your cheek is struck, this is the only means of taming malice.

V.

Kindness in Relations Between Men is Obligatory. If You are Not Good to a Man, You are Evil and Provoke Illwill in Him

1. Be not hard of heart towards him who is subjected to temptation, but try to comfort him even as you would desire to be comforted.

2. Do not put off until to-morrow what you can do today. Do not compel another to do that which you can do yourself. Pride costs more than all things needed for food, drink, shelter and raiment taken together .

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3. To have done too little is rarely a cause for regret. What a lot of trouble do we go through on account of things that never happen, merely worrying that they might happen. If angry count ten; if very angry count up to one hundred. Jefferson.

4. Despise no man, stifle in your heart all presumptuous judgment and insulting suspicions against your neighbor, strive to account for the actions and for the words of others with a guileless heart. Give others preference before yourself in all sincerity.

Goodness beautifies life and solves its contradictions, it clears up that which is perplexing, renders easy that which is difficult and turns gloom into joy.

VI.

Goodness is to the Soul What Health is to the Body ; If You Possess It You Do Not Notice It, and It Gives You Success in Every Undertaking

1. People of highest virtue do not account themselves virtuous,

and that is why they are virtuous. People of minor virtuous attainments never forget their virtues, and that is why they are not virtuous. Highest virtue does not assert itself nor proclaim itself. Virtue of lowest order asserts and proclaims itself.

Kindheartedness of the highest order acts, but does not try to proclaim itself. Kindheartedness of the lowest order asserts itself and tries to proclaim itself.

Justice of the highest order acts, but does not try to proclaim itself. Justice of the lowest order acts and tries to proclaim itself.

Propriety of the highest order acts but does not try to proclaim itself. Propriety of the lowest order acts, bu t

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when it fails to evoke a response, it enforces obedience to its dictates.

Thus when virtue of the highest order is lost, kindheartedness supplants it; when kindheartedness is lost, justice supplants it; but when justice is lost propriety supplants it.

The rules of propriety are only the semblance of truth and the origin of all disorder. Wit is a blossom of reason, but the origin of ignorance.

For this reason the man of holy life clings to the fruit and not to the blossom, he rejects the latter and clings to the former. Lao-Tse.

2. The man of highest virtues strives to walk upon the path of rectitude to the end. To go half-way and weaken, this is the thing to be afraid of. Chinese wisdom.

3. Virtue in man must have the property of a precious stone which unalterably preserves its natural beauty no matter what happens to it. Marcus Aurelius.

4. The consciousness of a good life is its ample reward. Learn the joy of doing good. 'Do good secretly and blush if it is made known.

5. Man increases his happiness to the extent that he brings it into the lives of others. Bentham.

6. It is the will of God that we live by mutual happiness, and not by mutual unhappiness and the death of others. People help one another with their joys and not with sorrow. Ruskin.

7. The well-being of a plant is in the light; therefore a plant which is grown in the open can not question, nor does indeed question, in which direction it must grow ,

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whether the light is good or not, or if it should not rather wait for some other or better light, but accepts the one light that there is in the world and strives towards it; even so the man who has renounced selfish well-being does not argue what portion of the things taken from others he might give away; and to what favored creatures, or whether there is some higher love than the one which has proclaimed its demands, which is accessible to him and is immediately before him. And there is no other love than to lay down your soul for your neighbor ; love is only then love when it is a sacrifice of self. Only when a man gives to another not only his time and his strength, but when he consumes his body for the object of his love, when he yields

up his very life, only that do we all recognise as love and only therein do we all find blessedness, which is the reward of love. And only thanks to the fact that there is such love among people, thanks to this fact alone does the world exist.

Nothing so beautifies life as an established habit of being good.

VII.

Goodness is Not Only Virtue and Joy, But is Also a Weapon of Combat

1. It is difficult to be kind to a vicious and lying man, particularly to one who insults us, but it is just the kind of a man to whom we must be good, both for his sake and for our own.

2. "Then came Peter to him, and said, Lord, how oft shall my father 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 .

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3. If you truly believe in the correctness of your understanding of life and desire to do good to people, you will, if the occasion calls for it, endeavor to lay your opinions before others, in order to assure those with whom you converse of the justice of your understanding of life. And in such instances, the more your companion is in error, the more important it is and the more desirable it is that he should understand and appreciate that which you would prove to him.

And yet frequently we act in a manner entirely contrary to this. We converse well with the man who is agreed or almost agreed with us ; but when we see that our companion does not believe in the truth which we accept, or even does not understand it, we, indeed, try to explain the truth to him, but if he persists in disagreeing with us, or assumes as we think a stubborn attitude, or perverts the meaning of our words, how easily do we become irritated and lose our serenity. We either grow angry and say mean things to our companion, or stop the conversation, thinking that it is not worth while to argue with this dull or stubborn man.

If you mean to show the man with whom you converse some particular truth, the main thing is not to be irritated, not to make use of a single unkind or offensive expression.

Epictetus.

4. If you discover a fault in any man, correct him meekly, and show him wherein he is at fault. If your attempt is fruitless, blame only yourself, or better still blame no one - Marcus Aurelius.

5. If you fall out with a man, if he is dissatisfied with you, if he disagrees with you though you are in the right the guilt is not his, but it is in your lack of kindness .

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VIII.

Without Truthfulness No Good Deed Can Be Performed, No Truth Can Be Uttered

1. Goodness and truth are one and the same.

Giusti.

2. A stalk springs up at times and fails to bring forth blossoms. Or it blossoms at times and fails to bring forth fruit.

Those who know the truth are not equal to those who love it; and those who love it are unequal to those who lovingly do the works of truth. Confucius.

3. "And why cail ye me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was found upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

Luke, VI, 46-49.

4. Answer hatred with love. Examine a difficulty while it is yet easy of solution. Take up great matters, while they are still small. The most difficult enterprises in the world have their inception while they are still easy. The greatest enterprises in the world have their inception while they are still small. Lao-Tse .

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5. There are two paths leading to perfect virtue: to be just and to refrain from harming any living creature.

The Book of Manu.

There is nothing worse than pretension to goodness. Pretension to goodness is more repulsive than out and out malice.

IX.

What a Necessary Condiment to Everything is Kindness. The Best of Qualities are Worthless Without Kindness, and the Greatest Vices May Be Forgiven Because of It

1. There is a natural kindness, depending on external and bodily causes inheritance, good digestion or success. This kindness is very agreeable both to him who manifests it and to others. And there is a kindness proceeding from inner spiritual labor. This sort of kindness is less attractive, but whereas the first may not only disappear but even turn into malice, the second not only can not disappear, but constantly grows stronger.

2. If when doing a good deed you experience a pang of hostility or cause others to experience hostility towards yourself, stop immediately. It is a proof that you do not know how to do that which you undertook to do. Do you feel a physical or a spiritual pain, do you feel bitterness? stop, and on the one hand learn to do good without experiencing a feeling of pain, and on the other hand eliminate that which has caused the pain.

3. We must value even the appearance of goodness in others, because from this game of pretence whereby they secure respect for themselves which may be possibly undeserved, something more serious may ultimately develop.

It is only the mere appearance of good in our own sel f

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which we must relentlessly extirpate, tearing down that veil with which our egotism would cover up our defects.

Kant.

4. A good deed accomplished gratifies, but does not satisfy. We have always the feeling that we ought to have done much more.

5. No matter how much good you do, there will remain something more to be desired.

6. There is no spontaneous inclination towards morally evil actions, but there is indubitably such a spontaneous inclination to good actions. Kant.

7. A holy man has no relentless heart. He attunes his heart to the hearts of all people. He acts towards a virtuous man as towards a man possessing virtue, towards a vicious man as towards a man capable of virtue.

Eastern wisdom.

8. The wiser and kindlier a man is, the more good he observes in others. Pascal.

9. To stimulate goodness is an important part of life.

Johnson.

10. In order to find joy in serving human beings and all the creatures endowed with life in general, you must first learn to do no evil to human beings and other living creatures, nor to build your life upon the sufferings and the life of others.

Goodness is a basic characteristic of the soul. If a man is not good, he was yielded to some delusion, error or passion which violates this natural characteristic .

ON REFRAININ G

ON REFRAINING

Men spoil their lives not so much by failing to do what they ought to do, as by doing that which they ought not to do. Therefore the greatest effort man requires in the attainment of a good life is to refrain from doing that which he ought not to do.

I. A Good Life Requires Restraint Above All Else

1. There is one thing which is most essential to all men. It is to live a good life. To live a good life, however, means not so much to do the good things which we can do as to refrain from doing the evil things which we can leave undone.

2. All men of our present age know our life is evil, and they not only condemn the order of our life but do things which in their opinion should make life better. But life instead of improving grows thereby steadily worse. Why is it so? Because men adopt the most intricate and ingenious expedients, but fail to do the simplest and easiest thing ; they do not abstain from participation in those things which make our life evil.

3. A man can only then know what he ought to do when he clearly understands what he ought not to do. Refraining from doing that which he ought not to do, he will inevitably do the things which he ought to do, though he may not realize why he is doing that which he does.

4. Question: what is best to do when you are in a hurry?

Answer : nothing.

5. When courage fails you act towards yourself as towards an invalid; but in particular undertake nothing .

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6. If you are in doubt how to act, whether to do a thing or not to do it, know in advance that it is always better to forbear

than to do. If you are not able to restrain yourself, or if you know for a certainty that the deed is good, you will not debate with yourself whether to do it or not to do it; but if you debate with yourself then, in the first instance, you know you can refrain from doing it, and further you may be sure that the thing is not wholly good. If it were wholly good you would not debate with yourself.

7. If you desire something so much that you feel you can not restrain yourself, do not trust yourself. It is untrue that a man can not restrain himself from anything. Only he can not restrain himself who has in advance convinced himself that he can not restrain himself.

8. Let every man, even a mere youth, examine his life ; and if you regret but once having refrained from doing even that which is good and which you ought to do, there will be hundreds of instances causing you to regret having done that which is not good and which you ought not to have done.

II.

Consequences of Unrestraint

1. Less harm results from not doing that which we ought to do than from failing to forbear doing that which we ought not to do.

2. Lack of restraint in one action weakens our power of restraint in another. The habit of unrestraint is a secret current beneath the foundation of a house. Such a structure is bound to collapse.

3. It is worse to overdo than not to do enough. It is worse to be hasty than to be tardy.

The pangs of conscience are keener for what you have done than for what you have failed to do .

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4. The more difficult is a situation the less action it calls for. It is by activity that we generally spoil that which is commencing to mend.

5. The majority of men known as mean have become so through accepting their evil temper as something lawful and through yielding to it without making an effort ' to restrain themselves.

6. If you feel that you have not the strength to restrain yourself from a physical craving, the cause will be found in the fact that you failed to restrain yourself when you could and the craving has become a habit.

III. Not All Activity is Worthy of Respect

1. It is a great error to think that activity as such, without taking into consideration what it consists of, is something honorable and worthy of esteem. The question is wherein does this activity consist and under what conditions does the person concerned refrain from action.

2. People frequently proudly abstain from innocent amusements saying that they have no time for them, that they are busy. Yet apart from the /fact that a goodnatured and merry game is more needful and important than many kinds of business, the very business for the sake of which they forego pleasure is frequently of such nature that it were better left undone.

3. Fussy superficial activity is not only unnecessary, but is directly harmful to the genuine progress of life. Without the

distractions afforded by the labors of others, doing nothing is a most painful condition (if it be not filled with inner labors), and therefore if a man lives outside- of a state of luxury which is furnished by the labor of others ,

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he will not be idle. The principal harm does not come from idleness but from doing that which is unnecessary and is. injurious.

IV.

Man Can Only Then Restrain Himself From Evil Habits When He Realizes That He is a Spiritual and Not a Physical Being

1. In order to learn restraint man must learn to divide himself into a physical and a spiritual man and to compel the physical man to do not that he desires but that which the spiritual man desires.

2. When the soul is asleep and inactive, the body irresistibly obeys the manifestation of those feelings which are evoked in it by the actions of the people around. When these people yawn, it yawns also ; when they are excited, it also becomes excited; when they are angry, it also is angry; when they are moved and weep, it also sheds tears.

This involuntary subjection to outward stimulations is the cause of many evil actions which are out of harmony with the dictates of the conscience. Watch out against these external influences and refuse to yield to them.

3. Only if you have trained the physical man from childhood to obey the spiritual man will you find it easy to restrain yourself from your desires. The man who has learned to restrain himself from his desires will find life in this world joyful and easy.

V.

The More You Combat Unrestraint the Easier the Struggle Becomes

1. Between man's reason and his passions there exists a state of civil war. Man could have a little rest if he ha d

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reason without passions or even passion without reason. But having both, he can not escape a struggle, he can not be at peace with the one without fighting against the other. He is always at war within himself. And this war is a necessity: it is life. Pascal.

2. In order to esteem others as ourselves, and to do unto them as we would that they do unto us (and herein is the principal concern in life) we must be master of our own self, and in order to be master of our own self, we must train ourselves for it.

3. Every time that you greatly desire to do anything, stop and think: is that which you so greatly desire truly good?

4. In order not to commit any evil act, it is not enough to abstain from the act itself; learn to abstain from evil conversation, and especially refrain from evil thoughts. As soon as you observe that a conversation is evil if you ridicule, condemn or abuse another stop, be silent, don't listen. Do the same when evil thoughts enter your head : are you thinking evil of your neighbor (it is all the same whether your neighbor is deserving

of criticism or not), stop and try to think of something else.
Only when you learn to abstain from evil words and evil thoughts will you have strength to abstain from evil deeds.
5. No matter how often you fall without attaining victory over your passions, do not lose courage. Each effort of the struggle lessens the power of passion and facilitates victory over it.
6. The driver does not abandon his reins because he fails to stop his horses at once, but continues to hold them and the horses halt. Even so with our passions : if you fai l
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once, keep on struggling, and finally you will be the master and not your passions.
7. Every passion in the heart of man is first a suppliant, then a guest and finally the master of the house. Try and repel such a suppliant, do not open before him the doors of your heart.
VI.
The Value of Restraint to Individuals and to the Human Race
1. If you would be free, teach yourself to restrain your desires.
2. Who is wise? He who learns a little from everybody. Who is rich ? He who is content with his lot. Who is strong? He who restrains himself. Talmud.
3. Some say that Christianity is the doctrine of weakness because it does not prescribe acts but mainly the refraining from acts. Christianity a doctrine of weakness! A fine doctrine of weakness, the founder of which died a martyr on the cross rather than be untrue to himself, and among whose followers there are numbered thousands of martyrs, the only people who boldly faced the evil and withstood it. The tyrants of old who put Christ to death, and the present day tyrants know full well what sort of a doctrine of weakness it is, and they dread this doctrine above all things. They feel instinctively that this doctrine alone will most surely destroy and uproot that order of things which they maintain. Much more strength is required to abstain from evil than to perform the most difficult act which we account good.
4. All distinctions of our wordly estate are as nothing compared with the dominion of man over self. If a man fall into the sea, it does not matter whence he fell or int o
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what sea. The only essential thing is can he swim or not. Strength is not in external conditions but in the art of self-mastery.
5. True strength is not in him who overcomes others but in him who overcomes himself, who does not let the animal in him have mastery over his soul.
6. He who yields himself up to passionate desires, he who seeks gratification, his passions gather ever new strength and ultimately bind him with chains. He who succeeds in overcoming his passions bursts his chains.
Buddhist wisdom.
7. Young man ! Deny yourself the gratification of your desires (for amusements, luxuries, etc.), if not from an inclination to give up all these things altogether then at least in order to retain an undiminished capacity of enjoyment. Such economy by

postponing enjoyment will make you all the richer.

The consciousness that enjoyment is within your power is more fruitful and vast (as are all ideals) than the feeling resulting from that enjoyment because enjoyment ceases with satisfaction. Kant.

8. Do not strive so much to do good as to be good; do not strive so much to illuminate as to be pure. The soul of man dwells as though in a glass vessel, and it is within the power of man to keep this vessel soiled or clean. In the degree that the vessel is clean, the light of truth shines through it, being a light to the man himself and to others. Therefore the principal task of man is of an inner nature, to keep his vessel pure. Do not soil yourself, and you will have light and give light to others.

9. Refrain only from doing that which you ought not to do, and you will do all that you ought .

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10. In order to do that which we would it is frequently necessary merely to refrain from doing that which we are doing.

11. Gaze upon the life which the people in our world are leading; look at Chicago, Paris, London, the various cities, the factories, railways, machines, armaments, cannons, fortresses, printing establishments, museums, skyscrapers, and ask yourself the question: what is the first thing to do so that the people might lead a good life? There can be only one sure answer: cease doing all the superfluous things that the people are doing. And the superfluous in our world to-day takes in ninety-nine per cent, of the activities of men.

12. Thin and transparent though the falsehood be which has for its source the contrast between our life and our consciousness, it becomes thinner and distends, but does not rend. And it binds together the present order of things and prevents the new order from making its appearance.

The majority of people in the Christian world no longer believe in the principles of paganism, but accept the principles of Christianity, acknowledging the same in their consciousness, but their life continues the same as heretofore. In order to dissipate all the calamities and contradictions which afflict the people physically and morally, in other words in order to bring to earth the Kingdom of God which was foretold to humanity nineteen hundred years ago, men of our day need only one thing: moral effort. Just as a mere push is needed to give a liquid that has been cooled below its freezing point its proper crystal form, so just a moral effort is needed to lead humanity into that form of life which is proper to it, and this moral effort is that force which lays hold on the Kingdom of God.

This effort is not the effort of a movement, the effort o f

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the discovery of a new world philosophy and of new thoughts or the performance of some peculiar new deeds. The effort needed to enter the Kingdom of God or a new form of life is a negative effort, the effort not to follow the stream, the effort not to do the things that are not in harmony with the inner consciousness.

Thus men are brought to face the necessity of such an effort both in the cruelty of life and by the clearness and spread of

the Christian teaching.

13. The minutest motion of matter affects all nature. The whole ocean is set in motion by a pebble. Even so with spiritual life, the minutest movement creates infinite results. Everything is of consequence. Pascal .

THE SPOKEN WOR D

THE SPOKEN WORD

Words are expressions of thought and may serve to unite people or to separate them; therefore they must be handled cautiously.

I. Great is the Word

1. By a word we can bring people into union, by a word we can sever their union; by a word we can serve love, and likewise by a word we can serve enmity and hatred. Beware of the word that separates people or serves enmity and hatred.

2. Words are expressions of thought and thought is a manifestation of divine power, therefore the word must correspond with that which it expresses. It can be indifferent, but it cannot, it must not be an expression of evil.

3. Man is the carrier of God. He can express the consciousness of his divinity by a word. How then should he not be careful in the use of a word?

4. Time passes, but the spoken word remains.

5. If you have time to think before beginning to speak, think is it worth while to speak, is it necessary to speak, will you not injure someone by speaking that which you would speak. And mostly it will happen that if you first think you will not commence to speak.

6. First think, then speak. But stop before someone says: "Enough!" Man is higher than an animal in his capacity of speech, but he is lower than the animal when gabbling at haphazard. Saadi.

7. After a lengthy conversation try to remember all that has been said and you will wonder how banal, futile and frequently evil was much that was said .

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8. Listen and be attentive, but say little.

Never speak unless asked, but if asked, answer briefly, nor be ashamed if you must admit that you do not know the thing you are questioned about. Sufi.

9. If you would pass as wellinformed learn to question rationally, to listen attentively, to answer calmly and to cease speaking when there is nothing left to say.

Lavater.

10. Praise not, judge not and dispute not.

11. Listen to the speech of the learned man with attention, though his actions may not be in accord with his teaching. Man must have instruction, though the instruction be an inscription on the wall. Saadi.

12. There is a useful brief phrase : I know not. Teach your tongue to use it frequently. Oriental wisdom.

13. There is an ancient saying: say nothing evil of the dead. How unfair it is. It ought to be instead : Say nothing evil of the living. How much sorrow would not this rule remove from the world ! Why say nothing evil of the dead? In our world it is a

custom to render only exaggerated praise, in other words to tell only falsehoods, about the dead in obituaries and memorial observances. Such

5 specious praise is harmful because it wipes out in the minds of the people the distinction between good and evil.

14. With what shall we compare the tongue in the mouth of man? It is the key to the treasure house; when the door is locked no one can tell whether behind it are precious stones or heaps of useless rubbish. Saadi.

15. While wise men teach us that silence is useful, free speech is likewise needful, only at the proper time .

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We sin by words both if we are silent when we ought to speak, and if we speak when we ought to be silent.

Saadi.

When You are Angry, Be Silent

1. If you know how people should live and mean well with them, you will tell them. And you will do so in such a manner that they trust your words. In order that they may trust you and understand you, you must express your thoughts without irritation or anger, but calmly and kindly.

2. If you would convey some truth to your listener, the main thing is not to be irritated and not to use an unkind or an offensive word. Epictetus.

3. The unspoken word is golden.

4. Not to think first before speaking is advisable only when you feel yourself to be calm, kindly and loving. But if you are restless and irritated, take care that you do not sin in word.

5. If you can not instantly still your wrath, restrain your tongue. Be silent, and you will regain your calmness.

Baxter.

6. Take care that in a discussion your words be gentle, your arguments firm. Endeavor not to irritate your adversary, but to convince him. Wilkins.

7. As soon as we feel anger in an argument, we are arguing not for the sake of truth, but for our own sake.

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Do Not Quarrel

1. The beginning of a quarrel is like water seeping through the dam, the moment it breaks through it cannot b e

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restrained. And every quarrel is provoked and kept alive by words. Talmud.

2. Quarrel convinces nobody, it merely separates and exasperates. What a nail is to a hammer, even so the quarrel is to human opinions. Opinions that had been a little shaky are driven firmly into a man's head after a quarrel, as nails are driven in down to their head by a hammer.

Juvenal.

3. Truth is lost sight of in quarrels. He who is wiser stops the quarrel.

4. You may listen to quarrels, but do not participate therein. May the Lord preserve you from quick temper and hotheadedness even in their slightest manifestation. Anger is always out of

place, and most of all in a righteous matter, because it obscures it and clouds it. Gogol.

5. The best answer to a madman is silence. Every word of retort will rebound from the madman upon your own head. To reply to insult with insult is like throwing fagots into a fire.

IV. Thou Shalt Not Judge

1. "J u dge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye ?

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"Thou hypocrite, first cast the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew VII, 1-5.

2. Almost invariably, if we search within, we find the same sin that we condemn in others. And if we do not know in ourselves the very sin which we condemn in others, with a little search we shall find a worse sin.

3. The moment you begin to judge a man, bear in mind not to say anything evil even if you know this evil thing for a certainty, but particularly if you are not certain of it and merely repeat the words of another.

4. Judging others is always inaccurate, because no one knows what has occurred and is occurring in the soul of him who is being judged.

5. It is well to agree with a friend to stop one another as soon as either commences to judge his neighbor. And if you have no such friend, make such an agreement with yourself.

6. To condemn people to their face is evil because it offends them, and to condemn them behind their back is dishonest because it deceives them. The best thing is not to seek anything evil in people and to forget it, but to seek the evil in our own self and to remember it.

7. A witty condemnation is offal disguised with a savory sauce. The sauce conceals the offal, and without noticing it you are apt to fill yourself with loathsome things.

8. The less people know of the evil acts of others, the stricter they are with themselves.

9. Never listen to a man who speaks evil of others and well of yourself.

1.0. He who traduces me behind my back fears me, he who praises me to my own face despises me.

Chinese proverb .

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11. People are so fond of backbiting that it is hard to abstain from condemning those who are absent in the desire to please one's listeners. But if men must be pleased, try to set before them a different sort of a treat rather than something so harmful both to yourself and to those whom you would please.

12. Cover up another's sin, and God will forgive two of yours.

V.

Harmful Effects of Unrestraint in Words

1. We know that a loaded gun must be handled carefully, but we refuse to realize that a word must be handled with as much care. A word may not only kill but also cause evil that is worse than death.

2. Offences of the body arouse our indignation; gluttony, fighting, adultery and murder, but we regard lightly the offences by words : censure, insult, gossip, the printing or writing of harmful and corrupting words ; yet the consequences of the offences with words are much graver and more far-reaching than the offences of the body. The difference is only this: the effects of an offence of the body are instantly noticeable. But the evil of word crimes we cannot observe because their effects are removed from us by distance and time.

3. There was once a large gathering of over a thousand people in a theatre. In the midst of the performance a silly fellow bethought himself of a practical joke and shouted the one word: fire. The people rushed to the doors. A panic occurred, many were crushed, and when quiet was restored, twenty persons were found dead and more than fifty injured.

Such is the evil that one foolish word may cause. Her e

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in a theatre you could see an exhibition of the evil effects of one foolish word, but it frequently happens that the effects of a foolish word may not be as noticeable as in this theatre, but none the less cause still more evil, though gradually and unnoticed.

4. Nothing so encourages idleness as small talk. If people only observed silence without resorting to the idle trifles with which they seek to banish the tediousness of idleness, they would find idleness intolerable and go to work.

5. To speak evil of others harms three people in one : him of whom evil is spoken; him to whom evil is spoken; but most of all him who speaks evil of others.

Basil the Great.

6. Judging people behind their back is harmful especially for the reason that the criticism of the defects of a man, which related to him face to face might be useful to him, is hidden from him to whom it might do good, and is communicated to those to whom it can only do harm by arousing a feeling of ill will towards him who is judged.

7. You will seldom regret to have kept silence, but how often do you not regret to have spoken, and how much oftener would you regret if you but knew all the consequences of your words.

8. The more anxious you are to speak, the greater the risk that you will say something evil.

9. Great is the strength of the man who preserves silence though he be right. Cato.

VI. The Value of Silence

1. Give more rest to your tongue than to your hands.

2. Silence is often the best of answers .

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3. Turn your tongue seven times before saying a word.

4. One must either be silent or utter words that are better than

silence.
5. He who says much does little. The wise man is always afraid lest his words promise more than he can perform, and therefore he remains silent more often, and speaks only then when it is needful for others and not for himself.
6. I have passed my life among wise men and I have never found anything better for man than silence.
Talmud.
7. If out of a hundred occasions you once regret that you failed to speak what you ought to have spoken, surely out of a hundred occasions you will find ninety-nine to regret that you spoke when you should have remained silent.
8. The fact alone that a good intention has been expressed in words weakens the desire to carry it into effect. But how to restrain from expressing the lofty though selfsatisfied enthusiasms of youth? Only in later years, remembering them, you regret them as you regret a flower that you plucked before its time and later found in the mire faded and trodden under foot.
9. The word is the key to the heart. If conversation leads to nothing, even one word is superfluous.
10. When you are alone think of your sins, when you are in company, forget the sins of the others.
Chinese proverb.
11. If you very much desire to speak, ask yourself: why are you so anxious to speak? is it for your own gain, or for the gain, for the good of others? If for your own, try and keep silence .
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12. It is best for the foolish man to be silent, but if he knew this, he would not be foolish. Saadi.
13. People learn how to speak, but the principal science is how and when to keep silent.
14. When you speak, your words should be better than silence.
Arabic proverb.
15. The man of many words cannot avoid sin. If a word be worth a coin, silence is worth two.
If silence is meet for the wise, how much more so for the foolish. Talmud.
VII.
The Value of Restraint in Words
1. The less you say, the more work will you accomplish.
2. Wean yourself from judging others, and you will feel in your soul an increased capacity for love, you will realize a growth in life and blessedness.
3. Mohammed and AH met once a man who thinking that Ali had injured him commenced to abuse him. For a time Ali bore this abuse patiently and in silence, but finally he could not restrain himself and gave abuse for abuse. Then Mohammed left them. When Ali rejoined Mohammed, he reproached him : "Why did you leave me alone to bear the insults of this insolent fellow?" "When this man abused you," replied Mohammed, "and you bore it in silence I saw ten angels around you and the angels reproved him. But when you began to pay him back in abuse, the angels left you, and I also walked away."
Mohammedan tradition.

4. To conceal the defect? of others and to mentio n
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that which is good in them, is a sign of love and the best means to draw to yourself the love of your neighbor.
Pious Thoughts.
5. The blessedness of the life of people is their love one for another. And an unkind word may violate love .
THOUGH T
THOUGHT
Even as a man can restrain himself from committing an act, if he realizes that it is evil, so can a man restrain himself from a thought which attracts him if he acknowledges it to be evil. This restraint in thought is the chief source of the strength of man, because all acts have their inception in thoughts.
I.
The Purpose of Thought
1. You can not deliver yourself from sins, errors and superstitions by a physical effort. Deliverence is possible only through an effort of thought. Only by thought can you teach yourself to be unselfish, humble and truthful. Only when a man strives in his thoughts after self-abnegation, humility and truthfulness, will he have strength to fight with sin, errors and superstitions in his deeds.
2. Though thought did not reveal to us the necessity of love thought could not reveal this thought plays an important part in pointing out that which obstructs love. This very effort of thought against that which obstructs love, this very effort of thought, I repeat, is more significant, needful and precious than all other things.
3. If man did not think, he could not comprehend why he lives. And if he did not comprehend why he lives, he could not know what is good and what is evil. Therefore nothing is more precious to man than right thinking.
4. People speak of moral and religious teaching and of science as though they were two distinct guides of man. In reality, however, there is only one guide conscience, that is the consciousness of the voice of God who dwells in us. This voice decides beyond doubt for each man wha t
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he ought and what he ought not to do. And this voice may be summoned at all times from within by any man through an effort of thought.
5. If a man did not know that he could see with his eyes and for that reason refrained from opening them, he would be very pitiable indeed. Even so, nay even more is to be pitied he who does not realize that the power to think was granted him for the purpose of calmly bearing all misfortunes. If a man is sensible, he can easily bear misfortunes ; first because his reason tells him that all misfortunes pass away and frequently are transformed into blessings, and second because with a rational man all misfortunes redound to his benefit. Yet people instead of facing misfortunes boldly endeavor to avert them.
Is it not better to rejoice that God has given us power not to grieve over what occurs independent of our will, and to thank him

that he has put our soul under subjection only to that which is in our own power, namely to our reason. For he did not put our soul under subjection to our parents, nor to our brothers, nor to wealth, nor to our body, nor to death. In His mercy he put it under subjection only to that which depends on us to our thoughts.

And we must observe these thoughts and their purity with all our strength. Epictetus.

6. When we recognize a new thought and find that it is true, it seems to us as though we had known.it for a long time and merely remember what we already knew. All truth is already implanted in the soul of every man. Only do not choke it with falsehood, and sooner or later it will reveal itself to you.

7. It may frequently happen that a thought visits you which seems both true and strange and you dare not trust it. But after a while, having carefully thought over th e

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matter, you will see that the thought which had seemed passing strange is the simplest kind of truth, so that the moment you recognize you can never cease believing it.

8. All great truths before passing into the consciousness of man must inevitably go through three phases; the first: "This is so absurd, it is not worth considering"; second : "This is against all morals and religion" ; third : "This is so obvious it is not worth talking about."

9. When you live together with others do not forget the things which you have learned in solitude. And in solitude consider those things which you learned from companionship with others.

10. We can attain wisdom by three ways : first, by way of experience, this is the most difficult way ; second, by way of imitation, this is the easiest way; and third by way of meditation, and this is the noblest way. Confucius.

II.

The Life of Man is Determined by His Thoughts

1. The fate of man, whatever it be, depends solely upon his manner of understanding his life through his thoughts.

2. All great changes in the life of the individual and of the human race have their inception and completion in thought. A change of feelings and actions requires first of all a preceding change of thought.

3. In order to transform an evil life into a good life, it is needful first of all to try and understand why the life became so evil, and what must be done in order to make it good. Therefore in order to make life better, it is necessary first to think and then to act.

4. It would be well if wisdom could be poured Out of one man who has much into another who has little, even a s

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water is poured from one vessel into another until there is an equal quantity in both. But in order to be able to receive wisdom from another a man must first think for himself.

5. All that is truly needful to man must be obtained with laborious and constant toil. Thus do we acquire crafts and all sorts of knowledge, and even thus is acquired that which is the

most needful thing in life, the art of living a good life.
In order to learn how to live right, you must first teach yourself how to think right.
6. The transition of our life from one stage to another is determined not by visible acts which we commit by our will : marriage, removal to another place of residence, change of profession, but by the thoughts which come to us as we walk, or in the dead of night, or as we eat, particularly by such thoughts as embrace the whole of our past, saying : "You acted wrongly, you ought to have acted differently." And all of our following acts, like slaves, serve these thoughts and obey their will. Thoreau.
7. Our habits of thought lend their peculiar hue to all things with which we come in contact. If these thoughts are false they will render false the most exalted truths. Our habits of thought form something far more substantial for us than the house we dwell in. We carry them about with us even as the snail carries the shell in which it lives.
Lucy Mallory.
8. Our desires will not become good until we correct our habits of thought. Habits of thought determine desires. And habits of thought are formed by communing with the results of the wisdom of the best men of the world.
Seneca .
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9. That which is at rest may be kept at rest. That which has not yet appeared may be easily prevented. That which is yet weak may be easily broken. That which is yet little may be easily scattered.
The big tree started as a small twig. The nine-storied tower commenced with the laying of single bricks. Journeys of thousands of miles commence with the first step. Take care of your thoughts they are the origin of acts.
' Lao-Tse.
10. Our thoughts, good or evil, send us to paradise or to hell not in the heavens or under ground, but right here in this life. Lucy Mallory.
11. Some say that reason can not be the guide of our life, but they are people whose reason is so corrupt that they can not trust it.
12. Even as the life and the fate of an individual are determined by that to which he pays less heed than to his acts, namely by his thoughts, so the life of communities and nations is not determined by the events occurring among them, but by the thoughts which unite the majority of the people in these communities and nations.
13. Do not think that to be wise is the prerogative of some special people only. Wisdom is needful to all men, and therefore all men can be wise. Wisdom is to know wherein is the business of life and how to perform it. And in order to know this only one thing is needful : remember that thought is a great thing, and therefore think.
14. A thought entered my mind and then I forgot it. Well, never mind, it was only a thought. If it had been money I should have

turned everything upside down until I found it. But a mere thought! Yet gigantic oaks grow from acorns. Thought determines this or that act of a n
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individual and of millions of men, and yet we dare to think that mere thought is a trifle.
III.
The Chief Source of Human Ills is Not in Men's Acts But in Their Thoughts
1. When misfortunes befall you know that they are not due to what you have done, but to what you have thought.
2. If we cannot restrain ourselves from committing a deed which we know is evil, it is due to the fact only that we first permitted ourselves to think of this evil act and failed to restrain our thoughts.
3. Strive not to think of the things which you believe to be evil.
4. More injurious than evil acts are those thoughts which lead to evil acts. An evil act need not be repeated and it can be repented. But evil thoughts give birth to evil deeds. An evil act points the path to other evil acts. Evil thoughts drag you along upon the path to evil deeds.
5. Fruit is born of a seed. Even so deeds are born of thoughts.
Even as evil fruit is born of evil seed, so evil acts are born of evil thoughts. As a farmer separates good and true seed from the seed of weeds, and selects from among the good seed the choicest and guards and sorts it; even so a prudent man treats his thoughts : he repels vain and foolish thoughts, and preserves the good thoughts, cherishing and assorting them. If you do not repel evil thoughts, nor cherish good thoughts, you can not avoid evil acts. Good deeds come from good thoughts only. Cherish good thoughts, searching for them in the books of wisdom, in sensible conversations and above all in your inner self .
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6. So that a lamp may give steady light it must be placed where it is protected from the wind. But if a lamp be in a windy place, the light will flicker and cast strange and dark shadows. Even so uncontrolled, foolish and ill assorted thoughts cast strange and dark shadows upon the soul of man. Brahminic wisdom.
IV.
Man Has Power Over His Thoughts
1. Our life is good or evil depending on our thoughts. But we can direct our thoughts. Therefore in order to live a good life man must labor over his thoughts, nor yield to evil thoughts.
2. Take care to purify your thoughts. If you have no evil thoughts you will commit no evil deeds.
Confucius.
3. Guard your thoughts, guard your words, guard your actions from evil. Observe these three paths in purity, and you will enter the path designed by the All-Wise one.
Buddhist -wisdom.
4. All things are in the power of Heaven excepting our desire to serve God or self. We can not hinder the birds from flying over our head, but we can prevent them from building a nest on our

head. Even so we can not stop evil thoughts from flashing through our mind, but it is within our power to prevent them from nesting therein and raising a brood of evil acts. Luther.

5. We can not repel an evil thought once it enters our mind, but we can recognize the thought as evil. And if we know that it is evil, we can refuse to yield to it. The thought comes to us that this or that man is bad. I could not pre 8

vent this thought, but if I realize that it is evil, I can remember that it is wrong to judge people and that I am bad myself, and remembering all this I can restrain myself from judging even in thought.

6. If you would have benefit from your thoughts try to think entirely independently of your feelings and your condition, without twisting your thoughts into justifying the feelings which you experience or the acts which you commit.

V.

Live the Life of the Spirit in Order to Have Strength to Rule Your Thoughts

1. We frequently think that physical strength is the most important thing. We think so because our body willynilly always appreciates physical strength. But spiritual strength, the power of thought, appears so insignificant that we refuse to acknowledge it as strength. And yet true power capable of changing our life and the life of all men is in the strength of the spirit alone.

2. The spiritual directs the physical, not the physical the spiritual. Therefore, in order to change his condition, man must labor on himself in the domain of the spiritual in the domain of thought.

3. Our life improves or deteriorates in accordance with our consciousness of ourselves as spiritual or material creatures. If we are conscious of being a material creature we weaken our true life, we strengthen and arouse passions, greed, conflicts, hatred and fear of death. If we are conscious of being spiritual beings we stimulate and elevate life, deliver it from passions, conflicts and hatred, we release love. And the passage from the consciousness of being a material creature into that of a spiritual being is effected by an effort of thought .



4. This is what Seneca wrote to a friend:

"You do well, friend Lucinius, to endeavor with all your strength to maintain yourself in a good and kindly spirit. Every man can at all times attain the same disposition. In order to attain it, it is not necessary to lift up your hands to heaven and to beg the temple watchman to let you come closer to God, so that He may hear you better : God is always close to you, He is within your own self. The Holy Spirit dwells in us, witness and guardian of what is good and what is evil. He acts towards us as we act towards him. If we guard him he guards us also."

5. When you are in doubt, when you do not know which is good and which is evil, you must withdraw from the world; only worry about the judgment of the world prevents you from seeing what is good and what is evil. Withdraw from the world, in other words, enter within yourself, and all doubt will vanish.

VI.

The Opportunity of Communing in Thought with the Living and the Dead is One of the Choicest Blessings of Man

1. Young people frequently say: "I do not wish to live as others think I must think out things for myself." This is quite right. Your own thoughts are more valuable to you than anybody else's. But why give thought to that which has already been thought out? Take that which is ready and go further. In being able to benefit by the thoughts of others lies the strength of the human race.

2. The efforts which deliver man from sins, errors, and superstitions have their inception in thoughts. One of the principal aids of man in this struggle is his ability to commune with the reasoning activity of the sages an d

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saints who have gone before. Such communion with the thoughts of the saints and sages of old is prayer, that is, repetition of those words wherein these men expressed their relation to their soul, to other people, to the world and to its beginning.

3. It has been accepted since of old that prayer is necessary to man.

With men of olden days, and still with the majority of men to-day, prayer is an appeal under certain conditions, in certain locations, accompanied by certain acts and words, addressed to God or to other divinities, and intended to appease them.

Christian doctrine knows no such prayers. It teaches that prayer is needful not as an instrument of deliverance from worldly ills, nor as a means of securing worldly blessings, but as a means of strengthening man in good thoughts.

4. True prayer is important and needful for the soul because in such prayer, being alone with God, our thought reaches the highest pinnacle attainable to it.

5. Christ said: When thou prayest, pray in secret (Matthew VI, 5-6). Only then will God hear you, God who is within you, and in order that He may hear you, you must only dispel all that conceals Him from you.

6. Despondence is that state of the soul in which a man fails to see any purpose either in his own life or in the life of the whole world. There is only one way to be rid of this condition : to summon from within yourself the best thoughts that you are conscious of, either your own thoughts or the thoughts of others, and this process may illuminate to you the meaning of your own life. The summoning of these thoughts may be effected by the repetition of those supreme truths that you know and that you can express to yourself and this is prayer ,

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7. Pray unceasingly. The most needful and the most difficult of prayers is to remember amid the activities of life your duties before God and His law. Have you been frightened, angered, confused, tempted make an effort, remember who you are and what you ought to do. Herein is prayer. This is difficult at first, but the habit may be developed.

8. From time to time it is well to modify your prayer, that is the expression of your relation to God. Man changes constantly,

grows constantly, and therefore his relation to God must change and become more manifest. And even so must his prayer be modified.

VII. Good Life is Impossible Without Effort of Thought

1. Appreciate good thoughts, your own and those of others, as soon as you recognize them. Nothing will aid you as much as good thoughts in the accomplishment of the true task of your life.

2. Be master of your thoughts if you would attain your purpose. Fix the glance of your soul upon that one pure light which is free from passions.

Brahminic wisdom.

3. Meditation is the path to immorality; frivolity is the path to death. Those who are watchful in meditation never die, but the frivolous and unbelievers are even as the dead.

Arouse thyself, then protected by thyself and penetrating into thyself, thou wilt be immutable.

Buddhist wisdom.

4. The true strength of man is not in impulse, but in the uninterrupted steady striving after good which he d e

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termines in his thoughts, expresses in his words and realizes in his actions.

5. If looking back over your life you observe that your life has grown better and freer from sins, errors and superstitions, know that you owe this success only to the labor of your thoughts.

6. Thought activity is precious not only because it corrects our life, but also because it is helpful in the life of other people as well. This is what makes the effort of thought so valuable.

7. This is what the Chinese philosopher Confucius says about the significance of thought:

True learning teaches men the highest good to be reformed and to abide in that state. In order to attain supreme good it is necessary that wellbeing reign throughout the nation. In order to have wellbeing throughout the nation it is necessary to have wellbeing in the family. In order to have wellbeing in the family it is necessary to have wellbeing within oneself. In order to attain wellbeing within oneself the heart must be corrected. In order to have your heart corrected you must have clear and truthful thoughts.

VIII.

Man is Distinguished from an Animal Only by Having the Capacity of Thinking

1. Man is distinguished from an animal only by his capacity of thinking. Some people increase this capacity in themselves, others pay no heed to it. These latter people act as though they would surrender that which distinguishes them from the beast.

Eastern wisdom.

2. A cow, a horse, or any other animal, no matter how hungry it may be, will never leave the court if the gate s

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open inwards. It will starve to death if the gate be stout and there be none to open it, for it will never think of walking away from the gate pulling it along. Man alone understands that he must suffer awhile, labor, and do those things which he may not desire at the moment, in order to bring about a desired result. Man may restrain himself from eating, sleeping or drinking, because he knows

what is good and what he ought to do or what is evil and what he ought not to do. Man learns these things through his capacity of thinking.

This capacity is the most valuable possession of man and he should guard it and cultivate it with all his strength.

3. Compared with the world surrounding him, man is but a feeble reed, but a reed endowed with the capacity of thinking.

The merest trifle suffices to kill a man. And yet man is higher than any other creature, higher than anything earthly, because even when dying he is conscious of the fact that he is dying.

Man may be conscious of his insignificance before nature, but nature itself is not conscious of anything.

Our whole advantage is in the capacity of thinking. Our thought elevates us above the rest of the world. Let us prize and sustain our power of thought and it will illumine our whole life, showing us wherein is good and wherein is evil. Pascal.

4. A man may learn to read and write, but this knowledge will not enlighten him whether he should write a letter to a friend or a complaint against someone who has injured him or leave it alone. A man may learn to use musical instruments, but music will not tell him when he should sing or play and when he should leave singing an d



playing alone. Eve so in all things. Only reason suggests to us what to do, when to do it, or what not to do and when. Having endowed us with reason, God put at our disposal that which is most needful. Giving us reason it is as though He said : In order that you may avoid evil and lay hold on the blessings of life, I have implanted within you a divine particle of Myself. I have given you reason. If you apply it to all that happens to you, nothing in the world will be an obstacle or impediment to you on the road which I have designed for you, and you will never complain of your fate or against people, you will never judge them or cringe before them. Do not reproach me for not having given you more. Is it not enough for you to be able to live your life reasonably, peacefully and happily?

Epictetus.

5. A wise proverb says that God visits us without ringing the bell. This means that there is no partition between us and the infinite, that there is no wall between man the effect, and God, the cause. The walls have been removed, we are open to all the profound effects of divine characteristics. Only the labor of thought keeps open the hole through which we commune with God. Emerson.

6. Man is created that he may think; therein is his entire merit and worth. The duty of man is only in thinking right. The proper order of thinking is to commence with self, with the Creator and one's purpose in life. But what do the people of the world think about instead? Not at all of these things, but merely of having a good time of becoming rich, of glory, of gaining a throne, without thinking what it means to be a king and what it means to be a man.

Pascal .

SELF-RENUNCIATIO N

SELF-RENUNCIATION

The happiness of a man's life is in communion with God and with his fellow-beings through love. Sins prevent this communion. The cause of sins is in that the man seeks to build his happiness upon the gratification of the passions of his body and not the love of God and of his fellowman. Therefore the happiness of man lies in the deliverance from sins. The deliverance from sins is in the effort to renounce the life of the flesh.

I.

The Law of Life Is In the Renunciation of the Flesh

1. All the sins of the body: adultery, luxury, sloth, covetousness and malice, are due to the acknowledgment of the body as one's real "I," that is, due to the subjection of the soul to the body. The deliverance from sins is only in the acknowledgment of the soul as one's "I," in the subjection of the body to the soul.

2. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matthew XVI, 24-26.

3. "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power t o



take it up again. This commandment have I received of my Father." J h n X, 17-18.

The mere fact that a man can renounce the life of his body clearly shows that there is something in man for the sake of which he renounces.

5. The more you yield to that which is of the body, the more you lose of the spiritual.

The more you surrender of the things that are of the body, the more you will gain of the things that are of the spirit. Judge which of the two is more needful to you.

6. Self-renunciation is not the renunciation of self, but the removal of your "I" from the animal being into the spiritual. To renounce self is not to renounce life. On the contrary, to renounce carnal life is to increase your true spiritual life.

7. Reason demonstrates to man that the gratification of the demands of his body can not be his true happiness, therefore reason irresistibly draws man to that happiness which is his prerogative, but for which there is no room in his bodily life.

It is commonly said and believed that renunciation of physical life is a heroic act : this is untrue. The renunciation of the physical life is not a heroic deed, but an inevitable condition of human life. In the case of the animal the wellbeing of the physical life and the continuity of species resulting therefrom is the supreme purpose of life. But with man the life of the body and the continuity of species are only a phase of existence in

which the true blessedness of his life is revealed to him, and this does not coincide with his bodily wellbeing. For man the life of the body is not all of life, but merely a necessary prerequisite of the true life which consists in the ever-increasing union with the spiritual principle of the world .
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II.

The Inevitableness of Death Necessarily Leads Man to the Consciousness of Spiritual Life Which is Not Subject to Death

1. When an infant is born it seems to him that he is the only thing in the world. He yields to no one, to nothing, he does not care to know anyone: only give him that which he craves. He even does not know his mother, but knows her breast only. Days, months and years pass, and the child begins to understand that there are other beings like him, and what he craves for himself, others crave for themselves also. And the longer he lives, the more he realizes that he is not alone in the world, and that he must if he be strong fight with others for that which he craves, or if he be weak, he must submit to that which is. And moreover the longer a man lives, the more he realizes that his life is but for a season and may terminate at any moment in death. He observes death seizing now this one, now that one before his very eyes and knows that any moment the same may happen to him, as sooner or later it most surely will. And he can not escape the realization that there is no true life in his body, and whatever he may do for his body in this life, it is to no purpose.

And when man has clearly realized this, he will also realize that the spirit which dwells in him does not dwell in him alone, but dwells in all, in the whole world, and that this spirit is the spirit of God. And having realized this, man will cease to ascribe any significance to his bodily life, but will divert his purpose to the attainment of a union with the spirit of God, with that which is eternal.

2. Death, death, death waits for you every instant. Your life is passing in the sight of death. If you labor for the future of your bodily life, you know in your own hear t

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that the future has only one thing in store for you : death. And this death destroys all that you labor for. You may say that you labor for the good of generations to come, but they also will vanish and no trace will remain of them. Therefore life for the sake of material things has no sense. Death destroys all life of this kind. In order that your life may have a meaning, you must live so that death could not destroy the work of your life. Such is the life that Christ reveals to men. He reveals to men that alongside of that bodily life which is a mere shadow of life there is also another, a true life which gives true blessedness to man, and that every man knows this life in his heart. The teaching of Christ is the teaching of the unreality of personal life, of the necessity of renouncing it and of transferring the meaning and the purpose of life into divine life, the life of humanity as a whole, the life of the Son of Man.

3. In order to understand the teaching of Christ as to the

salvation of life, it is necessary to understand clearly what Solomon, and Buddha, and all the wise men said of the personal life of man. It is possible, as Pascal says, to ignore all these things, to carry with us little screens that would hide from our eyes the abyss of death towards which we are rushing; but it suffices to think for a moment what is the bodily life of an individual man, in order to realize that this life, if it be the life of the body merely, has no sense, that it be a cruel mockery of the heart, of the reason of man and of all that is good within him. And therefore in order to understand the teaching of Christ it is necessary first of all to bethink yourself and to take heed, it is necessary to experience that in your inner self which Christ's precursor John preached to men who were beset with perplexities even as we. He said: "First of all repent, then come to your senses or you will all perish." An d

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Christ commencing his sermon said the same: "Take heed, or you will perish." Speaking of the Galileans whom Pilate had slain, Christ said: "Did you think that these Galileans were more sinful than any other Galileans that they suffered so much? No, I say unto you, but if you do not repent, you will all likewise perish." Death, the inevitable, is before us all. We strive in vain to forget about it, but this will not save us ; on the contrary, when it comes unexpectedly it will be all the more dreadful. There is but one salvation : renounce the life which dieth, and live the life for which there is no death.

4. It suffices to renounce for a moment our customary life and to look at it from the outside, as it were, in order to see that all the things we undertake for the supposed security of our life, we do not undertake to make our life more secure, but merely to busy our mind with this fictitious security and to forget that nothing can ever make our life secure. Not content with deceiving ourselves and imperiling our true life for the sake of the imaginary life, this striving for security more often than not ruins the very things we would make secure. The rich man seeks the security of his life in money, and this money tempts a robber to slay him. The nervous man tries to secure his life with medicines, and these medicines slowly kill him, or if they do not kill him, they surely deprive him of true life. It is the same with nations which arm themselves to secure their life and liberty, and yet this same striving for security leads to wars and to the destruction of hundreds of thousands of men on battlefields, and to the loss of the liberty of the nations as well.

The teaching of Christ that you can not make this lif e

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secure but must be ready to die at any moment gives more happiness than the teaching of the world that life must be made secure, if for no other reason at least because the inevitableness of death and the insecurity of life remain the same whether you follow the teachings of the world or the teaching of Christ; in the latter case, however, our life is not wholly swallowed up by the idle labor for the attainment of a false security, but is liberated and may be devoted to the one purpose

proper to it : the perfecting of our soul and the increase of love to others.

5. He who in his dying body does not see himself, has comprehended the truth of life. Buddhist wisdom.

6. 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 the life more than meat, and the body than raiment?

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father f eedeth them. Are ye not much better than they ?

Which of you by taking thought can add one cubit unto his stature?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed ?

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew VI, 25–27, 31, 33, 34 .

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III.

The Renunciation of the Animal "I" Reveals God in the Soul of Man

1. The more man renounces his bodily "I," the more God reveals himself in him. The body hides the God in man.

2. Would you attain the consciousness of the all-embracing "I," then you must first know yourself. In order to know yourself you must sacrifice your "I" to the universal "I." Brahminic wisdom.

3. He who renounces his personality is powerful, for his personality has been concealing God within him. As soon as he has thrown off his personality, it is God who acts in him and no longer his own personality.

4. If you despise the world, there is small merit therein. To him who lives in God, both his own self and the world will be always as nought. Angelus.

5. The renunciation of the bodily life is valuable, necessary and blessed only if it is a religious renunciation, that is if man renounces self, his body, in order to do the will of God who dwells in him. But when man renounces his bodily life not to do the will of God, but to do his own will or the will of men like himself, such renunciation is neither valuable nor useful nor blessed, but on the contrary harmful to himself and to others.

6. If you seek to please others so that they may be grateful to you, your endeavors will be in vain. But if you do good to people without thinking of them, but for God, you will not only do good to yourself, but people will also be grateful to you .

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He who forgets himself is remembered of God, he who is mindful of himself is forgotten of God.

7. Only when we die to self in our body are we resurrected in God.

8. If you expect nothing nor seek to receive anything from other people, people will not terrify you, any more than one bee

terrifies another or one horse terrifies another. But if your happiness is in the power of other people you will always fear people.

We must begin with this : renounce all that does not belong to us, renounce it to such degree that it has no mastery over us, renounce all that the body needs, renounce love of wealth, of glory, of positions, of honors, renounce wife, children, brothers. We must say to ourselves that none of these things belong to us.

But how to attain this? Subject your will to that of God : does he will that I have a fever ? I will so likewise. Does He will that I do this instead of that ? I will so likewise. Does He will that something happen to me which I do not expect ? I will so likewise. Epictetus.

9. Our own will never satisfies, though all of its demands may be met But the moment we renounce it, we feel complete contentment. Living for our own will, we are always discontented ; renouncing it we are bound to be contented. The only true virtue is hating ourselves, because every man deserves hatred for his passions. But hating self, man seeks a being worthy of love. Being, however, unable to love anything that is outside of us, we are bound to love that being which is within us, but is not our own self, and there can be only one such being the universal Being. The Kingdom of God is within us ; universal blessing is within us, but we are not it. Pascal ,

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IV.

Renunciation of Self Alone Makes It Possible to Love Others

1. Only that does not perish which does not live for self. But he who does not live for self, for what shall he live? Only when living for All can you live without living for self. Only living for All man can be and is at peace.

Lao-Tse.

2. Even if you so desired, you cannot cut off your life from that of humanity. You live in it, by it, and for it. Living among people you can not escape self-renunciation, because we are created for reciprocity, even as the feet, the hands and the eyes, and reciprocity is impossible without self-renunciation. Marcus Aurelius.

3. You cannot compel yourself to love others. You can only cast aside that which hinders love. And the love of your animal "I" hinders love.

4. Love your neighbor as yourself does not mean that you should try to love your neighbor. You can not compel yourself to love. Love your neighbor means to cease loving yourself above all things. And the moment you cease loving yourself above all things you will involuntarily love your neighbor as yourself.

5. In order to love others in deed and not in word, you must also cease loving yourself in deed and not in word. But it usually happens like this : we say that we love others, but love them in word only, yet we love ourselves not in word but in deed. We may forget to clothe, to feed or to shelter others, but we never forget ourselves. And therefore in order that we may love others in deed we must learn to forget to clothe, to feed and to

shelter ourselves as we forget to do these things for others .
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6. We must train ourselves to say within our soul when meeting another person: I will think of this person only, and not of myself.
7. It suffices to remember self in the midst of a speech, and you lose the thread of your thought. Only when we completely forget ourselves do we come out of ourselves, and only then is our association with others fruitful and we can serve them and exert a beneficial influence upon them.
8. The richer a man is in external things, the better off he is in worldly life, the more difficult, the more remote from him is the joy of self-renunciation. Rich people are almost entirely deprived of it. But in the case of the poor man every time he interrupts his work to assist another, every crumb* of bread he gives to a beggar is a joy of selfrenunciation.
And if a rich man give two out of his three millions to his neighbor he cannot experience the joy of self-renunciation.
9. There was once a destructive drouth on earth : all the rivers, brooks and wells dried up, trees, bushes and pastures were dry, people and animals were dying of thirst.
And one night a little girl came out of her hut, with a cup in her hand, seeking water for her ailing mother. The girl, failing to find water anywhere, lay down on the grass in the field and fell asleep. When she woke up and tried to pick up her cup she almost spilled it. It was filled with fresh and pure water. The little girl rejoiced and was about to drink when she remembered her mother, and fearing that there might not be enough for her, she ran home with her cup of water. She hurried so that she failed to notice a little dog at her feet, and she stumbled and dropped her cup. The little dog moaned piteously. And the girl stooped to pick up the cup .
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She was afraid that she had spilt all the water out of it, but found the cup standing upright on its bottom and it was still full of water. The little girl poured some water into the palm of her hand and the dog licked it up and was happy. When the little girl finally lifted the cup it had turned into silver. The child took the cup home and gave it to her mother. But the mother said to her: "I must die anyway, drink it yourself." And in that instant the cup turned into gold. And the little girl, no longer able to resist, was about to put her lips to the cup, when a pilgrim entered and begged for water. The child immediately offered the cup to the pilgrim. And suddenly there appeared on it seven wondrous diamonds and a current of fresh and pure water issued out of it.
But the seven diamonds rose higher and higher till they reached heaven and became a constellation of seven stars known as Ursa Major.
10. That which you give to others is yours, that which you have withheld belongs to others.
If you have given anything to another person depriving yourself, you have done good to yourself and this good is eternally yours, no one can rob you of it.
But if you have kept that which another desires, you have

withheld it for a season only, or until you will be compelled to part with it. For you will surely have to part with it when death comes.

11. Will the time never come when people will learn that it is as easy to live for others as they find it to die for others while participating in wars the cause of which may be unknown to them ? Only the elevation and the illumination of the spirit in man will bring this about.

Brown .

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V.

He Who Employs All His Strength in the Gratification of His Animal Desires Exclusively Destroys His True Life

1. If a man thinks of himself alone and seeks his own gain in everything he cannot be happy. If you would truly live for yourself live for others. Seneca.

2. In order to understand how needful it is to renounce the life of the flesh for the life of the spirit it suffices only to picture to oneself how repulsive would be the life of man if it were given up completely to his animal desires. The true life of man commences only with his renunciation of animalism.

3. In the parable of the vineyard Christ explains the error of men who accept the imaginary life their own personal animal life as the true life.

Men living in a master's vineyard conceived the idea that they owned it. As the result of this error they were led to commit a series of mad and cruel acts leading to their expulsion and exclusion from life. Even so have we conceived the idea that the life of each one of us is our personal property, that we have a right to it, that we may use it as we see fit, and that we have no obligations to anyone. And the same series of mad and cruel acts and misfortunes, followed by exclusion from life, for a certainty awaits us who have conceived such errors. Just as the dwellers in the vineyard either forgot or refused to realize that the vineyard had been turned over to them planted, fenced in and provided with a well, in other words, that someone had labored in it before them, and therefore expected that they also should labor therein, even so men who live a personal life forget all that has been dpne for them before thei r

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coming into the world, and all that is being done for them while they live, which shows that something is expected of them.

According to the teaching of Christ just as the workers dwelling in the vineyard which was prepared for them by their master must realize their eternal indebtedness to their master, even so must men realize that from the day of their birth until their death they are irretrievably indebted to some who lived before them, who still are living and will live, as well as to that which was, is and ever will be the principle of all things. They must realize that every hour of their life confirms this obligation, so that he who lives for himself and denies this obligation which binds him to life and to the principle thereof, deprives himself of life.

4. People imagine that self-renunciation is a violation of freedom. Such people do not know that self-renunciation gives us true freedom, liberating us from our own self and from servitude to our own corruption. Our passions are our most cruel tyrants : renounce them and you will realize freedom. Fenelon.

5. If a man realizes his calling but does not renounce his personality, he is like to a man who has the keys to inner apartments but has no key to the outer door.

6. The realization of one's calling which includes the law of self-abnegation has nothing in common with the enjoyment of life. If we cared to mix the consciousness of our calling with enjoyment and offered this mixture like a medicine to the ailing soul, the two principles would separate themselves of their own accord. But if they failed to do so, and the consciousness of the high calling of man exercised no effect, and the life of the body had from a striving after enjoyment acquired some strength supposedl y

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proportionate to that calling, moral life would vanish beyond recall. Kant VI.

Deliverance from Sins is Possible Only Through Self-Renunciation

1. Renouncing animal happiness for the sake of spiritual blessedness is a consequence of a change of consciousness, that is the man who has previously considered himself an animal only, begins to recognize himself as a spiritual being. If this change of consciousness has been accomplished, that which previously was considered privation and suffering no longer appears as privation and suffering, but as a natural preference of that which is better to that which is worse.

2. They are wrong who think and say that in order to fulfill the calling of life and to attain happiness we require health, comfort and outwardly favorable conditions in general. This is untrue. Health, comfort and outwardly favorable conditions are not necessary for the fulfillment of our calling and for our happiness. We have the possibility of the happiness of spiritual life which nothing can violate, the happiness of increasing love within. But we must have faith in this spiritual life and concentrate all our efforts upon it.

You may live the life of the body and labor in it, but the moment obstacles appear in this bodily life betake yourself from the bodily life into the spiritual life. And spiritual life is always free. It is like the wings to a bird. A bird may walk on his feet, but no sooner is an obstacle or peril encountered than the bird having faith in his wings unfolds them and soars upward.

3. There is nothing more important than inner labor in solitude with God. This inner labor consists in ceasin g

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to seek the happiness of your animal personality, in reminding yourself of the senselessness of bodily life. You can do this only when you are alone with God. When you are in the company of other people it is too late. When you are in the company of other people your actions will be good only if you have prepared in yourself the capacity of self-renunciation through solitary communion with God.

4. Every man sooner or later will more or less clearly experience an inner contradiction : I would live for myself and I would live rationally, but to live for myself is irrational. This seems to be contradictory, but is it? If it be so, then there is contradiction in the decaying seed which as it decays puts forth a sprout. It is a contradiction, only if I refuse to listen to the voice of reason. Reason shows the necessity of removing the consciousness of life from personal life into the germinating life of the spirit. It shows me the needlessness, the senselessness of personal life, and makes me a promise of new life, just as the seed grows by breaking through the cherry pit. A contradiction is only then to be seen when we seize the outward discarded form of life, refusing to part with it, as though the outward envelope of the seed after the seed had burst through insisted on asserting its life. That which appears to us a contradiction is merely the pangs of being born into a new life. We need only cease resisting this inevitable superseding of the bodily life by the spiritual life and yield ourselves up to the spiritual life, and a new, a better, life the true life will reveal itself to us.

5. The one true and joyful work of life is to attend to the growth of our soul, and self-abnegation is necessary for this growth. Learn self-abnegation in small things. Having acquired the art of self-abnegation in small things, you will be able to deny yourself also in greater things .

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6. When the light of your spiritual life is being extinguished, the dark shadows of your bodily desires fall across your path beware of these dreadful shadows: the light of your spirit can not dissipate their darkness until you expel the desires of the body from your soul.

Brahminic wisdom.

7. The difficulty of delivering yourself from self-love is due mainly to the fact that self-love is a necessary condition of life. It is necessary and natural in infancy, but must grow weaker and disappear in accordance with the growth of reason.

An infant 'feels no pangs of conscience because of selflove, but in proportion to the increasing light of reason selflove becomes a burden ; as life advances self-love decreases and with the approach of death it disappears completely.

8. To renounce self altogether is to become God; to live entirely for self is to become a beast. The life of man is an increasing movement away from the brutish life and approach to the divine life.

9. I loathe my life, I feel that I am all in sins, no sooner I emerge out of one sin than I fall into another. How can I, though in a measure, correct my life? There is only one effective means : to realize that my life is in the spirit and not in the body and to refuse to participate in the evil deeds of bodily life. Only will so with all your soul and you will see how your life will commence to improve. It was evil only because you served your bodily life with your spiritual life.

10. Vainly will a man strive to deliver himself from sins if he does not renounce his body, if he does not cease placing the demands of his body above the demands of his soul.

11. Without sacrifice there is no life. Whether yo u
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will it or not, life is altogether a sacrifice of the material to the spiritual.

VII.

The Renunciation of the Animal Personality Gives Man a True and Inalienable Spiritual Blessedness

1. There is but one law for the life of each individual and for the common life of all men: in order to make life better, you must be ready to yield it up.

2. Man can not know the effects of his life of selfrenunciation. But let him try it though for a season, and I am convinced that every honest man will admit the beneficial effect upon his soul and body even of those occasional moments when he forgets himself and denies his physical personality. Ruskin.

3. The more man renounces his animal "I" the freer is his life, the more valuable it is to others and the more joyful it is to himself.

4. It is said in the New Testament that he who would lose his life shall find it. This means that true life is given only to him who renounces the good things of animal life.

The true life of man commences only when the man seeks the good of the soul and not of the body.

5. The life of man is like the cloud dropping in the form of rain upon meadows, fields, forests, gardens, brooks and rivers. The cloud pours itself out, refreshes and gives life to countless blades of grass, bushes, trees, and becomes luminous and transparent and lo ! it soon vanishes. Even so is the material life of a good man : he helps many, many people, he makes their lives easier, he sets their feet in the paths of righteousness, he comforts them, and now having spent himself he dies and journeys where dwelleth the Eternal, Invisible and Spiritual .
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6. Trees yield up their fruit and even their bark, their leaves and their juices to all who need them. Happy the man who does likewise. But few there be who know this and act accordingly. Krishna.

7. There can be no happiness while you think of self. But this can not be altogether avoided. If there remains the least care of self all is ruined. I know that this is hard, but I also know that there is no other means of attaining happiness. Carpenter.

8. Many imagine that if we eliminate personality and the love of it out of our life nothing will remain. They imagine that there is no life without personality. But this seems so only to people who have never experienced the joys of self-renunciation. Eliminate personality from life, renounce it and that will remain which forms the substance of life love which yields positive happiness.

9. The more man recognizes his spiritual "I," and the more he renounces his material personality, the more truly he understands himself. Brahminic wisdom.

10. The more a man removes his life from the animal existence into the spiritual plane, the more his life becomes free and joyous. But in order that man may be able to remove his life from

the animal existence into spiritual plane he must recognize himself as a spiritual being. And in order that he may recognize himself as a spiritual being he must renounce material life. Faith requires self-renunciation, self-renunciation requires consciousness. One helps the other.

11. From the point of view of happiness the problem of life is unsolvable, as our highest aims prevent us fro m

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being happy. From the point of view of duty there is also a difficulty, for duty fulfilled gives peace and not happiness. Only divine and holy love and fusion with God destroy these difficulties, because sacrifice then becomes a constant, increasing and inviolable joy. Amiel.

12. The idea of duty in all its purity is not only incomparably simpler, clearer and more intelligible to every man in practice and more natural than the impulse which has its beginning in happiness and is either connected with it or designed in relation to it (and which always demands a great deal of artificiality and delicate considerations), but is indeed more powerful, insistent and promising of success before the judgment of ordinary sound reason than all impulses proceeding from selfishness, if only the idea of duty is appropriated by sound sense entirely independently of selfish impulses.

The realization that / can because / ought opens up in man a treasure house of divine gifts which cause him to feel as an inspired prophet the majesty and loftiness of his true calling. And if man only paid more heed to it and learned to separate virtue entirely from those gains which are the reward of duty fulfilled, if the constant exercise of virtue were made the chief object of private and public education, the moral condition of men would speedily improve. If the experience of history has not yet yielded better results for the teaching of virtue, the fault lies in the erroneous idea that the impulse evolved from the recognition of duty is supposed to be feeble and remote, and that the soul is more strongly influenced by the more proximate impulse having as its source the calculation of gains which may be expected in part in this world, and in part in the world to come as the reward of the fulfillment of the law. Yet th e

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recognition by a man of the spiritual principle within him, evoking the renunciation of his personality, moves man much more potently than any rewards to the fulfillment of the law of good. Kant .

## HUMILIT Y

## HUMILITY

The paramount blessing of man in this world is association with his kind. Proud people, setting themselves apart from others, deprive themselves of this blessing. But the humble man eliminates all inner obstacles to the attainment of this blessing. And therefore humility is a necessary prerequisite of true happiness.

### I.

### A Man Can Not Be Proud of His Deeds Because All the Good that He Does is Not Done by Himself But by the Divine Principle Which Dwells in Him

1. Only he can be humble who knows that God dwelleth in his soul. It is all the same to such a man how other people judge him.

2. He who considers himself master of his own life can not be humble because he thinks he is under no obligation to any one for anything. But the man who sees his calling in the service of God can not be otherwise than humble because he always feels that he has fallen far short of fulfilling all his obligations.

3. We frequently feel proud because we have done well, forgetting that God dwelleth in each of us, and that in doing well we are mere instruments by means of which He performs His works.

God does through me what He wills, and I dare to feel proud! It is as though a rock impeding the course of a freshet boasted that it brings, forth water and that men and beasts drink thereof. But it may be said that the rock may feel proud because it is pure and does not spoil the water. This also is an error. If it is pure, it is because the wate r

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has cleansed it and still cleanseth it. We have nothing of our own, all is of God.

4. We are the instruments of God. We know what we ought to do, but why it is not given to us to know. He who understands this can not be otherwise than humble.

5. The principal concern in the life of every man is to become ever better. But how can we become better if we account ourselves good?

6. Only then will the laborer perform his task well when he realizes his condition. Only when a man understands the teaching of Christ will he clearly understand that his life is not his own, but God's, who gave it to him and that the purpose of life is not in man but in the will of Him who gave him life, and therefore man can only hinder the manifestation of God within himself, but can not do any good of himself.

7. You need only recognize yourself as servant instead of master, and immediately doubt, worry and discontent give way to certainty, peace and joy.

II.

All Errors Come From Pride

1. If a man strives after God he can never be satisfied with himself. No matter how far he may advance, he will still feel his remoteness from perfection, because perfection is infinite.

2. Self-assurance is a characteristic of the animal, humility is a characteristic of man.

3. He who knows himself best esteems himself least.

4. He who is satisfied with himself is dissatisfied with others.

He who is always dissatisfied with himself, is always satisfied with others .

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5. A wise man was told that some men condemned him as being wicked. He replied : "It is well that they do not know all about me, or they would consider me still worse."

6. There is nothing more useful to the soul than to be mindful that you are an insignificant gnat both in time and in space, and that your strength lies in your ability to realize your

insignificance and therefore to be humble.
7. In spite of lack of attention to his defects, which is common to all men, there is not a man living who does not know more evil things of himself than he does of his neighbors.
Therefore it should be easy for any man to be humble.
Woheley.
8. We need only give it a little thought and we shall always find ourselves guilty of something before humanity (let it be even the guilt arising from the existing inequality of people, whereby some enjoy certain advantages for the sake of which others must experience still greater privations), and this will keep us from accounting ourselves above other people on the strength of selfish delusions as to our merits. Kant.
9. Our defects may be seen only through the eyes of others. Chinese proverb.
10. Every man may be to us a mirror in which we can see our vices and defects, and all that is evil within us. But we most frequently act like the dog barking at its own reflection in the mirror in the belief that it sees another dog instead of itself. Schopenhauer.
11. Self-reliant, stupid and immoral people frequently inspire respect in humble, clever and moral people becaus e
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a humble man, judging by his own inner worth, cannot imagine that an evil person could so esteem himself.
12. A man who is in love with himself has few rivals.
Lichtenberg.
13. Frequently people without learning and education very clearly, consciously and easily receive the true teachings of Christianity, while the most learned people continue steeped in the mire of crassest paganism. It is because plain people are frequently humble, whereas learned people are mostly self-confident.
14. For a rational understanding of life and death, and in order to await the latter calmly, it is needful to realize one's insignificance.
You are an infinitely small particle of something, and you would be nothing if you did not have a definite calling or task. Only this gives a meaning and a significance to your life. And your calling is to make use of the instruments given to you and to all that is living; to spend your body in the fulfillment of the task prescribed to you. Therefore all tasks are equal and you can do nothing more than what is prescribed to you. You can be only a hinderer of God or a doer of His will. Therefore man cannot ascribe to himself anything important or great. It suffices for you to attribute to yourself some great or exceptional task, and there is no end to disappointments, contentions, envy and all sorts of suffering. It suffices that you attribute to yourself the importance of some great plant that bears fruit and you are lost.
Peace, liberty, joy of life and freedom from fear of death are granted to him only who knows that in this life he is only a servant of his Master ,
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III. Humility Unites Men in Love

1. To be unknown to men, or to be misunderstood by them, and not to grieve because of it herein is the characteristic of a truly virtuous man who loves his fellow-men.

Chinese wisdom.

2. Just as water can not remain on a height, even so goodness and wisdom are strangers to the proud. The one and the other seek lowly places. Persian wisdom.

3. He is a good man who remembers his sins and forgets his goodness, and he is an evil man who remembers his goodness and forgets his sins.

Do not forgive yourself, and you will easily forgive others.

4. You can recognize a good and a wise man in that he regards other people as better and wiser than himself.

The most agreeable people are the saints who consider themselves sinners ; the most disagreeable people are the sinners who consider themselves saints. Pascal.

6. How hard it is to love or to pity self-confident, proud and boastful people. This alone shows not only how good, but how valuable is humility. More than anything else on earth it arouses the most precious sentiment in life love.

7. Everybody loves a humble man. We all strive so much to be loved, why should we not try to be humble ?

8. So that people may live well, peace must reign among them. But where each man strives to be higher than the next, there can be no peace. The humbler men are, the more readily will they live a life of peace .

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IV. Humility Unites Man With God

1. There is nothing stronger than an humble man, because an humble man, renouncing self, yields to God.

2. Beautiful are the words of the prayer : "Come and dwell in us." All is comprised in these words. Man has all that he requires if God comes to dwell in him. So that God may dwell in us, we must do only one thing: diminish ourselves in order to give place to God. As soon as man has diminished himself, God enters and dwells in him. Therefore in order to have all that is needful to him, man must first humble himself.

3. The more deeply man penetrates into self, and the more insignificant he appears to himself, the higher he rises towards God. Brahminic wisdom.

4. He who worships the All-Highest, pride flees from his heart even as the light of a camp fire before the rays of the sun. He whose heart is pure and in whom there is no pride, he who is humble, constant and simple, who looks upon every creature as upon his friend and loves every soul as his own, he who treats every creature with equal tenderness and love, he who would do good and has abandoned vanity in his heart dwelleth the Lord of life.

Even as the earth is adorned with beautiful plants which she brings forth, even so is he adorned in whose soul dwelleth the Lord of life. Vishnu Parana.

V. How to Combat Pride

1. True humility is difficult. Our heart revolts at the thought of scorn and humiliation. We strive to hide al l

things that could humiliate us before the eyes of others, we strive to hide them before ourselves. If we are evil we do not desire to see ourselves as we are. But no matter how difficult true humility may be, it is possible. Let us strive to rid ourselves of all things that impede it.

Pious thoughts.

2. The very defects which are so annoying and intolerable in others seem as nothing and impalpable in our own self. We do not feel them. It frequently happens that people speaking of others and judging them harshly fail to notice that they accurately describe themselves.

Nothing would help us more to correct our faults than if we could see ourselves in others. If we clearly saw our faults in others we should hate our faults just as they deserve. La Bruytre.

3. Nothing is so harmful in striving after moral perfection as self-satisfaction.

Happily, if we grow better, the improvement is so imperceptible that we can not observe our success excepting after a long lapse of time.

But if we note our improvement it is a sign that we have either stopped advancing or are retrogressing.

4. Avoid the thought that you are better than others, and that you have virtues which others lack. Whatever your virtues be, they are worthless if you regard yourself better than other people.

5. Endeavor not to think well of yourself. If you can not think ill of yourself, know that it is bad enough that you can not think ill of yourself.

6. Any comparison of yourself with others for the pur 12
pose of self-justification is an error and an obstacle to good life and to its principal concern striving after perfection. Compare yourself with supreme perfection only, and not with other people, who may be lower than you.

7. In order to learn humility, strive to detect yourself in proud thoughts when alone.

8. Are you abused or condemned be glad; are you praised or approved be on your guard.

9. Do not fear humiliations ; if you can bear them in humility they will redeem themselves with the spiritual blessings that are associated with them.

10. Strive not to conceal in obscure nooks of your mind the humiliating remembrances of your sins, but on the contrary keep them always in readiness so that in judging the sins of others you may remember your own.

11. Always regard yourself as a scholar. Never think that you are too old to learn, that your soul is just as it should be and can not improve. For a rational man there is no graduation from school : he is a learner until his grave.

12. Only he who is humble in heart can know the truth. Humility does not evoke envy.

Big trees are borne away by the stream, small brushes remain.

A wise man said : "My child, do not grieve if you have not been rightly esteemed, for no one can deprive you of what you have

done, or render to you that which you have not done. A prudent man is content with the esteem that he has merited."

"Be good-natured, respectful, friendly, caring for the gain of others, and happiness will come to you as naturally as the water finds its level." Vishnu .

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VI. Effects of Pride

1. He who lacks humility always condemns others. He sees the faults of other people, but his own passions and vices grow more and more. Buddhist wisdom.

2. A man who is not enlightened by Christianity loves only himself. And loving himself, he would be great, but he sees that he is small, he would be important, but he sees that he is insignificant, he would be good, but he sees that he is evil. And seeing these things man begins to dislike the truth and to invent such arguments as would prove to him that he is indeed such as he would be, and having invented such arguments he becomes in his own eyes great, important and good. Herein is the great twofold sin- pride and falsehood. Falsehood comes from pride, and pride from falsehood. Pascal.

3. He who fails to abhor that self-love which compels him to regard himself as above all else in the world is entirely blind, for nothing is so much out of harmony with justice and truth as such an opinion of self. It is false in itself, because one can not be higher than anything else in the world, and it is besides unfair, as everybody else seeks the same thing for himself. Pascal.

4. There is one dark spot on our sun : it is the shadow which is cast by the veneration we feel for our own person. Carlyle.

5. There is no human superiority beauty, strength, wealth, honors, learning, enlightenment, even goodness which unassociated with humility would not degenerate from superiorities and good qualities into repulsive charac 12

teristics. There is nothing more repulsive than a man boasting of his wealth, position, learning, mind, enlightenment and goodness. People crave to be beloved of others and know that pride is repulsive, and yet they cannot be humble. Why? Because humility can not be acquired independently. Humility is the effect of removing your desires from the domain of the material into the domain of the spiritual.

VII.

Humility Offers Man Spiritual Happiness and Strength in Fighting Against Temptations

1. There is nothing more helpful to the soul than humiliation received with joy. Just as a warm rain after the glaring and searing sun of self-satisfaction, humiliation meekly received refreshes the soul of man.

2. The portal of the temple of truth and blessedness is low. Only they will enter the temple who approach it with head bowed down. And happy are they who enter. There is wide scope and freedom therein, and people love one another and help one another and know no sorrows.

This temple is the true life of man. The portal of the temple is the teaching of wisdom. And wisdom is granted unto the humble, unto those who do not lift themselves up but abase themselves.

3. Perfect joy, according to Francis of Assisi, is in bearing unmerited reproach, and suffering even bodily harm without experiencing enmity against the cause of the reproach and of pain. This joy is perfect because no injuries, insults or attacks of people can violate it.

4. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Luke XIV \ 2 .

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5. The feeblest thing on earth overcomes the strongest ; the lowly and humble overcomes the exalted and proud. Only few in this world realize the power of humility.

Lao-Tse.

6. The higher a man accounts himself, the weaker he is. The lower he accounts himself, the stronger he is both before himself and before others.

7. There is nothing more gentle and yielding on earth than water, and yet when it encounters that which is hard and stubborn, nothing can compare with it in strength. The feeble conquers the strong. The gentle overcomes the cruel. The humble vanquishes the proud. Everybody in the world knows this, but no one will act thereon.

Lao-Tse.

8. The rivers and seas rule the valleys over which they flow : this is because they are lower than they.

Therefore if a saint would be above the people he must strive to be lower than they. If he would lead them, he must be behind them.

Therefore again, if a saint live above the people, the people do not feel it. He is ahead of his people, but the people do not suffer because of it. And for this reason the world unceasingly praises him. The holy man quarrels with no one, and no one quarrels with him. Lao-Tse.

9. Water is thin, light and yielding, but if it encounter something hard and stubborn, nothing can prevail against it. It tears down houses, it tosses great vessels like nutshells, it washes away embankments. Air is still thinner, softer and more yielding, and it is still more powerful when encountering that which is firm, hard and stubborn. It tears out big trees by the root, it also destroys houses, an d

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it raises the water itself in mighty waves and drives it along in clouds. That which is gentle, soft and yielding overcomes that which is harsh, stern and unyielding.

Even so in the life of men. If you would conquer, be gentle, mild and yielding.

10. In order to be strong, be like water. If there are no obstacles it flows freely; if it encounters a dam, it stops; if the dam be broken, it flows again ; in a square vessel it is square; in a round vessel it is round. Because it is so submissive it is at once gentlest and strongest .

TRUTHFULNES S

TRUTHFULNESS

Superstitions are an obstacle to right living. Deliverance from

superstitions is only in truthfulness not only before others but also before self.

What Must Be Our Attitude to Established Convictions and Customs?

1. One of the most common methods of denying the existence of God is always and unconditionally to accept public opinion as correct and never to heed that voice of God which is constantly heard in our soul. Ruskin.

2. Though the whole world accepted a doctrine as true, though it be ever so ancient, man must examine it in the light of his reason and boldly reject it if it fails to be in accord with the demands of reason.

3. "And ye shall know the truth, and the truth shall make you free." John VIII, 32.

4. The man who acknowledges the divinity of his soul must examine in the light of his reason all the teachings which are accepted by people as undoubted truths.

5. He who would become a true man must give up pleasing the world ; he who would lead the true life must refuse to be guided by that which is accepted as good and must assiduously search where and what is the true good. There is nothing holier and more profitable than the independent inquisitiveness of the soul. Emerson.

6. If a thing be true let us believe it: whether we be poor or rich, men or women or children. If a thing be untrue, let none of us believe it : neither rich nor poor ,



neither multitudes nor individual men, women and children. The truth should be proclaimed from the housetops.

Some always whisper that it is dangerous to expose certain things to the majority of the people. They say: we know these things to be untrue, but they are necessary for the people. It is well for the people to believe in them and much harm may ensue if their faith in them is shaken.

No, crooked paths will always remain crooked, though they be designed for the deception of the vast majority of people. Falsehood can never do any one any good. And therefore we acknowledge only one law for all people: to follow the truth, as we know it, no matter where it may lead us. Clifford.

7. Both good and evil mingle in our readiness to believe in that which is presented to us as the truth : it is this readiness which permits the progressive movement of society, and it is this very readiness which makes this progressive movement so painfully slow ; thanks to it each generation receives without effort the knowledge which is its heritage acquired by the toil of those who have gone before, and each generation thanks to it appears a slave to the errors and the superstitions of its predecessors. Henry George.

8. The longer a man lives the freer he becomes of superstitions.

9. All superstitions are merely corruptions of thought, and therefore deliverance from them is possible only through applying to them the demands of truth as revealed by reason.

10. To believe in that which is profitable and genuinely agreeable to us in itself is a natural characteristic of children

and of mankind in its infantile stage as well. Th e
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longer man and mankind live, the more enlightened and certain the human reason becomes, the more man and mankind are released from the erroneous idea that all that is true which is profitable to man. Therefore every individual and humanity at large, as they progress in life, must examine in the light of their reason and of the wisdom of their predecessors all the statements regarding truth which are offered them as articles of faith.

11. All truths expressed in words form a force the effect of which is infinite.

II.

Falsehoods, Its Causes and Effects

1. Think not that it is necessary only in things of importance to speak and to act the truth. It is necessary to speak and to act the truth even in most trifling matters. It is not the degree of evil, greater or less, which may be the result of your untruth that is essential. The essential thing is that you shall never defile yourself with falsehood.

2. If life is out of harmony with truth, it is none the less better to acknowledge the truth than to hide it: we can change our life for the sake of truth ; but we cannot alter truth at all, it will remain as it is and will not cease to convict us.

3. We all love truth more than falsehood, but in matters affecting our life we frequently prefer falsehood to truth because falsehood furnishes an excuse for our evil life, while truth exposes it.

4. In the case of every truth which passes into the consciousness of people and is clearly recognized, the truth which replaces it is obvious. Nevertheless those who either profit by or are accustomed to the delusion seek by al l
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means to sustain it. At such a time it is peculiarly important to proclaim the truth boldly.

5. If people tell you that it is not worth while in all things to strive for truth, because you will never attain perfect truth, do not trust such men and beware of them. They are the bitterest foes of truth and your own foes as well.

They speak thus only because their own life is not in accordance with the truth, and they know it, but they would have others live like themselves.

6. If you would know the truth, first of all rid yourself though for a season of all the considerations of your own gain from this or that decision.

7. It delights you to discover the untruth of others and to expose it, but how much more ought it to delight you if you detect yourself in an untruth and expose yourself. Endeavor to afford yourself this delight as frequently as possible.

8. Be falsehood with its temptations never so enticing, a time comes when it overwhelms a man with such agonies that he turns to truth not because of a thirst for truth, but merely to escape falsehood and the inevitable tissue of suffering resulting from it, and in truth alone he finds his salvation.

9. What is the cloud that has enveloped the world? Why is there

no light in it? What defiles it? Wherein is its great peril?
Its peril is in the fact that men do not live by the divine reason which has been given them, but by that common and corrupted reason which has been amassed among them for the justification of their passions. Men suffer and seek salvation. What then will save them. Only respecting their reason and following after truth.
From Oriental sources .
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10. Bitter experience shows that we cannot adhere to former conditions of life and must therefore find new conditions suitable to modern needs ; but instead of using their reason for the determination and the establishment of these conditions they employ their reason to detain life in the condition which characterized it centuries back.
11. Falsehood hides from us the spirit of God that dwelleth in us and in others, and therefore there is nothing more precious than truth which brings us back to the love of God and of our neighbors.
12. There is no greater misfortune than when man begins to avoid truth for fear it will show him how bad he is. Pascal.
13. The most certain mark of the truth is simplicity and clearness. Falsehood is always complex, fanciful and verbose.
14. It is possible to be lonely in one's private temporary environment, but our every thought and sentiment will finds its echo in humanity. In the case of a few men whom the greater part of mankind recognizes as its leaders, reformers and illuminators this echo is tremendous and reverberates with exceptional power. But there does not exist a man whose thoughts do not produce a similar though correspondingly weaker effect. Each genuine manifestation of the soul, each expression of personal conviction is helpful to someone or in some way, even if you are not aware of it yourself, even if your mouth is silenced or the strangling rope is tightened around your neck. A word spoken to another retains its indestructible effect; like all motion it is indestructible but is merely changed into another form.
Atniel .
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III.
On What Rests Superstition?
1. The greater veneration surrounds objects, customs or laws the more carefully must we examine their claims to veneration.
2. There are many ancient truths that appear to us credible merely because we have never given them any serious thought.
3. Reason is the greatest sanctuary in the world, and therefore it is the greatest sin to abuse it through employing it either to conceal or to corrupt the truth.
4. Surveying the history of mankind we observe every now and then that the most obvious absurdities passed among men as indubitable truths, that entire nations fell victims to the most savage superstitions and humbled themselves before other mortals, frequently before idiots or libertines. And the cause of these absurdities and sufferings has always been the same: accepting as an article of faith things that even infants could recognize as

irrational.
Henry George.
5. Our age is the true age of criticism. Everything accepted as an article of faith is subjected to criticism.
Reason respects only that which is capable of passing its free and public test. Kant.
6. Do not fear the destruction wrought by reason among the traditions established by men. Reason can not destroy anything without replacing it by the truth. This is its characteristic .
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IV.
Religious Superstitions
1. It is bad if people do not know God, but it is worse if they acknowledge as God that which is not God.
Lactantius.
2. We have no more religion. The eternal laws of God with their eternal paradise and hell have been transformed into rules of practical philosophy based on adroit calculations of profit and loss, with a weak remainder of respect for the joys furnished by virtue and lofty morality. Using the language of our ancestors we have forgotten God, and making use of the modern method of expression we must say that we falsely interpret the life of the world. We calmly close our eyes and refuse to see the eternal substance of things and regard only their seeming and illusory appearance.
We calmly regard the universe as a gigantic unintelligible accident; judging by its external appearance it appears to us fairly plainly as an immense cattle pen or a workhouse with spacious kitchens and dining tables which have room only for prudent people.
No, we have no God. The laws of God have been replaced by the principle of maximum profit. Carlyle.
3. God gave us His reason that we might serve Him; but we use this reason to serve self.
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 .
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5. "But be not ye called Rabbi : for one is your Master, even Christ; and all ye 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 XXII, 8-10.
6. Without purity of soul why worship God? Why say: I will go to Benares. How shall he reach the true Benares who has done evil?
Holiness is not in the forests, nor in heaven, nor in earth, nor in sacred rivers. Purify yourself, and you shall see Him. Transform your body into a temple, cast off evil thoughts and behold Him with your inner eye. When we recognize Him, we recognize ourselves. Without personal experience Scripture alone will not banish our fears, even as darkness is not dispelled by

pictured fire. What ever your faith and your prayers, while there is no truth in you, you will not attain the path of blessedness. He who recognizes the truth is born again.

The source of true blessedness is the heart. He is a madman who seeks it elsewhere. He is like a shepherd who goes abroad to seek the lamb which is sheltered in his bosom.

Why do you gather stones and build great temples? Why torture yourselves while God dwelleth in you constantly ?

The dog in your courts is better than a lifeless idol in your house, and better than all the demigods is the great God of the universe.

The light which dwelleth in the heart of every man like unto the morning star, that light is your refuge.

Vemana .

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7. How strange is it that the world tolerates and receives from among the highest revelations of truth only the most ancient and those which no longer benefit the age, but belittles and even hates all direct revelation, all original thought. Thoreau.

8. The religious consciousness of humanity is not immobile, but changes continuously, becoming ever clearer and purer.

9. The correction of the existing evils cannot commence in any other way but with the exposure of religious falsehood and the establishment of religious truth by every individual in his own inner self.

V. The Rational Principle in Man

1. What is reason? Whatever we define is defined by our reason. And therefore by what shall we define reason?

If we define all things by reason, by the same token we cannot define reason. Yet we all not only recognize reason, but recognize only reason without doubt and we recognize it all equally well.

2. The true worth of man is in that spiritual principle which we sometimes call reason and sometimes conscience. This principle rising above the local and temporal contains positive truth and eternal righteousness. In midst of the imperfect it sees the perfect. This principle is general, dispassionate and always contrary to all that is prejudiced and selfish in human nature. This principle imperiously tells each one of us that our neighbor is as precious as our own self, and that his rights are as sacred as ours. It commands us to receive the truth no matter how repugnant it be to our pride, and to be just no matter how unprofitable it b e

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for us. This same principle calls upon us to rejoice in love, in all that is beautiful, holy and blessed, no matter in whom we may find these qualities. This principle is a ray of the Divine in man. Channing.

3. All that we know we know through our reason. Therefore do not trust those who say that we should not follow our reason. Those who speak thus are like men who would advise us to extinguish the only light which guides us through darkness.

4. We must trust our reason. This is a truth which we can not and must not conceal. We can not believe in God if we belittle

the importance of that faculty through which we know God. Reason is that faculty to which revelation is addressed. Revelation could be understood only by reason. If after a conscientious and unbiased appeal to our best faculties a certain religious teaching appears to us to be contrary to and out of harmony with the main principles of which we have no doubt, we must decline to have faith in such a teaching. I am more convinced that my reasonable nature is of God than any book is an expression of His will. Channing.

5. Reason reveals to man the meaning and the significance of his life.

6. Reason is not given to man to teach him to love God and his neighbor. This has been implanted in the heart of man independently of reason. Reason was given to man to point out to him what is true and what is false. Man need only reject that which is false and he will learn all that he needs.

7. The errors and the disagreements of men in the matter of seeking and recognizing truth are due to nothing as much as to their distrust of reason; as a consequenc e

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human life, ruled by customs, traditions, fashions, superstitions, prejudices, violence and all sorts of things excepting reason, takes its own course, and reason exists by itself. It also frequently happens that if use is made of thinking at all, it is applied not to the search and the propagation of truth, but to a persistent endeavor to justify and to sustain customs, traditions, fashions, superstitions and prejudices at all costs.

The delusions and disagreements of people in the matter of recognizing the one truth are not due to a difference in the nature of human reason or to its inability to point them to the one truth, but to the fact that they do not trust it.

If they had faith in their reason they would find a method of verifying the indications of reason in themselves and in others. Having found such a method of mutual verification they would be convinced that reason is the same in all, and they would submit to its dictates.

Th. Strakhoff.

8. Reason is one and the same in all people. Associations of men and their mutual influence one upon the other are based on reason. The dictates of reason which is one and the same in all people are obligatory to all men.

9. To the degree that a man is truthful he is divine; the invulnerability, the immortality, the majesty of the divine enter man together with truthfulness. Emerson.

10. Remember your reason having the faculty of life in itself makes you free provided you do not turn it to the service of the flesh. The soul of man, enlightened by reason, free from passions which obscure this world, is a true fortress and there is no refuge open to man which is more secure and inaccessible to evil. He who does not kno w

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this is blind, and he who knowing this does not trust to reason is truly unfortunate. Marcus Aurelius.

11. One of the principal duties of man is to allow that shining

principle of reason which has been granted us by heaven to radiate in its full force.

Chinese wisdom.

12. I glorify Christianity because it expands, strengthens and elevates my rational nature. If I could not remain rational as a Christian I would reject Christianity. For the sake of Christianity I feel constrained to sacrifice my property, my reputation, my life, but no religion exists for which I would sacrifice that reason which elevates me above the animal and makes me a man. I do not know a greater blasphemy than to renounce the highest faculty given me by God. To do this is to oppose wilfully the divine principle which dwells in us. Reason is the highest expression of our thinking nature. It is in accord with the unity of God and universe and strives to make the soul a reflection and a mirror of supreme unity. Channing.

13. If a man did not know that he could see through his eyes and never opened them, he would be pitiable indeed. But still more is to be pitied the man who does not understand that reason has been granted to him so that he might bear all vicissitudes. With the help of reason we can bear all vicissitudes. Man endowed with reason will never in his life meet intolerable vicissitudes. Such do not exist for him. Yet how often instead of facing some vicissitude boldly we pusillanimously endeavor to avoid it. Is it not better to rejoice that God has given us the power to bear with equanimity that which happens to us independent of our volition and to thank him that he has put our soul under subjectio n

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only to that which depends upon ourselves ? He did not put our soul under subjection to our parents, to our brothers, to our body or to death. In his goodness he put it under subjection to one thing only, namely our reason and that depends on us. Epictetus.

14. Reason has been given us by God that we may serve Him. Therefore we must preserve it in all purity so that it may always distinguish the true from the false.

15. Man is free only if he abides in the truth. And truth is revealed by reason.

VI. Reason The Censor of Creeds

1. When a man uses his reason for the solution of such problems as why the world exists and why he lives in this world he experiences a sensation akin to dizziness or vertigo. The mind of man can not find answers to these problems. What does this mean ? It means that reason was not given to man to answer these questions, and that the very fact of formulating these questions is an error of reason. Reason only solves the question how we are to live. And the answer is very clear : so as to do good to ourselves and to others. This is needful to all that is living, myself included. And the possibility of living so is given to all that is living, including myself, through the exercise of reason. And this solution excludes all questioning as to why and wherefore.

2. "Are we not right ? Is it not necessary to keep the people deceived ? See how savage and uncultured they are."

No, they are savage and uncultured, because they have been rudely deceived. Therefore first of all cease to deceive them

rudely .
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3. If God, as an object of our faith, is above our reasoning, it does not follow that we must neglect the activity of our reason and account it harmful.
Although the objects of our faith without a doubt are beyond the circle of our reasoning, reason has a vast importance in relation to them, because we can not possibly do without it. It has the functions of a censor which admitting from the domain of faith truth that is above our reason, in other words a metaphysical truth, still rejects all fictitious truths which contradict our reason.
But in addition to this affirmative function, reason has also a proper negative function in delivering man from sins, errors (which are excuses for sin) and superstitions.
Th. Strakhoff.
4. Be a light unto yourself. Be a refuge unto yourself. Hold fast to the light of your lamp nor seek another refuge.
Sutta.
5. "While ye have light, believe in the light, that ye may be the children of light." J h n VII, 36.
In order to know the true religion it is needful not to crush reason as it is taught by false teachers but to purify and to exercise it, to examine by its light all that is submitted to us.
6. If you would attain to the knowledge of the allembracing "I," you must first know yourself. In order to know yourself you must sacrifice your own "I" to the universal "I." Sacrifice your life if you would live in the spirit. Remove your thoughts from external things and from all that appears from without. Endeavor to keep away from yourself all images that arise so that they may not cast their black shadows on your soul .
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Your shadows live and vanish. That which is eternal in you, that which has reason, does not belong to the evanescent life. This eternal principle it within you, transport yourself into it, and it will reveal unto you that which is false and all that which is true and all that which you need know, Brahminic wisdom .
THE ILLS OF LIF E
THE ILLS OF LIFE
All that which infringes upon the happiness of our bodily life we call ills. And yet the whole of our life is a gradual process of delivering our soul from that which constitutes the happiness of our body. Therefore for him who comprehends life as it really is there are no ills.
I.
That Which We Call Suffering is a Necessary Condition of Life
1. It is a blessing to man to bear the misfortunes of this earthly life because this leads him into the sacred solitude of his heart, where he finds himself as it were an exile from his native soil, obliged to trust to no earthly joys. It is also a blessing to him to encounter contradictions and reproaches, when others think evil of him, though his intentions be pure and his actions righteous, for this serves to keep him in humility and is an antidote to vain glory.
These things are blessed mainly because they enable us to

commune with the witness within us who is God, and we may commune with Him when the world spurns us, holds us in contempt and deprives us of love.

Thomas a Kempis.

2. When Francis of Assisi was returning with a disciple from Perugia to Porciunculo one bitterly cold and stormy day he discussed with his disciple herein consists perfect joy. He said that perfect joy is not in being praised of the people for virtues, nor in possessing the gift of healing the sick, making deaf to hear, giving sight to the blind, nor in foreseeing and foretelling the future, nor in fathoming the course of the stars and. the properties of all plant s

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and animals, nor even in the conversion of all men to the one true faith. "Wherein is then perfect joy?" inquired the disciple. And Francis replied: "When we reach the monastery wet, filthy, shivering with the cold and starving and knock at the gate, and the gatekeeper asks: 'Who are ye?' and we say: 'Brothers,' and he should reply: 'You lie, you are vagabonds strolling over the face of the world, enticing the people, stealing alms. Get you gone, I will not let you in.' If then, benumbed with the cold and starving, we shall receive these words in humility and love and shall say to ourselves that the gatekeeper was right and that evidently God had put it into his heart to treat us like this, only then shall we know the perfection of joy."

Only receive every task and every injury with love towards him who imposes the task and does us the injury, and every task and every injury will be transformed into joy. And this joy is perfect because every other joy can be destroyed, but nothing can destroy this joy, for it is always within our power.

3. If some divinity offered us to eliminate out of our life all sorrows and all that causes sorrows our first impulse would strongly tempt us to accept such an offer. When burdensome tasks and necessities oppress us, when agonies of pain consume us, when anxieties wring our heart, we are bound to feel that there is nothing preferable to life without toil, life of rest, security, peace and plenty. But I think that after a brief experience of such a life we should ask that divinity to restore us to our former life with its toil, necessities, sorrows and anxieties. A life entirely free from sorrows and anxieties would prove not only uninteresting but intolerable. For together with the sorrows and the causes of sorrow, all dangers, obstacles and failures would disappear from life, and with them all effort and strivin g

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and the excitement of peril and the strain of battle and the triumph of victory. Only the unhindered realization of plans, success without obstacles would remain. We should soon tire of a game of which we know in advance that we must win. Fr. Paulson.

II. Sufferings Stimulate Man's Spiritual Life

1. Man is the spirit of God clothed in a body.

In the beginning of life man is ignorant of this and imagines that his life is in the body. But the longer he lives the more clearly he realizes that his true life is in the spirit and not in the body. Man's whole life is in the increasing recognition of

this fact. This knowledge is most easily and clearly attained through the sufferings of the body, so that such sufferings make our life such as it should be a spiritual life.

2. The physical growth is merely a storing up of supplies for the spiritual growth which commences as the body begins to decline.

3. A man lives for his body and says : All things are evil. Another lives for his soul and says : No, all things are good. That which you call evil is the very whetstone without which my soul the most precious thing that is in me would be dulled and rusted.

4. All the misfortunes of mankind as a whole and of individuals lead, though indirectly, to the same goal which is -set before man : the constantly increasing manifestation of the spiritual principle in each individual and in mankind at large.

5. "For I came down from heaven not to do my own will, but the will of my Father who sent me; and this i s

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the Father's will which hath sent me, that of all which he hath given me I should lose nothing." This we read in John VI, 38-39. That is we must preserve, cultivate and develop to the highest possible degree that spark of divinity which was given us, which was entrusted to us as a child is entrusted to its nurse. And what is needful to achieve this purpose? Not the gratification of passions, not the glory of men, not a life of repose, but on the contrary, abstinence, humility, labor, struggle, privations, sufferings, humiliations and persecutions, even as many times stated in the New Testament. And all these needful visitations are sent us in all sorts of forms, on a small or on a large scale. Oh, that we knew how to receive them as needful and therefore gladsome tasks, instead of as annoyances that trespass upon that animal existence which we mistake for our life and the improvement of which we count happiness.

6. Even if man could escape the fear of death and ignore it, the sufferings alone, to which he is subject, terrible, purposeless, utterly unjustified and inevitable as they are, would suffice to controvert all rational meaning that is ascribed to life so say some.

I am engaged in a good and indubitably useful occupation, and suddenly I am stricken with disease, my task is interrupted, and I am suffering agonies without any sense or purpose. A screw in the rail is rusty and it happens to slip out just as a train is passing with a loving mother on board and her children are crushed before her very eyes. An earthquake must shake the very spot on which a city is founded, say Lisbon or Verny, and guiltless people are buried alive and die in terrible agony. Why all these things and thousands of other senseless dreadful accidents and calamities which strike terror into the hearts of people? Where is the sense of them ?

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The answer is that all these arguments are absolutely right for the people who do not acknowledge a spiritual life. And for such people human life indeed has no sense. But the fact is that the life of people who do not acknowledge a spiritual life can not be otherwise but senseless and calamitous. For if people who do not believe in a spiritual life only drew the logical conclusions

which inevitably follow a merely material view of life, those people who regard life as a merely physical existence would not consent to live a moment longer. What laborer would consent to work for a master who when hiring the laborer would stipulate the right at will to roast the laborer alive or over a slow fire, or to flay him alive, or to pull out his veins and do all sorts of terrible things, just as he does without any rhyme or reason with his other laborers in full view of the man he would hire? If men really understood life as they claim to do, that is as a mere material existence, not one should consent to live in this world for very fear of these agonizing and inexplicable sufferings which he sees all around and which may befall him at any moment.

Yet they continue to live, complaining and wailing over their misfortunes and still keep on living.

There is but one explanation of this strange contradiction: in the depths of their hearts people know that their life is not in the body but in the spirit, and that their sufferings are always needful, are requisite for the happiness of their spiritual life. When men, seeing no sense in human life, revolt against sufferings, but still keep on living, it merely shows that asserting with their mind the materiality of life, they know in their hearts that it is spiritual and that no sufferings can deprive man of his true happiness .

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III.

Sufferings Teach Man to Maintain a Rational Attitude to Life

All that which we call ills, all sorrows if we only understood them as we ought improve our soul. And in this improvement is our life:

Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. J h n XVI, 20-21.

2. The sufferings of irrational life lead us to acknowledge the need of rational life.

3. Just as only the darkness of night reveals the heavenly lights, so only suffering reveals the true purpose of life. Thoreau.

4. Outward obstacles work no injury to the man who is strong in spirit, for injury is all that which disfigures or weakens, though they might cause injury to animals as they are angered or weakened by obstacles ; but the man who meets with the strength of the spirit which is given to him finds only added moral beauty and strength in all obstacles. Marcus Aurelius.

5. He who is young and inexperienced does not know that which older men learn by experience, he does not know that all that which we call sorrow is a genuine good, that it is a trial to prove how firm we are in that which we kno w

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and confess. And if we are not firm, trials are needed to make us firm.

6. Only after an experience of suffering have I discovered the close kinship of human souls with one another. No sooner have you had your full share of suffering than all those who suffer become intelligible to you. But more than that : your mind clears : circumstances and achievements of people hitherto hidden to you become manifest and you see clearly what is needful to each. Great is God who enlightens us. Enlightens us with what? With the very sorrows from which we would flee and hide. In sorrow and suffering it is given to us to seek out the grains of wisdom that cannot be found in any book. Gogol.

7. If God gave us teachers of whom we knew for a certainty that they were sent of God himself, we should obey them freely and gladly.

But we have such instructors in necessity and in all the vicissitudes of life. Pascal.

8. Not only is every visitation of Providence profitable to every creature, but it is profitable at the very time when it is sent. Marcus Aurelius.

9. The man who does not realize the beneficial nature of suffering has not commenced to live the life of reason, the true life.

10. I pray God to free me from suffering which troubles me. But this suffering was sent to me by God to deliver me from evil. The master uses his whip on an animal to drive it from a burning inclosure and to save it, but the animal prays to escape the lash !

11. That which we regard as our misfortune is mostly good which we have not yet comprehended .



IV.

Sicknesses are Not a Hindrance But a Help to True Life

1. Life consists in transforming the animal within us more and more into a spiritual being. And that which we call ills is requisite for this purpose. Only by the things which we call ills griefs, sicknesses, sufferings do we learn to transform our animal self into the spiritual.

The mere fact, well known to us all, that those who succeed in all the things of life, those who are always well and rich, who know no injuries or humiliations, are frequently so weak and mostly so very wicked, shows how necessary are trials to man. And yet we complain when it is our lot to bear them !

2. We call suffering a misfortune, but if there were no suffering, man would not know where he ends and where that commences which is not himself.

3. When we feel weakest in body, we can be strongest in spirit. Lucy Mallory.

4. There is no sickness which could prevent us from fulfilling the duty of man. If you cannot serve your neighbor by toiling serve him by the example of bearing your suffering with love.

5. Illness attacks every man and he must take heed not so much how to cure himself as how to live best in the circumstances in which he finds himself.

6. There is a story about a man who was punished for his sins by being denied death. It may be boldly stated that if man were

punished by being incapable of suffering, this punishment would be still more severe.

7. It is wrong to conceal from a sick man that he may die of his sickness. On the contrary, he should be reminde d



of it. By concealing this fact from him, we deprive him of that blessing which illness can give him in stimulating him through the consciousness of approaching death to an increased effort towards the apprehension of spiritual life.

8. Fire destroys and gives comfort through warmth. Even so it is with sickness. When a man in good health tries to live well, he does so with an effort. But in the case of a sick man the burden of worldly temptations is lightened, and the task is made easy, and it is even awesome to think how this burden will return in fullness and will oppress us again as soon as the sickness is past.

9. The worse a man feels in his body, the better off he is in spirit. And therefore man can not be badly off. The spiritual and the physical are like a pair of scales: the heavier the physical, the higher rises the spiritual and the better it is with the soul, and vice versa.

10. "Senility, second childhood, is the decay of consciousness and of the life of man" so say some.

I call to my mind the picture of St. John the Divine, who, according to the tradition, passed into a state of senility, into second childhood. Tradition relates that he only repeated these words : "Brethren, love one another !"

A centenarian, barely able to creep about, with watering eyes, mumbling forever these three words : "Love one another!" In such a man physical existence is the faintest glimmer, it is all swallowed up by a new attitude to the world, by a new living creature that no longer can be bound in the envelope of the existence of carnal man.

The man who knows life for what it truly is cannot speak of a decrease in life through sickness or old age, cannot grieve over it, any more than the man who approaches the light can grieve over the lessening of his shadow in proportion to his approach to the light .



## V.

## So-called Ills are Only Our Own Errors

1. If anything disagreeable occurs to us, we mostly blame either our fate or other people. We do not realize that if either fate or other people can cause us any ill, then there is something wrong with us. He who lives for his soul cannot suffer any ill from any person or any thing: persecutions, injuries, poverty and sickness are as nothing to such a man. Epictetus.

2. Sufferings are particularly hard to bear for him who having set himself apart from the world fails to see the sins through which he brought suffering into the world and therefore considers himself blameless.

3. Ills exist only within us, that is they exist in a place whence they can be removed.

4. Frequently a superficial man meditating over the calamities

which so oppress the human race loses hope in the possibility of improvement in life and experiences a feeling of dissatisfaction with Providence which rules the world. This is a grievous error. To be satisfied with Providence (though it set before us right now the most difficult path in life) is in the highest degree important not only that we may not lose courage amid the difficulties of life, but principally that we may not, shifting the blame upon fate, lose sight of our own guilt, which is the sole cause of all ills.

Kant.

5. Hopeless is the state of the man who in his misfortunes reproaches his fate instead of himself, affirming thereby his own self-satisfaction.

"We should be kind and gentle, if we were not irritated. We should be pious, if we were not so busy. I should b e

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patient, if I were well. I should astonish the world, if I were only known."

If we cannot improve and sanctify the circumstances in which we find ourselves, we shall not improve and sanctify any other circumstances.

The difficulties of our state are given us in order that we may smooth them over and overcome them with our goodness and firmness ; the darkness of our state is given us in order that we may lighten it with the divine light of inner spiritual labors; griefs, in order that we may patiently and trustingly bear them ; danger, that we may manifest our courage ; temptations, that we may overcome them with our faith. Martineau.

6. Man may escape the calamities which are the visitations of God, but there is no escape from those calamities which he visits upon himself through his evil life.

VI.

The Recognition of the Beneficial Nature of Sufferings Destroys Their Oppressiveness 1. What are we to do when all things leave us: health, joy, affections, freshness of feelings, memory, capacity for work, when it seems to us that the sun is growing chill and life loses all its charms? What are we to do when hope seems lost ? Shall we stupefy ourselves or grow hardened ? The answer is always the same: live the life of the spirit without arresting its growth. Let come what may, if you but feel that your conscience is calm, that you are doing that which your spirituality demands. Be what you should be, leave the rest to God. And even if there were no good and holy God, spiritual life would still be the solution of mys 15

teries and the pole star for the progress of humanity, for it alone gives true happiness. Amiel.

2. Seek in sufferings their significance for the growth of your soul and bitterness of sufferings will vanish.

3. Only know and believe that whatever happens to you leads you to your true spiritual happiness, and you will meet sickness, poverty, disgrace all that which people regard as misfortunes not as misfortunes, but as things necessary for your wellbeing, just as the farmer accepts the rain of which his fields are in need though it drench him to the skin, or as the patient swallows a

bitter medicine.
4. Remember that it is the distinguishing characteristic of rational beings to submit to their fate of a free will, but the shameful revolt against it is a characteristic of beasts.
Marcus Aurelius.
5. The very thing that aggrieves us and appears to us as a hindrance to our accomplishing the task of our life, is in itself the task of our life. You are beset with poverty, slanders, humiliation. You need only pity yourself a little, and you will be the most wretched of men. And you need only realize that the task of life to which you are called is to live the best life possible in spite of poverty, sickness and humiliations, and you will immediately gather courage and confidence in place of despondence and despair.
6. Each one of us has his cross and his yoke, not in the sense of a burden, but in the sense of a purpose in life, and if we do not look upon our cross as a burden, we find it easy to bear ; we find it easy to bear of we are meek, obedient, humble of heart. And still more easy if we deny ourselves ; and still more easy if we bear this cross every hour as Christ teaches us ; and still more and more easy if we forget ourselves in spiritual labor, even as people forget themselve s
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in the cares of the world. The cross that is given to us to bear is the one thing on which we must labor. If the cross be sickness, bear it obediently; if it be the insults of people, know how to render good for evil ; if it be humiliation, humble thyself ; if it be death, receive it thankfully.
7. The more you repel your cross, the heavier it becomes. Amiel.
8. It is beyond dispute more important how a man receives his fate than what it really is. Humboldt.
9. No sorrow is as great as the fear of it.
10. An obstreperous horse, instead of pulling the vehicle to which it is harnessed, balks and struggles and is whipped into the bargain, and in the end must do as the driver directs. Even so with man if he declines to bear sorrows as trials and regards them as superfluous ills and balks against them.
11. If you have an enemy and can take advantage of him in order to learn on him how to love your enemies, that which you regard an evil will become a great blessing to you.
12. Sickness, loss of limbs, severe disappointments, loss of property, loss of friends all these seem at first irreparable losses. But the lapse of years reveals the depth of healing power which lies in such losses.
13. When you regard yourself unhappy, remember the misfortunes of others and also the fact that things might be worse. Also remember the things of which you were guilty in the past and are guilty now; remember also that the things which you call misfortunes were sent you as a trial in order that you might humbly and lovingly bear misfortunes and thus, thanks to misfortunes, become better. And in this growing better is the whole business of life.
14. In the difficult time of sickness, loss and other sor 16
rows, more than at any other time, you are in need of prayer:

not prayer for deliverance, but in recognition of your dependence upon a higher will. "Not my will, but Thine be done, not what I will, but what Thou wilt, nor as I will, but as Thou wilt. My business in the circumstances wherein Thou didst place me is to fulfill Thy will." In difficult times it is most needful to remember that if things be hard, this difficulty is the task which is given me, and that it is just the one opportunity which may not repeat itself in which I may show that I really mean to do Thy will and not mine.

15. All that is great in humanity is accomplished only with suffering. Jesus knew that even He had to expect it, and he foresaw all things : the hatred of those whose power he came to destroy, their secret conspiracy and their violence* and the ungrateful treason of the very people whose sickness He had healed and whom He had fed with the heavenly bread of His word. He foresaw the cross, and the death, and that His own flock would abandon Him, which was even more grievous than death itself. And this thought never forsakes him, nor for an instant arrests Him. If his physical nature repels the cup, His firmer will receives it unflinchingly. And therein he gives an example that must be forever memorable to all those who would continue His work, to all those who, like Himself, will come to labor for the salvation of the people and for their deliverance from the burden of delusions and ills. If people would reach the goal towards which Christ is leading, they must follow the same path. Only at such cost can men serve men. You would have people truly brotherly, you summon them to obey the laws of their common nature, you fight against all oppression, all lawlessness, all hypocrisy. You clamor for the kingdom of justice, duty, truth and love to descen
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upon earth, how then should those whose strength is based on things of a contrary nature fail to rise against you? Can they let you, without a struggle, destroy their temple and build another unlike theirs, not made by the hands of man, but an eternal temple the foundation of which is Truth?

Abandon this hope if you ever have been frivolous enough to -cherish it. You will drain the cup to the last drop. You will be seized like thieves; false testimony will be sought against you, and against your own testimony they will rise up with the cry : He blasphemeth ! And the judges will say: He is worthy of death. When this happens, rejoice. This last sign is the sign that you have performed the true and needful task. Lamenais.

VII.

Sufferings Cannot Hinder the Fulfilment of the Will of God

1. Man is never closer to God than when he is in trouble. Take advantage of this in order not to miss this opportunity of approaching that which is the sole source of immutable blessedness.

2. How good is the ancient proverb that God sends sufferings to him whom He loves. For him who believes in this, suffering is no suffering but blessedness.

3. A rational man who has reached advanced years and feels that he cannot perform by his physical strength even an hundreth part

of what he could, say, thirty years earlier, has little cause to grieve, even as he felt no grief or even took any notice at the age of thirty of being unable to do the things which he could do in the days of his childhood. He knows only one thing that all of him, healthy or ill, strong or barely able to move on, then and now ,

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exists only for the purpose of serving God. And he knows that he can serve God equally well whether he be capable of lifting several hundred pounds with one arm, or have strength barely to nod his head. He now knows that it is only the service of his body which requires more health and strength, and that bodily strength is unnecessary in the service of God, and that on the contrary a feeble state of the body only stimulates the service of God.

The moment man diverts the meaning of his life from a striving after external blessings to the service of the Father, he no longer knows any difference between that which in worldly life is called good fortune and misfortune.

4. Only say to yourself that all things that happen are the will of God, and have faith that the will of God is always good, and you will fear nothing, and your life will be forever a life of blessedness .

DEAT H

DEATH

If a man views life as the life of the body, his life ends with the death of the body. But if man views his life as the life of the spirit he can not even imagine an en to his life.

I.

The Life of Man Does Not Cease With the Death of His Body

1. The whole life of man, from his birth even unto his death, is like unto one day in his life from the moment of his awaking unto the moment of his falling into slumber.

2. Remember how sometimes after a heavy sleep you awake in the morning and fail to realize where you are, or to recognize someone at your bedside who is endeavoring to arouse you from sleep, and you hate to get up, as though you had not the power to do so. Then gradually you come to your senses, begin to realize who you are and where you are, and thoughts commence to get busy in your head, you get up and go about your business. Even so it is with man as he enters into life, gathers strength and reason and begins to do his work.

The only difference is that in the case of a man who was asleep and woke up, the process is a brief one, the thing of one morning, but in the case of the man who is born and grows up the process takes months and years.

There is also another resemblance between the life of one day and the life of man as a whole: When man awakes he settles down to work and is busy and as the day progresses he gathers more and more energy until noon, but after that he is no longer as energetic as he had bee n

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during the morning. And towards evening he is still more tired and desires to rest. It is quite so in the life of man.

In his youth man is full of vim and lives merrily, in middle age he lacks the same vigor, but with old age comes weariness, and he longs more and more for rest. And just as night follows day, and man lies down to rest, and the thoughts in his head grow confused, and falling asleep he no longer realizes himself with his senses and goes off somewhere into the unknown, even so it is with the man who dieth.

Thus the awakening of man in the morning is a sort of a birth, the course of his day from morning until night a little picture of life, and sleep is death in miniature.

We know when we hear thunder that the lightning has already struck and that therefore thunder can not kill and yet we tremble at a peal of thunder. It is even so with death.

He who does not understand life imagines that with death all is lost, he fears death and hides from it just as the foolish person seeks to hide from the pealing of thunder, although thunder can not kill him at all. ,

3. If a man start from a place which I can see on a march towards a place where I can not see him any more, but another reach this latter place more speedily, I have no reason to assume that he who walked slowly has lived more than he who walked briskly. I only know one thing: that if one man walk past my window slowly and another hurriedly, they both existed before I saw them and will be after they pass out of my sight. Even so with the life of others before their death which comes to my notice, whether the life was brief or long.

4. Faith in immortality cannot be received from any one. You can not make yourself believe in immortality .

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In order to have faith in immortality you must view your life in those things wherein it is immortal.

5. Death is a change of the envelope to which our spirit is joined. We must not confuse the envelope with that which is put into it.

6. Remember that you are not standing but passing on, that you are not in a house but on a train which is taking you do death. Remember that your body either crawls or speeds towards death, but it is only the spirit within you that truly lives.

7. Although I may be unable to prove it, I nevertheless know that the rational, free and incorporeal principle which dwelleth in me cannot die.

8. Even if I were mistaken in the belief that souls are immortal, I should still be happy and content with my error; and while I live no man has the power to rob me of this confidence. This assurance gives me peace and perfect contentment. Cicero.

II.

True Life is Apart From Time, and Therefore True Life Has No Future

1. Death is the dissolution of all those organs of association with the world which give us an idea of time. And therefore the question of the future has no meaning in relation to death.

2. Time conceals death. He who lives in time cannot imagine its cessation.

3. The reason why the thought of death does not produce the effect

which it might is in that we being by our very nature active creatures ought not really even to think of death. j^ant .
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4. The question whether there is a life beyond the grave or not is the question whether time is the product of our method of thinking limited as it is by our body or a necessary condition of all that exists.
That time cannot be a necessary condition of all that exists is proven by the fact that we are conscious of something within us which is not subject to time. And therefore the question whether there is a life beyond the grave or not is really a question which of the two is real: our idea of time or the consciousness of our life in the present.
5. If a man sees his life in the present, there can not be for him a question of his life in the future.
III.
Death Cannot Terrify a Man Who Lives the Life of the Spirit
1. Death so easily delivers us from all difficulties and misfortunes that those who do not believe in immortality should greatly desire death. But those who believe in immortality and hope for a new life should still more ardently desire it. But why is it that the majority of people do not desire it ? Because the majority of the people live the life of the body and not the life of the spirit.
2. Suffering and death appear only then as ills to a man if he accepts the law of his carnal, animal existence as the law of his life. Only when, though a human being, he descends to the level of the animal, only then suffering and death stare at him from all sides like bogies, and drive him from the only path of life which is open to him, which is subject to reason and finds its expression in love. Suffering and death are only the violation by man of the law of his life. If man lived a fully spiritual life, there would be neither suffering nor death in store for him .
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3. Here is a crowd of men in chains. They are all condemned to death, and every day a few of them are led forth to be killed in the sight of their fellow-convicts. And these wh'j remain watch these executions and await their own turn with dread. Such is life for those who do not realize the meaning of their life. But if man realizes that the spirit of God dwelleth in him and that he can become one with it, there can be no death for such a man and therefore there can be no fear of death for him.
4. To fear death is to fear ghosts, that is to fear something which does not exist.
5. I love my garden, I love to read books, I love to caress children. When I die, I am deprived of these things, and therefore I hate to die and I fear death.
It may be that the whole of my life is composed of such worldly desires and their gratification. If this be so I can not do otherwise than fear that which puts a stop to the pleasure derived from the gratification of such desires. But if these desires are transformed within me, being replaced by another desire to fulfill the will of God, to give myself to Him in the form in which I now exist, and in all sorts of forms which I may assume

then to the extent that my physical desires are replaced by spiritual desires death appears to me no longer terrifying. But when my wordly desires are altogether supplanted by the one desire to give myself to God, nothing but life is left to me, and there is no death.

To substitute that which is eternal for that which is wordly and temporal this is the path of life, the path to its blessedness.

6. The man who lives for his soul sees in the dissolution of the body only a release, and in suffering the necessary prerequisite of this release. But what is the stat e

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of man who builds his life on his body when he sees that the one thing by which he lives, his body, is being destroyed and painfully at that ?

7. The animal dies without seeing death and almost without experiencing any fear of it. But why is it given to man to foresee the end that awaits him, and why does it seem to him so terrible, why does it so rend his soul that men have been known to commit suicide for fear of death? I cannot answer why, but I know for what purpose: so that the conscious and rational man might betake his life from the domain of bodily life into that of spiritual life. This not only destroys the fear of death, but renders the expectation of death akin to the feeling of a wanderer who is returning to his home.

8. Life has nothing in common with death. Therefore perhaps there is always born in us the absurd hope which obscures our reason and compels us to doubt the certainty of our knowledge of the inevitableness of death. The life of the body strives to persist in being. Like a parrot in the fable it repeats even when being strangled : "That's nothing."

Amiel.

9. The body is like unto walls which confine the spirit and obstruct its freedom. The spirit unceasingly strives to sunder these walls, and the whole life of rational man is in pushing these walls apart, in releasing the spirit from the captivity of the body. Death is its final complete release. And therefore death is not only not terrible, but is a joy to man who lives the true life.

10. Man resists death, even as the animal, but thanks to his reason he can always substitute for this resistance not only submission but even assent.

11. If death is terrifying, the cause is in us and no t

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in death. The better a man is the less he fears death. To a man of holiness there is no death.

12. You fear death, but think what would become of you if you were to live forever just as you are?

13. It is as unreasonable to wish for death as to fear it.

14. If a man lives after being cured from mortal illness he is like a truck which has just been pulled out of a mudhole and left on the wrong side of it. It can not escape the mudhole as it must go past it again.

15. Rational life is like unto a man who bears a lantern attached to a long pole. He can never reach the end of the

illumined portion of his path, for it always goes on ahead of him. Such is rational life, and only such life knows no death, for the lantern does not cease lighting the path until the last moment, and you follow it to the end as calmly as all through the journey.

IV.

Man Must Live by that Which is Immortal Within Him

1. The son lives permanently in his father's house, but the hired laborer for a season only. Therefore the son will not live like the hired man, but will take care of his father's house nor think only of his daily hire as the hired man will. If a man thinks that his life does not end with death he will live like the son in his father's house. But if life be just what it is in this world, he will live like the hired man seeking to make use of anything he can in this life.

And every man must first solve this question for himself is he his father's son or only a hired laborer, whether he dies completely or only partly with the dissolution of his body. But if man realizes that though there is something in him that is mortal, there is also something that is im 17

mortal, it is clear that he will also pay more heed in life to that which is immortal than to that which is mortal, that he will live not as a hired man, but as a son in his father's house.

2. Only he can believe in a future life who has established in his consciousness a new relationship to the world for which there is no room in this life.

3. Whether life ends with the dissolution of our body is a most important question to which we can not escape devoting thought. According to whether we believe or do not believe in immortality our actions will be either rational or irrational.

Therefore our principal care must be to solve the problem whether we do or do not completely die with the dissolution of our flesh, and if not, what is it in us that is immortal. But if we realize that there is in us something that is immortal, it will be clear to us that in this life we must care more for that which is immortal than for that which is mortal.

The voice that tells us that we are immortal is the voice of God who dwelleth in us. Pascal.

4. Experience teaches us that many people familiar with the theory of a life beyond the grave and convinced of its truth nevertheless are given to vices and commit mean actions, inventing devices in order to escape through cunning the consequences of their actions which threaten them in the future. Yet there has hardly ever been a moral man who could reconcile himself to the thought that death ends all and whose noble mode of thinking did not attain a loftier elevation through the hope of future life. Therefore it seems to me that it would be more in harmony with human nature and good morals to base the faith in a futur e

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life on the sentiments of a noble soul than vice versa to base its noble conduct on the hope of a future life. Kant.

5. There is only one thing we know surely that death awaits us. Like unto a swallow that flies across a room is the life of man.

We come no one knows whence, we go no one knows whither. Impenetrable darkness behind us, dense shadows ahead of us. When our time comes what will it mean to us whether we ate delicate foods or not, wore soft raiment or not, left a large estate or none, bore laurels or suffered scorn, were considered learned or ignorant, compared with the question how we employed the talent entrusted to us by the Master ?

What will be the value of all these things when our eyes grow dim and our ears grow dull? In that hour we shall know peace only if we not merely have unceasingly guarded the talent of spiritual life entrusted to out care, but ever increased it to such a degree that the dissolution of the body has lost its terrors. Henry George.

6. From the testament of a Mexican ruler:

All things on earth have their limit, the most powerful and the most joyful fall from their majesty and from their joy and turn into dust. The whole earthly sphere is merely a huge grave and there is nothing on its surface that shall not hide in the grave beneath the sod. Waters, rivers and stream strive to their destination and never return to their blessed source. All hurry forward to bury themselves in the depths of the infinite ocean. That which was yesterday is to-day no more. And that which is to-day will be no more to-morrow. The graveyard is full of the dust of those who were animated with life, reigned as kings, ruled nations, presided in assemblies, led armies to battles, conquered ne w



lands, exacted obeisance, were puffed up with vanity, pomp and glory.

But their glory passed like black smoke issuing from a crater and left nothing behind but a mention on the page of the chronicler.

The great, the wise, the brave, the beautiful where are they alas? They have all mingled with the clay, and that which overtook them will overtake us also : and it will overtake those that shall come after us.

But take courage, all ye famous chiefs and true friends and faithful subjects, let us strive toward that Heaven where all is eternal and where is no corruption nor dissolution.

The darkness is the cradle of the sun, and the splendor of the stars, needs the gloom of the night.

Tetzkuko Nezagual Copotl. (About fourteen centuries before the birth of Christ.)

7. Death is inevitable for all that is born even as birth is inevitable for all that is to die. Therefore we do not sorrow because of that which is inevitable. The former state of living creatures is unknown to us, their present state is manifest, and their future state can not be known why then worry or be agitated? Some people look upon the soul as upon a marvel, others hear and speak about it with astonishment, but no one knows anything certain about it.

The portals of Heaven are opened to you just as far as you need. Free yourself from cares and anxieties and direct your soul to the spiritual. Let your actions be guided by yourself and not by

events. Be not of those whose purpose in action is the hope of a reward. Be attentive, do your duty, abandon all thoughts of consequences, so tha t
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it be a matter of indifference to you whether things end agreeably to you or disagreeably Bahawad Hita.

8. You would be delivered from sins, and life by enfeebling your body and its passions assists you. This always gives you a longing to go ahead, to leave the body, a longing for separateness. Set your life upon deliverance from sins, and your ailments, all your bodily ills and death itself will be blessed.

You are growing feeble and old, your body is dying, but you are gaining spiritual vigor, growth and birth.

9. We are like the passengers upon some gigantic ship, whose master has a passenger list that is unknown to us and contains the destination of the passengers. Until we are put ashore what else can we do but obey the laws of the ship, live in peace, concord and love with our fellow travelers and thus spend the time allotted to us?

10. Does transformation terrify you? Nothing is accomplished without change. Water can not be heated without a transformation of fuel. Nourishment is impossible without a transformation of food. The whole of earthly existence is a transformation. Understand that the transformation which awaits you has the same meaning, that it also is necessary in the very nature of things. Take heed of only one thing that you do not commit any act contrary to the true nature of man, but it is always necessary to act in all things in accordance with the indications of nature. Marcus Aurelius.

11. This would be a terrible world if suffering did not result in good. It would be a monstrous device designed for the sole purpose of tormenting people physically and spiritually. If this were so, this world that brings forth evil for no good future purpose, but idly and aimlessly, woul d
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be inexpressibly immoral. It would seem to entice people designedly for the purpose of inflicting sufferings upon them. It chastises you from birth, it mixes bitterness with every cup of joy and renders death an unceasing threatening horror. And of course, if there be no God and immortality, the loathing of life shown by people would be perfectly intelligible. It is evoked in their hearts by the existing order, or rather disorder, by the horrible moral chaos, as we might properly name it.

But if there only is a God and an eternity ahead of us, all things are changed. We discern good in evil, light in darkness and hope dispels despair.

Which of the two suppositions has more verisimilitude: can we admit {hat moral creatures human beings could be put into the position of justly cursing the existing order of the world, while a way is open to them that would solve the contradiction? They are bound to curse the world and the day of their birth if there be no God or future life. But, if on the contrary, both exist, life becomes a blessing and the world a place of moral perfecting and of a boundless increase of happiness and holiness.

Erasmus.

12. Pascal says that if we saw ourselves when dreaming always in one position, but in waking hours in different positions, we should learn to regard dreams as a reality and reality as a dream. This is not quite accurate. Reality differs from dreams in the fact that in life we possess the capacity of acting in accordance with the demands of our morality; but in dreams we know that we frequently commit repulsive and immoral actions that are not characteristic of us and we cannot restrain them. Thus we might rather say that if we did not know a life in which we had more power of gratifying the demands of our moral na 7
ture than in our dreams, we should consider dreams as the true life, nor should we doubt that this is not the real life. Now is not all of our life, from the day of our birth until the moment of death, even with its dreams, in its turn a dream vision which we merely mistake for reality and for real life, and merely fail to doubt its reality because we do not know the life in which our freedom to follow the moral demands of our soul would be even greater than that which we enjoy now?

13. If this tiny fragment of life is your all, take heed to make of it all you can. Said Ben Hamid.

14. "How can we live not knowing what awaits us?" say some. And yet only when we live without thinking of what awaits us, merely for the manifestation of the love within us, only then the true life begins.

15. It is frequently said: "What is the good of this to me, it is time for me to die." Whatever is no good to us because it is time for us to die, is no good to us anyway and should not be done at any time. But there is one concern which is always of importance, and the nearer we are to death, the more needful it is : it is the concern of our soul. And this concern is to bring betterment into your soul.

16. Love eliminates not only the dread of death, but even the thought of it. An old peasant woman remarked to her daughter how happy she was that she was dying in the summer time. And when the girl asked why, the dying woman answered that she was glad because it is so hard to dig a grave in the winter time and much easier to do so in the summer time. Death was easy for this old woman because to the last dying moment she was thinking of others and not of herself. Do the works of love, and there will be no death for you.

17. Whatever business you undertake, be always pre 17
pared to drop it at any moment. Gauge yourself to see whether you can detach yourself. Only then can you do well whatever you are doing.

The expectation of death teaches us so to act.

18. When you came to this world you wept, and all around you rejoiced. So live that when you come to leave the world all around you shall weep, while you alone are smiling.

## V.

## Being Mindful of Death is a Help to Spiritual Life

1. Since man has given time to meditation it has always been recognized that nothing so stimulates moral life as much as being mindful of physical death. But falsely directed medical skill has for its aim the deliverance of people from death, teaching them

to hope for an escape from death, to banish all thoughts of physical death and thus depriving them of an important stimulus to moral life.

2. In order to induce yourself to do good give frequent thought to the fact that you must soon die. Picture to yourself vividly that you are on the eve of death, and you surely will not dissemble, deceive, lie, condemn, censure, feel malice or take the property of others. On the eve of death you perform only the simplest of good deeds: Help, comfort, and show love to others. And such acts are just those that are needed most and give most joy. For this reason it is well always to be mindful of death, particularly if entangled in the affairs of life.

3. When people realize that death has come, they pray and repent of their sins in order to come before God with a pure soul. But do we not daily die a little and are we not every moment on the brink of death? Therefore we ought not to wait for the hour of death, but be ready all the time,

And to be ready for death means to live right .

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This is just the reason that death always hangs over men so that they may be at all times prepared to die, and preparing for death may live right.

4. There is nothing more certain than death, nothing more positive than that it will come for us all. Death is more certain than the morrow, than night following day, than winter following summer. Why is it then that we prepare for the night and for the winter time, but do not prepare for death. We must prepare for death. But there is only one way to prepare for death and that is to live well. The better the life which we live, the less is the fear of death, and the easier is death itself. For the man of holiness there is no death.

5. How soon must we die! And still we can not rid ourselves of dissimulation and passions, still we cling to the old prejudice that the external things of the world have the power to harm us, still we fail to be gentle with all men.

Marcus Aurelius.

6. If you are in doubt and do not know how to act, picture to yourself that you will have to die before evening, and your doubts are dissolved: you see at once with perfect clearness what is the call of duty and what is mere personal desire.

7. In the sight of death all life becomes solemn, significant and truly fruitful and joyous. In the sight of death we can not shirk the task assigned to us in this life, because in the sight of death it is impossible to attend zealously to anything else. And when thus engaged, we find life a joy, and are freed from that fear of death which vitiates the life of those people who are not living in the sight of death.

8. Live as though you are about to say farewell t o

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life, and as though whatever time remains to you is an unexpected gift. Marcus Aurelius.

9. Live for an age and for a day. Labor as though you had an eternity to live, and act towards others as though you were on the brink of death.

10. The consciousness of approaching death teaches men to know how to bring their affairs to completion. And of all human affairs there is one only which is always fully perfected : it is present love.

11. Living oblivious of death and living in the full consciousness of approaching it closer every hour are two entirely distinct modes of existence. The former is akin to the animal, the latter to the divine.

12. In order to live without anguish we must have the hope of joys ahead of us. But what joys can be hoped for if ahead of us is only old age and death? What then should we do? Set the object of our life not in the blessings of the body, but in spiritual blessings, not in acquiring more learning, wealth, glory, but in acquiring more and more goodness, more and more love, more and more freedom from the body and then old age and death will cease to be bogies and agony, but will become the very thing you long for.

## VI.

## Dying

1. We understand under death both the dissolution of life and the minutes or hours of the process of dying. The first, the dissolution of life, does not depend upon us, but the second, the process of dying, is in our power. Our dying may be good, or it may be bad. We must strive to die right. This is needful for those who survive.

2. In the dying moments of man the candle by th e
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light of which he turned the leaves in his book of anxieties, illusions, sorrows and ills, flares up more brightly than ever, illuminating all that had previously been obscure, then it flickers awhile, grows dimmer and goes out forever.

3. The dying man understands the living with difficulty, but you feel that this difficulty of understanding that which is living is not due to the weakening of his mental forces, but to his beginning to comprehend something else, something 1 that the living do not, can not understand, and this absorbs all his powers.

4. It is generally thought that the life of the very aged is of no consequence, that they are merely winding up their days. This is untrue: the most precious activities of life, most needful to themselves and to others, are carried on in the closing years of the very aged. The value of life is in inverse ratio to the square of distance from death. It would be well if all understood this, both the aged and those around them. But most precious of all is the last dying moment.

5. Before reaching old age I endeavored to live right. Having reached old age I endeaver to die right. In order to die right, one must die willingly. Seneca.

6. Do I fear death ? I think I do not, but with its approach, or when meditating upon it, I cannot but experience a feeling of agitation akin to that experienced by the traveler who nears the spot where his train is to drop from some lofty height into the depths of the sea, or be taken up in a balloon to some dizzy height. The dying man knows that nothing unusual is happening to

him, but only that which has happened to millions of others, that he is merely about to change his mode of travel, but he can not avoid a flutter of excitement when nearing the place where the change is to be made .

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7. All things in life seem very simple; all things are connected with one another, are of one order and explain one another. But death appears something exceptional, some break in the chain of that which is simple, clear and intelligible in life. Therefore men for the most part try to give no thought to death. This is a grave error. On the contrary, life must be so harmonized with death as to give to life something of the solemnity and mystery of death, and to death something of the clearness, simplicity and obviousness of life .

AFTER DEAT H

AFTER DEATH

We are asked: "What will be after death?" There is only one answer to this question : The body will decay and turn into dust, this we know for a certainty. But what will become of that which we call our soul ? To this we can give no answer, because the question "what will become" relates to time. But the soul is not of time. A soul was not nor mil be. It only is. Without it, nothing would be.

I.

The Death of the Flesh is Not the Termination of Life, But Only a Transformation

1. When we die, only one of two things can happen to us: either that which we regard as our self will pass into another being or we shall cease to be separate beings and shall merge with God. Whichever happens, we have nothing to fear.

2. Death is a change of our body, the greatest, the final change. We have passed through bodily changes continuously, and we are forever passing through them: once we were naked fragments of flesh, then babes at the mother's breast, then we grew hair and teeth, then we lost some teeth and acquired others, then our beard grew, still later we turned bald and grey, but we have never feared any of these changes

Why then do we fear this last final change?

Because no one has told us convincingly what will happen to us after this change. But if a man leaves us to go on a journey and fails to write to us, who can tell how he fares when he finally arrives at his destination? We can merely say that we have no news of him. It is thu s

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also with the dead. We know that they are no longer with us, but we have no reason to think that they have been destroyed or that they are worse off than they were before they left us. Even so the fact that we can not know what will be with us after death or what we were before we had life, proves only that it is not given to us to know these things, and that therefore it is needless for us to know them. We know only one thing that our life is not in the changes of the body, but in that which dwells in our body, in our soul. And in the soul there can be no beginning or end, because it alone is.

3. "One or the other: either death is complete annihilation and disappearance of consciousness, or in accordance with tradition only a change and a migration of the soul from one place to another. If death is a complete destruction and consciousness and is like unto a deep sleep without dreams, then death is an indubitable blessing, for we have only to compare a night of such dreamless sleep in our own experience with those other nights and days filled with terror, anxieties and unsatisfied desire which we experience in sleep or waking, I am convinced few will find days and nights more blessed than the nights of dreamlessness. So that if death be such a sleep, I for one consider it a blessing. But if death be the passing from this world into another, and it is correctly related that we shall find there those wise men and holy who died before us, can there be a greater blessing than to live there in the company of these beings? I would long to die not once but a hundred times merely to be with them.

"Therefore I think that you, O judges, and all people, should not fear death but remember one thing: for a good man there is no evil either in life or in death."

Socrates .

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4. He who sees the sense of life in striving after spiritual perfection can not believe in death, in the interruption of the striving after perfection. That which is on the way to perfection can not be destroyed, it can only be transformed.

5. Death is the cessation of that consciousness of life by which I now live. The consciousness of life ceases, this I see in the case of those who die. But what becomes of that which was conscious? I do not know, I can not know.

6. People fear death and desire to live as long as possible. But if death be a misfortune, is it not the same to die in thirty as in three hundred years? What joy can there be for the man condemned to die, if his execution is put off for thirty days, while his comrades are put to death in three days. A life that must terminate with death would be death itself. Scovoroda.

7. It is the feeling of everyone that he is not a mere nothing called into life at a certain moment by some other thing. Therefore the universal confidence that death may terminate life, but not by any means existence.

Schopenhaiier.

8. Aged men lose the remembrance of recent events. But memory is that which binds all the things which occur in time into one "I." And in the case of the aged man this earthly "I" is done with, and a new "I" has commenced.

9. The more profoundly conscious you are of life, the less you believe in its destruction in death.

10. I do not believe in any of the existing religions, and for this reason I can not be suspected of blindly following any tradition or the influences of education. Bu t

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all through life I have thought as deeply as I could on the subject of the law of our life. I searched into it in the history of mankind and in my own consciousness and I have come to the unshakable conviction that there is no death ; that life can not

be other than eternal ; that infinite perfection is the law of life, that every faculty, every thought, every striving implanted in me must have its practical development; that we have ideas and tendencies which far exceed the possibilities of earthly life; that the very fact that we possess them and can not trace their source to our feelings, proves that they proceed in us from a domain beyond this earth and may be realized only beyond it; that nothing perishes on earth but the appearance, and to think that we die because our body is dying is to think that the workman is dead because his tools have worn out. Mazzini.

11. If the hope of immortality be a delusion it is clear who are those who are deluded. Not those vulgar and darkened minds who had never approached this majestic thought, not the sleepy and frivolous people who are content with a sensual dream in this life and with the dream of oblivion in the future life, not those lovers of self, narrow of conscience and petty of thought and still more petty in love, no, not they. They would be right, and the gain would be theirs. The deluded would be all those great men and holy who have been and are venerated of all men. The deluded would be all those who have lived for something better than their own happiness and who have laid down their life to make others happy.

All these men deluded! Then even Christ must have suffered in vain yielding up his spirit to 'an imaginary father, and thought in vain that he manifested him in his life. The tragedy of Golgotha would then have been onl y

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a mistake, and the truth in those days would have been on the side of those who then mocked him and cried for his death, and now on the side of those who are perfectly indifferent to that accord with human nature which is represented by this alleged piece of fiction. Whom are we to worship, whom shall we trust if the inspiration of the highest minds be a mere jumble of cunningly devised fables? Parker.

## II. X

## The Nature of the Change in Existence Which Occurs with the Death of the Body is Unfathomable to the Mind of Man

1. We frequently endeavor to picture death as a passing into something, but such an endeavor leads us nowhere. It is just as impossible to picture death as to picture God. All that we can know of death is that death, even as everything else that proceeds from God, is a blessing.

2. Some ask: What will become of the soul after death? We do not know, we can not know. Only one thing is certain, that if you are going anywhere, you must have proceeded from somewhere. Even so in life. If you came into life, you must have proceeded from somewhere. From wherever or whomever you have proceeded, there and to him you will return.

3. I do not remember anything of myself before my birth, and therefore I think that I shall not remember after death anything of my present life. If there will be a life after death, it will be such as I am unable to picture to myself.

4. The entire life of man is a series of changes incomprehensible

to an observer, yet perceptible to him. But the beginning of these changes as culminating in birth ,
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and the end of these changes as culminating in death, are not even perceptible to observation.
5. Only one thing is important for me : to know what God would have me do. And this is clearly manifested not only in all religions but also in my conscience, and therefore my concern is to learn to fulfill it all and to direct all my powers towards that end, knowing full well that if I devote all my strength to the fulfillment of the Master's will, he will not leave me, and that only that will happen to me which ought, and that it will be well with me.
6. No one knows what death is, yet all fear it, regarding it as the direst evil, although it may be the greatest blessing. Plato.
7. If we believe that all that has happened to us in our life has happened for our blessing, we can not fail to believe that that which happens to us when we die will also redound to our blessing.
8. No one can boast that he knows that there is a God and a future life. I can not say that I know beyond doubt that there is a God and that there is immortality, but I must say that I feel both that there is a God and that my "I" is immortal. This means that the faith in God and another world is so closely knit with my nature that this faith can not be severed from me. Kant.
9. People ask: "What will be after death?" The answer must be this : if you truly say in your heart, and not merely with your tongue, "Thy will be done on earth as it is in heaven," that is in this temporal life as well as in life beyond time, and know that His will is love, you need give no thought to what will be after death.
10. The dying Christ cried out: "Father, into Th y
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hands I commend my spirit." If He utters these words not with his tongue merely, but with his whole heart, what can man need more? If my spirit returns to Him from whom it has proceeded, nothing can happen to my spirit but that which is best.
III.
Death A Release
1. Death is the destruction of the vessel in which our spirit was contained. We must not confuse the vessel with that which is put into it.
2. When we are born, our souls are placed into the coffin of our body. This coffin our body is gradually destroyed, and our soul is more and more freed. But when the body dies, in accordance with the will of Him who joined body and soul, the soul attainfits complete release. Heraclitus.
3. Even as the tallow of the candle melts from the fire, so the life of the body is destroyed through the life of the soul. The body burns in the fire of the spirit and is entirely consumed when death comes. Death destroys the body even as the builders take down the scaffolding when the structure is completed.
The structure is the life of the spirit, the scaffolding is the body. And he who has reared up the structure of his spiritual

life rejoices, when dying, because the scaffolding of his bodily life is removed.

4. We think that life ends with death because we account as life only the period from birth until death. Thus to think of life is to think of a stream that the stream is not the water therein but consists of the shores.

5. Everything in the world grows, blooms and re 19
turns to its root. To return to the root is rest in accordance with nature. That which is in accordance with nature is eternal ; therefore the dissolution of the body hides no perils. Lao-Tse.

6. When in the last dying moments the spiritual principle leaves the body we know for a certainty the body is being abandoned by that which has animated it and ceasing to be a thing separate from the material world combined with it. But whether the spiritual principle passes into a new form of life, with new limitations, or unites with that timeless and spaceless principle which gave it life, we do not know, we can not know.

7. He who has striven all his life to subjugate his passions, being hindered therein by his body, can not but rejoice to be released from it. And death is but a release. The process of self-perfecting of which we have spoken so much consists in the striving to dissociate as far as possible the soul from the body, and to teach it to collect itself and to concentrate within itself and independently of the body; and death gives this very release. Is it not strange that he who has been preparing all through his life to live as free as possible from the dominion of the body should be discontented at the very moment when this deliverance is about to be accomplished? Therefore, as much as I regret to leave you and to cause you grief, I can not but welcome death as the realization of all that I have striven for all my life.

Socrates' Farewell Address to His Disciples

8. Only he does not believe in immortality who has never truly thought of life.

If man be only a corporal being then death is the end of something so insignificant that it is not worth while t o
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regret it. But if man be a spiritual creature, and the soul live in the body only for a season, then death is merely a change.

9. We fear death only because we mistake for our true self the mere instrument with which we are wont to labor our body. But if we only accustom ourselves to regard that as our self which directs the instrument, namely our spirit, then there can be no fear? He who regards his body as an instrument given him to work with, experiences at the moment of death only the consciousness of awkwardness which the workingman experiences when his accustomed tool is taken from him while the new one has not yet been given him.

10. Man observes how plants and animals spring into life, grow, strengthen and multiply, then weaken, deteriorate, grow old and die. He observes the same process in other people, and he knows that the same will happen in his own body ; he knows that it will grow old, deteriorate and die even as all things that are born and live in this world.

But besides these things which the man observes in himself and other creatures, he also knows something within himself that does not deteriorate and grow old, but grows stronger and better the longer it lives ; every man is conscious of his own soul within him which can not fare as does his body. Therefore death is a terror only to him who lives with the body and not with the soul.

11. A wise man who affirmed the immortality of the soul was asked : "But how about the end of the world ?" He replied: "In order that my soul may live, no world is required. "

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12. The soul does not dwell in the body as though it were at home, but as a wanderer in a strange refuge.

Hindu wisdom.

13. The life of man may be pictured thus: progress along a corridor or a cylinder, first free and easy, then due to self-expansion more and more crowded and difficult; as he moves onward he sees in the distance, but gradually coming nearer, the brightness of the free space beyond, and he observes those who precede him disappearing into the beyond.

How then feeling all the strain and pressure and impediment of his progress should he not long to reach the open space ahead of him? And how then should he, instead of desiring it, fear to approach this freedom?

14. The more spiritual our life becomes, the more we believe in immortality. As our nature departs from the uncouthness of the animal, our very doubts are gradually destroyed.

The veil is lifted from the future, the darkness is dissipated, and we feel our immorality right here.

Martineau.

15. He who has a false view of life has also a false view of death.

16. He who knows others is well-informed, he who knows himself is enlightened.

He who overcomes others is strong, he who overcomes himself is powerful. But he who dying knows that he is not destroyed is eternal. Lao-Tse .

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IV.

Birth and Death are the Boundaries Beyond Which Our Life is Unknown to Us

1. Birth and death are the boundaries in two directions. Beyond either there is an equal mystery.

2. Death is the same as birth. With his birth the infant enters into a new world, begins an entirely different life from the one in his mother's womb. If the infant could tell us what he had experienced while departing from his former existence, he would relate an experience similar to that of the man who is passing out of life.

3. I can not rid myself of the idea that I had died before I was born, and that in death I shall again return into the same state. To die and to come back to life with the memory of former existence we call a swoon; to awaken with new organs which must be developed anew we call birth. Lichtenberg.

4. We can look upon life as upon a dream, and upon death as upon

an awakening.

5. When people die where do they go? Probably there whence people come when they are born. People come from God, the Father of our life; all life has ever been, is now, and ever will be from Him. And all men return to Him likewise. So that in death man merely returns to Him from whom he issued. The man leaves his home, labors, rests, eats and amuses himself, labors again, and when he feels tired returns home.

Even so with human life: man proceeds from God, labors, suffers, is comforted, rejoices and rests, and after all his vicissitudes, returns home whence he came.

6. Did we not experience one resurrection from a state wherein we had known less of the present than in th e



present we know of the future? As our former state is in relation to the present, so is the relation of our present state to the future. Lichtenberg.

7. You came into this world not knowing how, but you know that you came into this world the possessor of that specific "I" which you are ; then you walked along the path of life, and suddenly midway, half in joy, half in fear, you balk and refuse to budge because you can not see what is "there." But you had not seen even this world into which you came, and still you came. You entered through the entrance gate, but refuse to pass through the exit gate. All your life consisted of going onward and onward in bodily life. And you marched on, hurriedly at times, and now you grieve because that is happening which you have been doing right along. You are appalled by the dreadful change which will take place in your body at death. But as great a change occurred to you also when you were born, and it showed no ill effects in fact it turned out so well that you hate to part from your state.

## V.

## Death Frees the Soul from the Confines of Personality

1. Death is a release from the onesidedness of personality.

To this doubtless is due the appearance of peace and serenity on the faces of the deceased. Calm and peaceful is as a rule the death of a good man. But to die readily, willingly, joyfully is the prerogative of him who has renounced himself, of him who has renounced the life of personality, who abnegates it. For only such a man really an d



not seemingly desires death and therefore neither requires nor demands a further existence of his personality.

Schopenhauer.

2. The consciousness of all that is confined within the body of the individual strives to expand its boundaries. Herein is the first half of human life. Man in the first half of his life manifests an increasing love of objects and persons; that is exceeding his own boundaries, he transfers his consciousness to other beings.

But love as he may, he can not leave his boundaries and only in death sees the possibility of their obliteration. How then should he in view of this fear death? The process is somewhat similar to that of the metamorphosis of a butterfly from a caterpillar. We

are as caterpillars; we are first born, then fall into the sleep of a chrysalis. But we know ourselves as butterflies in the life to come.

3. Our body confines within its boundaries that divine principle which we call our soul. And these boundaries, like a vessel giving form to the liquid or the gas contained therein, gives this divine principle its outward form. When the vessel is broken that which is contained therein ceases to have the form which it had and escapes. Does it combine with other substances? Does it receive a new form? We know nothing of that, but we know for a certainty that it loses the form which it had in its former confinement, because that which confined it has been destroyed. This we know, but we can not know what happens to that which has been confined. We only know that the soul after death becomes something else, but what this we have no means in the present life of judging.

4. Some say: "True immortality is only such wherein my personality is retained." But my personality is the ver y



thing that is most loathsome to me in this world, and from which all through life I have sought to be delivered.

5. If life is a. dream, and death an awakening, then the fact that I see myself separated from everything in matter is a dream from which I hope to awake in dying.

6. It is only then a joy to die when you weary of your separateness from the world, when you realize the whole horror of separateness and the joy if not of uniting with all, then at least of escape from the prison house of separateness in this life, where you only rarely commune with others through the passing sparks of love.

One so longs to say : "Enough of this cage. Give me another relationship to the world, more appropriate to my soul. And I know that death will give it to me. And yet they try to comfort me with the assurance that even there I shall remain a personality."

7. Beneath my feet is solid ground, frozen with the cold of the winter, around me are trees of gigantic growth, above me an overcast sky; I feel my body; thoughts surge through my mind, but I know, I feel in every fibre of my being that all of these things the solid and frozen ground, the trees and the sky, my body and my thoughts are but accidents, that they are all the product of my five senses, of my imagination a world created by myself, and all of this is because I form this and not a different particle of the world, because such is the form of my separateness from the world. I know that I have but to die, and all of these things will not vanish but change their form, like a change of scene in a theatre, where out of bushes and stones palaces and towers are formed. Such will be the transformation wrought in me by death, if I only am not totally destroyed, but pass into another being differently separated from the world. And then the whole world, remaining un 9

changed for those who are left to live in it, will yet be changed for me. The whole world is such and not different because I consider myself to be just such a creature and not a different

one, just so separated from the world and not differently. And there is no end to the number of forms of separation of creatures from the world.

VI. Death Reveals that Which Had Been Unfathomable

1. The longer a man lives, the more life reveals itself to him. That which had been unknown, becomes known. And so until death. But in death all is revealed that man can know.

2. Something reveals itself to the dying man in the moment of death. "Is that it?" This is the expression which we nearly always seem to read in the features of the dying man. But we who remain can not see that which has been revealed to him. It will be revealed to us also when the time comes.

3. All things are revealed, while you live, in the manner of a uniform ascent to higher and higher levels by regular steps. But when death comes, that which was formerly revealed suddenly ceased to reveal itself, or he who received the revelations ceases to see that which was formerely revealed, because he sees something new, something entirely different.

4. That which is dying is in part already a partaker of eternity. It seems as though the dying man speaks to us from beyond the tomb.

That which he says seems to us a commandment. We picture him almost as a prophet. It is evident that for him who feels life ebbing away and the tomb opening up be 20

fore him the time of portentous speech has arrived. The essence of his nature must manifest itself. The divine principle that is within him can no longer remain in hiding.

Amiel.

5. All misfortunes reveal to us that divine, immortal, self-contained principle which forms the basis of our life. But the paramount misfortune as people judge it to be death reveals to us fully our true "I. "

LIFE IS BLESSEDNES S

LIFE IS BLESSEDNESS

The life of man and its blessedness consist in the ever closer union of the soul, which is through its body separated from other souls and from God, with that from which it is separated. This union is effected by the soul as it manifests itself through love and ever more frees itself from the body. And therefore if man realizes that in this release of the soul from the body lies his life and its blessedness, his life in spite of all misfortunes, sufferings or ailments can not be anything else but a state of uninterrupted blessedness.

I.

Life is the Highest Blessing Attainable to Man

1. Life, whatever its course, is a blessing than which there is no higher. If we say at all that life is an evil we only say so in comparison with another, an imaginary and better life. But we know no other or better life, nor can we know it, and therefore life, whatever its course, is the highest blessing for us.

2. We frequently despise the blessing of this life, anticipating a higher blessing somewhere else. But no such higher blessing can exist anywhere, for in our life we have been granted so great a blessing the blessing of life than which nothing is, nothing can

be higher.
3. This world is no mockery, nor a vale of sorrows or transition into a better, eternal world, but this world, the world wherein we now live, is one of those eternal worlds which is beautiful and full of joy, and which we not only can, but must through our efforts make still mor e
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beautiful and filled with joy for the sake of those who live with us and for the sake of all those who will live after us.
4. To make every moment of life the best possible, no matter whether it fall to our share from either hand of fate, dispensing favor or dispensing disfavor, therein is the art of living and the true superiority of a rational being. Lichtenberg.
5. Man is unhappy, because he does not know that he is happy. Dostoyevsky.
6. It can not be said that serving God comprised the whole destination of man. The destination of man is always and always must be his blessedness. But as God desired to give blessedness to people, they must, in striving for their blessedness, do that which God desires of them, and therefore obey His will.
II.
True Blessedness is in the Present Life and Not in the Life Beyond the Tomb
1. According to the false teaching the life in this world is an evil, but blessedness is attained only in the life to come.
According to the true Christian teaching, the aim of life is blessedness, and this blessedness is attained here.
True blessedness is always in our hands. Like a shadow it follows in the wake of a good life.
2. If paradise is not in your own self you will never enter it. Angelus.
3. Do not believe that this life is but a transition into another world, and our happiness lies only in that. This is untrue. We should be happy in this world right here .
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And in order that we may be happy here in this world, we must only live as He desires who sent us. Nor must you say that in order that you may live well, everybody else should live well, should live according to God. This is wrong, live yourself according to God, make efforts of your own, and you will be happy, and others will also be better off rather than worse off.
4. The most common and the most harmful delusion among men is to think that they can not in this life attain all the blessedness which they desire.
5. Those who maintain that this world is a vale of sorrows, a place of trial, etc., and the other world is a world of blessedness, might as well maintain that the whole infinite world of God is beautiful, and that life in the whole world of God is beautiful, with the sole exception of the one spot and the one period of time, namely where and when we now live. That would be a strange phenomenon. Is this anything else but an obvious misunderstanding of the meaning and the calling of one's life?
6. Live the true life and you will have many adversaries, but even your adversaries will love you. Life will bring you many

misfortunes, but you will be happy even in them and will bless life and cause others to bless it. Dostoyevsky.

7. How odd and ridiculous to plead with God! Not begging of Him is needful, but to fulfill His law, to be as He is. The only rational attitude towards God is to be thankful to Him for the blessing which He bestowed upon me by animating me with His breath.

A master has placed his laborers into such a state that fulfilling the things he showed them they attain the highest blessing which their mind can conceive (the blessing of spiritual joy), and yet they beg things of Him .

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By begging they show that they do not do that which was assigned to them.

III.

True Blessedness You Can Find Only Within Yourself

1. God entered into, me and through me seeks His blessedness. What then can be the blessedness of God? Only to be Himself. Angelas.

2. A wise man remarked : I have covered the earth in my travels seeking blessedness. I searched for it day and night without ceasing. Once when I had despaired of finding this blessedness an inner voice told me : blessedness is in thyself. I obeyed the voice and found true and unchangeable blessedness.

3. What other blessedness would you, if God and the whole world be within you? Angelus.

4. Happy are the people if they call nothing their own but their soul. Happy are they even if they live among covetous and evil and hateful people, for none can take their happiness away from them. Buddhist teaching.

5. The better the people live the less they complain about others. And the worse a man lives the less content is he with himself and with others.

6. The wise man seeks all within himself, the madman all in others. Confucius.

.IV.

The True Life is the Spiritual Life 1. That which we call happiness or unhappiness of our animal "I" is outside of our will; but the blessednes s

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of our spiritual "I" depends only upon us, on our obedience to God.

2. All that the people regard as misfortunes or ills is due to the fact that they consider only their material personality as truly existing: John, Peter, Mary, Natalie; whereas the material personality represents merely the boundaries in which has manifested itself the really existing eternal All. This is a delusion in the nature of the puzzle pictures in which figures are traced out of nothing between the contours of tress and branches. Man may regard that which is bounded by the body as himself or that All which in him is not bounded by the body. In the first instance he is a slave, powerless and subject to all sorts of misfortunes; in the second case he is free, allpowerful and knows no ills.

3. He who set the aim of his life on releasing his spiritual "I"

from the body can not be discontented, because that which he desires is always accomplished.

4. The life of man, full of physical sufferings, liable to be interrupted at any instant, this life to avoid being the most cruel of mockeries must have such a significance that neither sufferings nor its duration short or long could affect the aim of life.

And such a significance pertains to human life. This significance is the ever increasing consciousness of God in self.

5. "My yoke is blessed." Men don a yoke that is unsuited to them and attempt to pull a load beyond their strength. An unsuitable yoke and an excessive load, such is the life looking to the happiness of the body or to the material blessings for others. True blessedness is in the increasing consciousness of God in self. Only such a yoke is made to fit the strength of men and it is the one Jesu s

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speaks of. Try and see how pleasant and easy it is. He who would know whether I speak the truth let him try and do as I say, said Jesus.

6. Human life is a never ceasing reunion of the spiritual which is isolated by the body with that with which it is conscious of oneness. Whether man understands it or not, whether he wills it or not, this reunion is being unceasingly accomplished .through the condition which we call human life. The difference between the people who do not understand their calling and do not wish to fulfill it, and those who understand it and wish to live in accordance with it, is in this : the life of those who do not understand it is a continuous suffering, but the life of those who understand their calling and are fulfilling it, is unceasing and increasing blessedness.

The former are like stubborn animals whom the master must drag by a rope attached to the neck into that refuge where the animal will find food and shelter. It is futile on the part of the animal to struggle and to choke itself in its efforts to resist the master: it will be taken to the place to which all must come.

And the latter are like the animal which having comprehended the master's will goes willingly and gladly where the master leads, knowing that nothing but good can result from obeying the will of the master.

7. Nothing proves so patently that the business' of life is to perfect oneself as the fact that whatever you may crave besides perfecting yourself, be your desire ever so fully satisfied, the moment it is satisfied, the fascination of the desire is immediately destroyed.

Only one thing never loses its joyful purport: the consciousness of your striving towards perfection.

This incessant self-perfecting yields true, unceasin g

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and ever increasing joy. Every step forward along this path carries with it its own reward, and this reward is received immediately. Nor can anything snatch it away.

8. He who has set his life on spiritual perfecting of self, can not be discontented, for that which he desires, is always in his

power. Pascal.

9. To be blessed, to have eternal life, to abide in God, to be saved it all amounts to the same thing: it is the solution of the problem of life. And this blessing grows, man feels an ever stronger and deeper mastery of heavenly joy. And this blessing knows no limits, for it is liberty, omnipotence and the fulness of the realization of all desires.

Amiel. V.

Wherein is True Blessedness?

1. There are few genuine blessings. Only that is a genuine blessing and good which is a blessing and good for all.

Therefore it is needful to desire only that which is in accord with the common good.

He who directs his activity towards such an aim will acquire blessing for himself. Marcus Aurelius.

2. In the circumstances of people there is a combination of good and evil, but in their aims there is no such mixture: the aim can be evil in the fulfilment of the will of one's animal nature, or good in the fulfilment of the will of God. Let man yield to the first aim, and he can not but be unhappy ; let him yield to the second, and there can be no unhappiness for him all things are blessed.

3. No one can do genuine good to another. Genuin e



good a man can do only to himself. And genuine good is only in this : living for the soul and not for the body.

4. To do good this is one occupation of which it may be said that it will assuredly benefit us.

5. A man asks aid of people or of God. But no one can help him, unless it be himself, for nothing but his good life can help him. And only he alone can do it.

6. They say that he who is doing good needs no recompense. True enough when you think of a recompense outside of yourself, of a future and not of an immediate reward. But without obtaining a recompense, without the good yielding joy to man, man simply could not accomplish any good. It is only essential to understand what constitutes a true recompense. True recompense is neither in external things nor in the future, but in the inner things and in the present: in the betterment of the soul. This is both the recompense and the incentive of doing good.

7. One man of holy life prayed thus to God: "O Lord, be merciful to the wicked, for to the good Thou hast shown mercy already. They are blest in that they are good."

VI.

In Love is Blessedness

1. In order to be truly happy only one thing is needful : love to love all, the good and the bad. Love unceasingly, and unceasingly you will be happy.

2. We do not know, we can not know what we are living for. And therefore it would be impossible for us to know what to do and what not to do, if it were not for our longing for blessedness. This longing unerringly points out to us what to do, if we only view our life not as an animal life but as a soul dwelling in a body. An d

this very blessedness for which our soul longs is given us in love.

3. No one has ever wearied of doing good unto himself. But the supreme good is to do that which the soul desires, and the soul desires only one thing: to love and to be loved. Make the object of your life to increase this love, and you will find that your happiness will be always in your power.

4. If there is a God of goodness and if He created the world, He must have created it so as to insure the welfare of all, consequently including also the welfare of us human beings.

And if there be no God, let us of our own accord live so as to insure our well-being. And in order that it be well with us, we must love one another, there must be love. And God being love, this brings us back again to God.

5. My life is not my own, and therefore my own happiness can not be its aim ; only that can be its aim which He desires who sent me into life. And He desires that all manifest love towards all others, which is the very thing wherein consists happiness, both my happiness and the happiness of all.

6. Man from the day of his birth to the moment of his death craves his own good, and that which he craves is granted him if he but seek it there where it is: in the love for God and for others.

7. Some say: "Why love disagreeable people?" Because there is joy therein. Try it and see whether it be true or not.

8. Nothing but death before us, nothing but duty in the present. How seemingly depressing and dreadful ! Yet if you but seek the object of your life only in this: to strive for ever greater immediate communion in love wit h


others and with God, that which had seemed dreadful becomes supreme and inviolable blessedness.

## VII.

## The More a Man Lives for His Body, the More Surely He Misses True Blessedness

1. Some people seek happiness in power, others in thirst for knowledge in science, still others in pleasures. These three ambitions have given birth to three distinct schools of thought, and all philosophers have always followed one of these three trends. But those who came closest to true philosophy realized that universal happiness the goal of universal striving must not be contained in any particular things which may be possessed by some few only, and which after being divided rather grieve their possessors because of the portion which has been denied them, than yield them joy in the portion which they possess. They realized that true blessedness must be such that all may possess it at one and the same time, without lack and without envy, and such as none may lose against their will. And such happiness exists: it is love. Pascal.

2. Why art thou scurrying hither and thither, O wretched man ? Thou seekest happiness and hurriest somewhere, while happiness is in thy own self. Why seek for it at the door of others? If happiness be not within thee, thou wilt find it nowhere else. Happiness is

within thee, in that thou canst love all, love all not because of anything, not for the sake of anything, but in order to live the life of all people, instead of living merely thine own. To seek happiness in the world and not to avail thyself of the happiness that dwells in thy soul is the same as to seek wate r

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in some distant muddy puddle, while by thy side a healing spring of pure water spurts from the mountain side.

Angelus.

3. If you long for true happiness, do not seek it in distant lands, in riches or in honors, do not importune others, do not cringe before them or contend with them in order to attain happiness. By such means you might attain properties, or rank and all sorts of unnecessary things, but true happiness which is needful to all can not be bought, can not be attained by importuning, but is given freely. Know that all that which you can not take freely is not yours, is superfluous to you. That which you need you can always take freely by your own good life.

Yes, indeed, happiness does not depend either upon heaven or upon earth, but solely upon yourselves.

There is but one blessedness in the world, and that alone we need. What is this blessedness? A life of love. And to attain this blessedness is easy. Scovoroda.

4. Thanks be to God because He has made so easy the things that are needful to men, and so difficult the things that are needless. That which men need most of all is happiness, and to be happy is the easiest thing of all. Thanks be to God.

The kingdom of God is within us. Happiness dwells in our heart, if it is filled with love. How would it be if that happiness which all men need were the gift of some particular place, a period of time, of some position, of health or of physical strength? How would it be if happiness were to be found alone in America or in Jerusalem ? In the times of Solomon ? Or in a royal palace ? In wealth, in honors, in a desert? In science, in health or in beauty?

Could the people live all in America or in Jerusalem ?

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Could all live in the same period? If happiness were in riches, in health or in beauty, how unhappy would be the lot of all the poor, the aged, the sick and the homely. Could God deprive all these of happiness ? No, thanks be to God. He has made the difficult things superfluous. He has arranged it so that there is no happiness in riches, or in honors, or in beauty of the body. Happiness is in one thing only in the goodness of life, and that is in every man's power.

5. Men pray to God to help them in the things that are outside of them, and God is always ready to help them in the things that are within them. Or else they would have Him help them as they desire, and not as He would help them.

6. To importune God for blessings in this ilfe is the same as to sit by the side of a spring of water and to pray to it for deliverance from thirst. Bend down and drink. The fulness of blessings has been granted us. We must only know how to make use of it.

7. If you will reckon that a blessing which is outside of yourself, you will be unhappy always. Realize that a blessing is only that which is in your power, and no one will be able to rob you of your happiness.

VIII.

Man is Only then Unconscious of the Blessedness of Life if He Fails to Fulfil the Law of Life

1. If you ask: "Why does evil exist?" I answer with the question: "Why does life exist?" The evil exists so that there may be life. Life is manifested in emancipation from evil.

2. If life does not appear to you a great and unmerited joy it is only because your reason is wrongly directed .

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3. If the life of the people is not full of joy, it is because they fail to do that which is needful in order to make life a constant joy.

4. If we say that our life is not blessedness, we inevitably allow it to be understood thereby that we know of a higher blessing than life. And yet we do not know, nor indeed can we know any higher blessing than life. And therefore if life does not appear to us to be a blessing, it is not life which is in any way to blame for it, but we ourselves.

5. If any man says that though doing good he feels unhappy, it merely proves that what he considers good is not good. ,

6. Know and remember that if a man is unhappy, it is his own fault. People are only then unhappy when they desire something that they can not have ; but they are happy then when they desire something that they can have.

What is it that the people can not always have though they desire it, and what is it that they can always have when they desire it?

People can not always have, though they desire them, the things that are not in their power, things that do not belong to them, things that others can take away from them all these things are not in the power of men. But only those things are in the power of men which neither any man nor anything in the world can interfere with.

Among the first are all worldly boons riches, honors and health. And the other thing is our soul, our spiritual perfecting. And just those things are in our power which are more needful than anything else for our happiness, because no worldly boons can give true happiness but merely always deceive. But true happiness comes from our effort s

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to come closer to spiritual perfection, and these efforts are always in our power.

We have been treated as a kindly father treats his children: Only those things have been withheld from us which can not give us happiness. But all things that are needful to us have been granted us. Epictetus.

7. A man spoils his stomach and complains of his dinner. Even so with the people who are dissatisfied with life.

We have no right to be dissatisfied with this life. If it seems to us that we are dissatisfied with it, it merely proves that we

have good grounds to be dissatisfied with ourselves.

8. A man loses his way and comes to a river which obstructs his path, and he complains that he who sent him on his journey had deceived him ; he wrings his hands in despair, leaps into the river cursing him that sent him and is destroyed, but he refuses to understand that on the road from which he had strayed there were bridges and all conveniences for traveling. Even so with the people who stray from the one true path of life. They are dissatisfied with life and frequently destroy themselves, because having strayed from the right path they refuse to acknowledge their mistake.

9. Do not think that failure to comprehend the meaning of human life and being perplexed thereby is either lofty or tragical. Such perplexity is akin to the perplexity of a man who drops into a company of people engaged in the reading of a good book. The perplexity of this man who neither will listen nor understand that which is being read but insists on annoying with his fidgeting people who are worthily engaged has nothing lofty or tragical in it, but is ridiculous, absurd and pitiable.

10. A man who is unused to luxury and accidentall y

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finds himself in luxurious surroundings may pretend in order to raise himself in the estimation of others that he is so accustomed to luxury as not only not to marvel at it, but even treat it with disdain : even so a man who pretends to have a lofty view of the world and to disdain the joys of life, acts as though he is bored with life and can imagine something far superior to it.

11. There was once a benefactor who sought to do as much good to the people as possible and began to think how he could arrange it so as not to offend anyone and yet to benefit all. To give things to people direct would make it difficult to judge what to give to this and that one, who is worthy above his fellow, and how to even up things. Those who got less would complain, saying: "Why did you give to him, and not to me?"

And he conceived the idea of establishing an inn in some place where multitudes of people were wont to congregate. And in this inn he gathered all sorts of things that pertained to human necessity and pleasure. He arranged comfortable rooms, with convenient fireplaces, fuel, light, spacious barns full of all sorts of grain, vaults filled with vegetables, various fruits and beverages, beds and bedding, raiment and linen and footwear, enough for a vast multitude. This did the benefactor and departed, waiting to see what would happen.

And there came to the inn sundry good people who ate and drank and lodged, some a day or two, others a week or more, taking now a little raiment, or footwear, as they had need. And on departing they would bring all things in order just as they had found them, so that other strangers might use the conveniences, and passing on they only knew enough to give thanks to their unknown benefactor .

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But before long bold, insolent and unkind men entered the inn. They looted the supplies and began to quarrel among themselves

because of their loot. First they merely argued, then they fought and began to take things one from the other by force, destroying much property with malice, merely in order to deprive others of its use. And when they got so far as to ruin everything in sight they began to freeze and starve, suffering hurt one from the other, and before long they blamed the master of the inn for his poor arrangements, for failing to provide watchmen, or to store enough supplies, and for admitting bad people. But still others claimed that there never had been a landlord and that the inn had come about of itself.

And these men departed from the inn hungry, cold and wrathful, and all they knew was to curse one another and the inn and him who had built it.

Even as they who living for their body instead of living for their soul, despoil their lives and the lives of others, and condemn one another instead of themselves, or God, if they acknowledge Him, or the world, if they do not acknowledge God and suppose that the world came about of itself.

IX.

Only the Fulfilment of the Law of Life Yields Blessing to Man

1. It is necessary to be always rejoicing. If your joy ceases, seek wherein you have erred.

2. If a man is dissatisfied with his state he can alter it in one of two ways : either by improving the circumstances of his life or by improving the state of his soul. The first is not always in his power, but the second always is.

Emerson .

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3. It seems to me that a man must make it his first rule to be happy and contented. He must be ashamed of his discontent as though of an evil action, and know that if something is wrong with him or in him, he should not tell others about it or complain, but rather correct that which is wrong.

4. The fulfilment of the law of God, the law of love which yields supreme blessing, is possible in every condition of life.

5. In this life we are all like horses that are being broken in and harnessed to a cart between shafts. First we struggle, longing to live to ourselves, we break the shafts and tear the harness, but we fail to escape and merely exhaust ourselves. And only after exhausting ourselves we forget our own will and submit to a higher will and start on our way, and then we find peace and happiness.

6. The will of God will be fulfilled in any event, whether I will or will not obey it. But it is in my power either to oppose this will and to deprive myself of the blessedness of participating in it, or to be its instrument, to make it a part of myself as far as it can find room in me in the form of love, to live by it and to have the experience of unceasing blessedness.

7. "Come unto Me all ye that labor and are heavy laden, and I will give you rest. For My yoke is easy and My burden is light," says the teaching of Christ. The meaning of these words is that however troubled a man may be, however beset with griefs and misfortunes, he only need realize and receive in his heart the

true teaching that life and its blessedness consists in the union of the soul with that from which it is separated by the body : "with the souls of others and with God, and all the apparent ill s
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will vanish at once. If a man but set the object of his life upon uniting in love with all that is living and with God, his life immediately is changed from agony into blessedness .
DOING HIS WIL L
DOING HIS WILL
God gave us His spirit, He gave us love and reason so that we might serve Him ; but we make use of this spirit in order to serve ourselves, which is same as using the blade of an axe to destroy the handle.
The meaning of our life its only rational and joyous meaning is in serving God in His work, which is the establishment of His Kingdom, and in feeling that we serve Him. It may happen at times that we do not feel that we are serving, and we begin to imagine that we have slipped out from beneath the yoke, or that the traces have weakened, or this may be due to the fact that we have grown accustomed to the yoke, have worked ourselves in, as it were, and do not feel the work. At any rate though we may not feel that we are serving Him from any external sensations, if we but know in the depths of our soul that we have not refused to serve, that we have not cast off the yoke, we may rest assured that we are serving, and either our task for the time being is easy or our Master has granted us a brief respite.
To me the meaning of life is exclusively in serving God by delivering people from sin and from suffering.
There is but one fear to try and guess the way which God may desire that we accomplish this, or to make a wrong guess or to anticipate, and as the result, instead of helping the work, to hinder or to delay it.
There is but one way to avoid such an error: not to undertake things, but to await the call of God such a situation in which we cannot fail to act one way or another : either for God or against God. And in such cases to strain every effort of the soul in order to do the first.
Man strains his reason in order to ask "Why?" an d
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"For what purpose?" He applies the questions to his own life and to the life of the world. And his reason shows him that there can be no answer to them. These questions lead to mental dizziness and nausea. The Hindus give this reply to the question "Why ?" Maia had tempted Brahma, who had existed within himself, to create the world. But to the question "For what purpose?" they even fail to invent an answer as absurd as that. No religion has invented an answer to this question, nor can the mind of man conceive any answer.
What does it mean, then? Why it means that reason was not given to man to answer such questions ; that the mere asking of such questions constitutes an error of reason. Reason finds an answer only to the basic question "How?" And in order to know "How?" reason, within the limits of the finite, also answers the

questions "Why?" and "For what purpose?" But what do you mean by "How?" How to live. And how are we to live? Blessedly. All that is living needs this, including myself. And this possibility is open to all that is living, including myself. And this solution excludes the questions "Why ?" and "For what purpose?"

But why and wherefore is blessedness not immediately granted to all? Another error of reason. Blessedness is in the working out of your blessedness, there is no other.

"But how can one live without knowing what will be ; without knowing what form life will take?"

True life commences only when we do not know what will be. Only then can we do the work of life and accomplish the will of God. He knows. Only such activity is a testimony of faith in God and in His law. Freedom and life are possible only then.

The teaching of Christ became clearest to me, took th e

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greatest hold on me, when I realized that my life is not mine but His who gave it to me, and that the aim of life is not in me, but in His will, and that I must learn it and do it. This upset all my notions.

Picture to yourself that the woman you love promised to meet you in the evening. How shall you pass the day, how shall you prepare yourself for that meeting? Shall you not tremble lest you die, lest the world come to an end before that meeting takes place ? Let but that meeting take place, and after that come what may.

This is what it means, "to desire." And it is in this way I should like to "desire" to do the will of God. So passionately to desire one thing, and one alone its accomplishment. Is it possible?

Is it possible ? Yes, it is possible. The only thing needful is to know clearly, to work consciously, to sacrifice.

May God help us never to cease rejoicing in the fact that nothing can ever or under any circumstances hinder our joy in the fulfilment of the will of God, if we only fulfill it in purity, humility and in love.

The true bread of life is to do the will of Him who sent us here and to accomplish His work. The will of Him who sent us and His work is in the first instance to do good works as a slight tribute for the life that was granted us ; and good works are such works as increase love in the hearts of men ; and His work is to increase and to cause to grow that talent which was given us, which is our soul. And one cannot be accomplished without the other. It is impossible to do good works which increase love without increasing our talent, which is our soul, without increasing the treasure of love in it. And it is impossible to increase our talent, to increase the treasure of love in our soul, without doing good to people, without increasing love in them .

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One depends on the other, one proves the other. If you are doing a work which seems good to you, but do not feel an increase of love in your soul, if the doing of it brings no joy to your heart, you may know that the work which you are doing is not good. And if you are doing something for your own soul, but the good

for other people is not increased thereby, you may know that whatever you are doing for your soul is wasted effort.

Seek ye first the Kingdom of God and its truth, and the rest will be added unto you. Seek ye to be doers of the will of God, and outside of that nothing, nothing else. And all will be added: righteousness, and joy, and life, not to speak of food and raiment which are needless. There is but one thing needful the daily bread, the food of life, that food of which Christ said : "my meat is to do the will of Him who sent me."

The doing of the will of God is the task of life; but wherein is the will of God? Is it necessary to do this thing or that thing in order to fulfill the law of God? To place yourself in this condition or in that? To give up your goods? To forsake your family? To expose people? To go to Nineveh or to Jerusalem? etc., etc. And there is no answer.

Neither the one, nor the other, nor indeed anything else is needful, no conditions, no actions correspond to the fulfilment of the will of God; not only do they not correspond to it, but they hinder it, for every act of your own will, every change of condition is a disobedience to the will of God. But the fulfilment of the will of God, and His Kingdom, are within you: the fulfilment is not in actions, but in obedience, in a lowly and meek attitude to the demands of the life in which you find yourself.

But you might say : The demands of life may be con 27

trary to the conscience, or may be contradictory, or there may be no demands at all.

Only meet the demands, if they are contrary to your conscience, in meekness and lowliness, that is without boastfulness or anger, but in meekness and lowliness decline to fulfill them, or treat the demands which seem contradictory likewise in meekness and lowliness, turning your back upon your own will, facing God only, and the contradictions will be solved. But to say that there may be no demands at all that is impossible. Though they be the merest needs of the body, these are also demands, and you can eat and sleep and house yourself in meekness and lowliness.

Indeed, the will of God is not in what you do, but in how you do it (what to do, our life points out to us), but how to do, that is which builds the true life of the spirit.

Thinking recently on the true business of a Christian, I saw it in doing the will of the Father. But what is the will of the Father? How to know it without making a mistake? For when you begin to think, "Is the will of God that I preach? or that I live in this or that fashion? or that I live with or without a family?" Once you begin to ask yourself these questions, you will never find out the will of the Father, you will only fall into doubt and confusion: why are we commanded to do the will of the Father and are not shown wherein is the will of the Father ?

This is how I think on this question: the will of the Father is shown to us very clearly, only we do not seek it where it is shown to us.

We always fancy that the will of the Father is in doing external things, Abraham going to a foreign country, etc., but the will of the Father is for us to be mee k

and lowly while we yet have strength in the yoke in which we are harnessed, to go without asking whither and why we are going, to stop when we are commanded, to start again when we are commanded, to turn when we are commanded, without asking where and why. "Take my yoke upon you and learn from me, for I am meek and lowly of heart."

Be meek and lowly at heart, be content with all, assent to any condition, and you will fulfill the will of the Father. So in order to fulfill the will of the Father, it is not necessary to learn what to do, but to learn how to do that which you are called upon to do.

In order to fulfill the will of God, we must do His work. In order to do His work, two things are needful, and both of them together, not either one or the other separately: we need reason and love, we need truth and goodness. Reason must be loving, that is its activity must have love for its aim, and love must be rational, that is love must not be opposed to reason.

To illustrate the first, take the endeavors of science, the investigation of the Milky Way, the fine points of metaphysics, natural sciences, art for art's sake; to illustrate the second, love for one woman only, or for one's own children or nation, which is love that has for its aim animal and not spiritual blessings.

The fruit of the activity of reason is truth, the fruit of the activity of love is goodness. But that there may be fruit, both forms of activity must coincide. Goodness will result only from rational love that is controlled by truth, and truth from a loving activity that has for its aim rational goodness.

I have not invented this, but I have seen it in life.

We all think that our duty, our calling is to do different things, to bring up children, or to make a fortune ,



or to write a book, or to discover a scientific law ; but only one thing is needful that our life be one complete, good, rational work; not a work before men, leaving behind a memory of a good life, but a work before God: offering yourself, your soul to Him in a better state than it has been before, closer to Him, more obedient to Him, more in accord with Him. It is very difficult tp think this, even more difficult to feel this. One is so apt to stray towards desire for human glory, but it is possible, and it is needful. God help me, Ihave felt so at times, I feel so now.

One feature of the teaching of Christ which is closely allied with all the rest of His teaching, a basic principle in fact of His teaching that was entirely obscured, even lost sight of in His deification, is the teaching of His ambassadorship. Remember how often, from how many angles He refers to His doing the will of Him who sent Him, saying that He is nothing of Himself, that He is an ambassador, merging His life with Him who sent Him, that His life, the meaning of His whole life is in the fulfilment of his mission. Only the recognition of Christ as a peculiar being and not a man such as we are could conceal from us this basis of His teaching.

If my whole life consists in letting that light shine which is

within me, that is if my life is in the light, then death is not only free from terror, but is a joy, because the personality of each one of us obscures that light which we bear. And physical death frequently brightens that light in which is centered our life.

The practical application of this is that every one of us must put all interests of his life into the task of bearing truth all through life, and into establishing it in others, and then we shall have no doubt or suffering, nor any idl e

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leisure. Every one of us is surrounded by people and can always fulfill the business of his life.

And to be always mindful of our dignity as ambassadors of God to whom is entrusted the accomplishment of His will! If I were the Tsar's ambassador to Turkey, how I should watch myself! And now being God's ambassador in the world is that nothing? And a Tsar might be fooled, but nothing can be hidden from God.

Man is an ambassador, as Christ told us, yes, indeed, an ambassador. His only concern is to carry out his instructions, let them think of him what they will. Let them think evil of him : sometimes even this is necessary in order to carry out instructions.

My life is not mine own, it cannot have my wellbeing for its aim, it is His who sent me, and its aim is the fulfilment of His will. And only in fulfilling His will can I be blessed.

You know it; but it is so significant to me, so joyful to think of it, that I rejoice in every opportunity I have of repeating it.

The purpose of life is no more in the reproduction after our own kind the continuation of the race than in the service of man, nor is it in the service of God.

To reproduce after our own kind? What for? To serve men? And those whom we are to serve, what are they to do? To serve God? Can He not do that which He needs without us? Why, He cannot need anything.

If He tells us to serve Him, then it is only for our own blessing. Life cannot have any other purpose but blessedness and joy. Joy is the sole aim worth living for.

Renunciation, the cross, the sacrifice of life all this is for the sake of joy.

And joy is and must be inviolate and constant .

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And death is passing to a new, un fathomed, entirely novel, a different and a greater joy.

There are innumerable sources of joy: beauty of nature, of animals, of human beings, sources of joy that are always with us. Even in prison the beauty of a ray of sunshine, the flies, the sounds. But the supreme source of joy is love, my love for people, the love of the people for me.

Beauty is a joy, but taken as a joy, independent of goodness, it is repulsive. I found this out long ago and abandoned it. Goodness without beauty is painful. The two must be combined, or rather than combined, beauty must crown goodness.

That which appears incontrovertible from the social point of view, appears senseless from the Christian point of view. This

difference is due to the difference in the aims set before man.
The Christian teaching sets before us different aim from that which is set before us by social teaching.
The aim which the Christian teaching sets before man is not the happiness of this or that aggregation of human beings which is attained by the observance of the will and of the laws of this aggregation, but the supreme happiness of all the people and of the whole world is attained through the fulfilment of the will and of the law of God.
To live for self is agony, for it incites you to live for an illusion, for something that is not, and this is not only bound to lead to unhappiness, but is downright impossible. It is like dressing and feeding a shadow. Life can be only outside of self, in serving others, not in serving near ones and dear ones ; this again is serving self, but in serving those whom one does not love, best of all in serving one's enemies .
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It is true that Thy work and Thy strength are entrusted to me. Thy work is to manifest Thee in the world. And herein is all my life.
It is true that Thy strength was given me in order to accomplish Thy work. And Thy work is to increase Thy strength in me and in the whole world.
The true life of man is not in the flesh, but in the spirit. Many people are ignorant of this. And when they are ignorant of this, people fear that most of all which can injure their flesh they fear death most of all. But when a man knows that his life is in the spirit, he has nothing more to fear, for nothing or nobody outside of himself can harm him.
In the essential problems of life we are always alone; the true story of our life cannot be comprehended by others. And the essential part of this story is in the extent to which we live either in the flesh or in the spirit.
Wherever your fate may cast you, you have with you always your being, your spirit, the center of life, liberty and power. There are no external blessings or grandeurs in the world for the sake of which it would be worth while for a man to suppress within him the consciousness of that spirit, to sever his union with it, to undermine the integrity of his soul by an inner discord with his own self.
Can you point to the treasure which you would have but at the cost of such a sacrifice?
Marcus Aurelius.
The will of God is not that I alone be happy, but that all be happy. And in order that all be happy, there is but one means open for all to seek one another's happiness instead of their own.
If you ask any man who he is, no man can answer anything else but: "I am I." And if every one is "I, "
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then there is one and the same principle in all. And it is so in reality.
The life of man is a striving for happiness, and that for which he strives has been granted to him.
Man only then sees evil in the shape of death and suffering when he mistakes the law of his carnal animal existence for the law of

his life.
Only when as a human being he descends to the level of the animal, will he see death and suffering. Death and suffering are the bugaboos which from all sides assail him with fear and drive him to the one path which is open to him the path of human life subject to reason and manifesting itself in love. Death and sufferings are man's transgressions of his own law of life. For the man who lives according to his law there is no death or suffering.
"Come to me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew XI, 28-30.
The life of man is a striving towards happiness; that towards which he is striving is granted unto him ; a life which knows no death, and a blessedness which knows no evil .
THE TEACHINGS OF JESUS
(Translated by Laud A. Maude)
Published by Harper & Bros. 190 9
THE TEACHINGS OF JESUS Christ's Teaching
Last year I formed a class of village children, from ten to thirteen years of age. Wishing to impart Christ's teaching to them in a way they would understand, and that would have an influence on their lives, I told them, in my own words, those parts of the four Gospels which seem to me the most understandable, most suitable for children, and at the same time most necessary for moral guidance in life.
The longer I worked at this, the more clearly I saw from the way the children repeated what I told them, and from their questions what it was that they grasped most easily, and by what they were most attracted.
Guided by that, I composed this booklet; and I think its perusal, chapter by chapter, with such explanations of the need of applying the eternal truths of this teaching to life, as the reading evokes, cannot but be beneficial to children, who, according to Christ's words, are especially receptive to the teaching about the Kingdom of God.
Jesus Christ showed men by his teaching an'd by his life that the spirit of God lives in every man.
According to the teaching of Jesus Christ, all ills come to men because they think their life is in their body, and not in the Spirit of God. That is why they quarrel with one another, why their souls suffer, and why they fear death.
The spirit of God is love. And love lives in each man's soul.
When people come to believe their life to be in th e
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spirit of God that is, in love there will be no enmity, no mental suffering, and no fear of death.
Every one wishes good for himself. The teaching of Christ shows men that good comes to them by love, and that all can have this good. That is why the teaching of Christ is called the Evangel. Ev means "good," angelion means "tidings" good tidings. i J j m jy t 7^ 12, 16.
II.

Jesus was born 1908 years ago, of Mary, the wife of Joseph.
Till the age of thirty he lived in the town of Nazareth with his mother, father and brothers ; and when he was old enough he helped his father to do carpenter's work.
When Jesus was thirty years old, he heard of people going to hear a holy man preach in the wilderness. This man's name was John. So Jesus went into the wilderness with others, to hear John preach.
John said that it was time for the Kingdom of God to come, when every one will understand that all men are equal, and that no one is higher and no one lower than another; and that all men should live lovingly and in good accord with their fellows. He said this time was near, but would only quite come when people stop doing wrong.
When plain people asked him : "What am I to do ?" John told them that he who had two garments should give one to him who had none ; and in the same way he that had food should share it with him that had none. To the rich, John said that they should not rob the people. The soldiers he told not to plunder, but to be content with what was given them, and not to use bad language. The Pharisees and Sadducees, the lawyers, he told to change their lives and to repent: "Don't think," he said, "that you are som e
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special kind of men. Change your lives, and change them so that one may see by your actions that you have changed. If you do not change, you will not escape the fate of the fruit-tree that bears no fruit. If the tree bears no fruit it is cut down for firewood; and that is what will happen to you if you do no good. If you don't alter your lives, you will perish."
John tried to persuade all to be merciful, just, and meek. And those who promised to amend their lives, he bathed in the river Jordan, as a sign of the change in their lives. And when he bathed them he said: "I cleanse you with water ; but only the spirit of God within you can make you quite pure."
The words of John, who said that people must change their lives so that the Kingdom of God might come, and that only by the spirit of God could men become clean, sank deep into the heart of Jesus. And to think out all that he had heard from John, Jesus, instead of returning home, remained in the wilderness. There he lived many days, thinking over what he had heard from John.
Matt. I, 18; Luke II, 51 ; ///, 23; Matt. Ill, 1–13; Luke III, 3–14; Matt. IV. 1, 2.
III.
John said that for the Kingdom of God to come, people must be cleansed by the spirit of God.
"What does cleansed by the spirit of God mean?" thought Jesus. "If to be cleansed by the spirit of God means to live not for one's body, but for the spirit of God, then the Kingdom of God would certainly come if people lived according to this spirit, for the spirit of God is the same in all men; and if all men lived by that spirit, they would all be united, and the Kingdom of God would hav e
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come. But men can't live only in spirit, they must also live in

their bodies. If they live for the sake of their bodies, serving their bodies, and making them their chief care, they will all live disunited, as they do now; and the Kingdom of God will never come. Then what is to be done?" thought Jesus. "To live only for the spirit is impossible, and to live only for the body, as worldly people do, is wrong; and if we live so we shall all live apart, and the Kingdom of God will never come. Then what is to be done ? To kill one's body won't do ; because the spirit lives in the body by the will of God. To kill oneself is, therefore, to go against the will of God."

And having thought this, Jesus said to himself : "It comes to this : We cannot live only in the spirit, because the spirit lives in the body. And we ought not to live only in the body, serving it as most people do. Nor can we free ourselves of the body, for the spirit lives in the body by God's will. Then what can be done? Only one thing: We can live in the body as God wishes us to live ; but while living in the body we must serve not it, but God."

And, having come to that conclusion, Jesus left the wilderness, and went through the towns and villages to preach his teaching. Matt. IV, 3-10: Luke IV, 3-15.

IV.

And the rumor of Jesus spread through the district, and many people began to come to him, to hear his words.

And he spoke to the people saying:

"You went out to hear John in the wilderness. Why did you go ? One goes to see people dressed in fine clothes, but they live in palaces; there was nothing of that kind in the wilderness. Then why did you go to John in the wilderness ? You went to hear a man who taught you ho w



to live a good life. What did he teach you? He taught you that the Kingdom of God must come, but that to make it come and that there may be no evil in the world it is necessary that men should not live separately, each for himself, but that all should be united, loving one another. So that to bring about the Kingdom of God you must first of all change your life. The Kingdom of God will not come of itself; God will not establish that Kingdom; but you yourselves must and can establish that Kingdom of God ; and you will establish it when you try to change your way of life.

"Do not think that the Kingdom of God will appear in a visible form. The Kingdom of God cannot be seen. And if they tell you: 'It is there, or there/ do not believe them, and do not go after it. The Kingdom of God is not at any special time, or in any special place. It is everywhere and nowhere for it is within yourselves, in your own souls." Matt. XI, 7-12; Luke XVI, 16; XVII, 20-4.

V.

And Jesus explained his teaching more and more clearly. Once, when many people had come to him, he began telling them how men should live, so that the Kingdom of God may come.

He said :

"God's Kingdom is quite different to worldly kingdoms. Into God's

Kingdom will enter not the proud and the rich. The proud and the rich rule now. They amuse themselves now, and everybody praises and respects them now. But so long as they are proud and rich and the Kingdom of God is not in their souls, they will not enter the Kingdom of God. Not the proud will enter the Kingdom of God, but the meek ; not the rich, but the poor. But th e
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meek and the poor will only enter it if they are meek and poor, not because they were unable to become rich and famous, but because they would not sin in order to become grand and rich. If you are poor only because you are unable to get riches, you are like salt that has no taste. Salt is no use unless it tastes salt; if it does not taste salt, it is good for nothing, and is thrown away.

"It is the same with you : if you are poor only because you did not know how to get rich, you also are not fit for anything neither to be poor nor to be rich.

"So, before all else, it is necessary to be in the Kingdom of God. Seek for the Kingdom of God and His righteousness, and you will have all you need.

"And don't think that I am teaching you anything new. I teach you what all the wise and holy men taught. I only teach you how to fulfil what they taught. And to do that, you must obey God's commandments not merely talk about them, as false teachers do, but fulfil them. For only he who fulfils God's commandments, and by his example teaches others to fulfil them, will enter the Kingdom of Heaven." Matt. V, 1–20; Luke VI, 20–26.

VI.

And Jesus said:

"The first commandment is this : In the old law it was said, 'Do not murder/ and, 'He who murders is a sinner.'

"But I tell you that if a man is angry with his brother, he is a sinner before God; and he is a yet greater sinner if he says a rude word of abuse to his brother. So, if you begin to pray, and remember that you are angry with your brother, first go and make it up with him, or if for any reason you cannot do that, put away the anger against him that is in your heart .

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"This is the first commandment.

"Another commandment is this : The old law said, 'Do not commit adultery, and if you separate from your wife, give her a letter of divorce.'

"But I tell you, that not only must a man not commit adultery, but if he looks at a woman with bad thoughts in his mind, he is already a sinner before God. And about divorce, I tell you, that a man who divorces from his wife commits adultery himself, and leads his wife into doing the same, and also leads into sin him who marries the divorced woman.

"That is the second commandment.

"The third commandment is this : In the old law you were told, 'Do not forswear yourself, but keep your oaths before God.'

"But I say that you should not swear at all, but if you are asked about anything, say, 'Yes' if it is Yes, and 'No' if it is No. You must not swear by anything. Man is altogether in God's

power, and cannot promise beforehand to do what his oath binds him to do.

"That is the third commandment.

"The fourth commandment is, that in the old law it was said : 'An eye for an eye and a tooth for a tooth.'

"But I say that you should not return evil for evil, and take an eye for an eye, or a tooth for a tooth. And if any one strikes you on one cheek, it is better to turn the other cheek to him, than to give a blow in answer to a blow. And if any one wants to take away your shirt, it is better to give him your coat as well, than to be his enemy and fight with your brother. You must not resist evil with evil.

"That is the fourth commandment.

"The fifth commandment is that in your old law it wa s

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said: 'Love the people of your own nation, and hate the people of other nations.'

"But I tell you that you must love everybody. If men think themselves your enemies, and hate and curse you, and attack you, you should still love them and do good to them. All men are sons of one Father. All are brethren; and therefore you must love every one the same.

"That is the fifth and last commandment."

Matt. V, 21-48.

VII.

And Jesus went on to tell all who were listening to him what would happen if they obeyed his commandments.

"Do not think," said he, "that if you do not get angry with people, are peaceable with everybody, live with one wife, do not swear, do not defend yourselves against those who offend you, and give away all you are asked for, and love your enemies do not think that if you live like that, your life will be harder and worse than it is now. Do not think so ; your life will not be worse, but much better than it now is. Our heavenly Father has given us this law, not to make our lives worse, but that we might have true life.

"Live according to this teaching, and the Kingdom of God will come, and you will have all you need.

"To birds and beasts God has given their laws, and when they live according to those laws things go well with them. And things will go well with you, if you obey the law of God. What I say, I do not say from myself, but it is the law of God, and is written in the hearts of all men. If this law would not bring welfare to men, God would not have given it.

"The law, in a few words, is that we should love God ,

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and our neighbor as ourselves. He who obeys this law behaves to others as he would wish them to behave to him.

"And therefore every one who hears these words of mine, and fulfils them, does as a man does who builds his house on a rock. Such a man fears neither rain, nor floods, nor storms, because his house is built on a rock. But every one who hears my words, and does not fulfil them, acts like a thoughtless man who builds his house on sand. Such a house will not stand against the waters

or the storms, but will fall down in ruins."

And when Jesus had finished speaking, the people were astonished at his teaching. Matt. VI, 26-33 ; VII, 24,-8.

VIII.

And after that Jesus began to explain to the people, in parables, the meaning of the Kingdom of God.

Here is the first parable he told them:

"When a man sows seed on his field, he does not keep thinking about it, but sleeps at night, and gets up in the morning, and goes about his business without troubling how the seeds come up and grow. The seeds swell and sprout, the green appears, stalks form, then ears, and the grain swells. And only when the corn is ripe for harvest does the master send laborers to reap it.

"So also God does not establish the Kingdom of Heaven among men by His own power, but leaves it to people to establish it themselves."

Jesus told them a second parable, to show that men who have not the Kingdom of Heaven within them, and whom, therefore, God does not take into His Kingdom, He leaves in the world for them to make themselves worthy to enter the Kingdom of God.

He said :

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"The Kingdom of Heaven is like a fisherman who casts out his nets in the sea and catches all sorts of fish. Having caught them, he sorts them, keeps those he needs, and puts back into the sea those that are no good."

And he told a third parable about the same thing:

"A master sowed good seed in his field; but when the seed began to come up, weeds grew up too among it. And the laborers came and said to the master, 'Did you sow bad seeds? Many weeds are growing in your field. Send us, and we will go and pull them up.' But the master said, 'No; you had better not, or in pulling up the weeds you will tread down the wheat; let them grow together, and when harvest-time comes, I will tell the reapers to gather up the wheat, and to throw away the weeds.'

"So also God does not allow people to interfere with the lives of others, and does not interfere Himself. Only by his own efforts can each man come to God."

Mark IV, 26-9; Matt. XIII, 47, 48; 24-30.

IX.

Besides these parables, Jesus told another about the Kingdom of Heaven.

He said:

"When seeds are sown in a field, not all of them grow up alike. This is what happens: some seeds fall on the road, and birds come and pick them up. Others fall on stony ground, and though they grow up, it is only for a short time, for they have no soil into which to strike their roots, and so their shoots soon dry up. And some seeds fall among thorns, and the thorns choke them. But there are some that fall on good earth, and grow, and one grain bears thirty or sixty grains.

"So it is with men. There are some who do not re 47

ceive the Kingdom of Heaven into their hearts ; and temptations of the flesh come to them and steal away what was sown: these are

the seeds sown on the road. The seed on the stony ground is, when men at first accept the teaching gladly, but afterwards, when they are insulted and persecuted for it, turn away from it. The seed among thorns is, when people understand the meaning of the Kingdom of Heaven, but worldly cares, and greed for riches choke it within them. And those that are sown on good ground, are those who understand the meaning of the Kingdom of Heaven, and take it into their hearts, and these people bear fruit, some thirty, and some sixty, and some a hundredfold.

"So that he who has kept what was given him will receive more ; but from him who has not kept what was given him, all that he has will be taken away. Therefore try with all your might to enter the Kingdom of Heaven. Do not grudge anything, if only you can get in.

"Do like the man who, when he found out that a great treasure had been buried in a field, sold all he had and bought that field, and became rich. You should do the same.

"Remember that a little effort for the sake of the Kingdom of Heaven brings much fruit; just as a small seed grows into a big tree."

"Every one can by his own effort gain the Kingdom of God, for the Kingdom of God is within you."

Matt. XIII, 3–8, 12, 19–23, 31, 32, 44–6; Luke XVI, 16.

X.

And, hearing these words, a Pharisee named Nicodemus, came to Jesus and asked him how he was to understand that the Kingdom of God is within us. And Jesu s



said, "That the Kingdom of God is within us means that to enter it we must be born again."

And Nicodemus asked: "How can a man be born again? Can a man go back inside his mother, and again be born?"

Jesus said to him : "To be born again does not mean to be born in the flesh, as a baby is born of its mother, but for the spirit to be born. For the spirit to be born, means, to understand that the spirit of God lives in man, and that besides being born like every man of his mother, he is also born of the spirit of God. What is born of the body is of the body; it suffers and dies. What is born of the spirit is spirit, and lives by itself, and can neither suffer nor die.

"God put his spirit into men, not that they should suffer and perish, but that they should have a glad and an everlasting life. And every man can have that life. That life is the Kingdom of Heaven.

"So the Kingdom of God must not be understood to mean that at some time and in some particular place, the Kingdom of God will come to everybody; but that if people realize the spirit of God in themselves, and live by it, then they enter the Kingdom of Heaven, and do not suffer or die; but if people do not realize the spirit that is in themselves, and live for their bodies, then they suffer and perish."

John III, 1–21. XI.

More and more people followed Jesus and listened to his teaching; and the Pharisees did not like this, and they began to

consider what they could accuse Jesus of, before the people.
One Saturday Jesus and his disciples were walking through the fields ; and the disciples plucked ears of corn, rubbed them between their hands, and ate the grain. Bu t
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by the teaching of the Jews, God made an agreement with Moses that people should do not work on Saturdays, but should only pray to God. The Pharisees, seeing that the disciples of Jesus rubbed the ears of the corn on a Saturday, stopped them and said: "You should not do that on Saturday. No work should be done on Saturday, but you are rubbing corn. The law says that those who work on Saturday must be put to death."
Jesus heard this, and said : "The Prophet said that God wants love and not sacrifices. If you understood those words, you would not condemn my disciples. Men are more important than Saturdays." And the Pharisees did not know what to answer, and were silent.
Another time some Pharisees saw that Jesus entered the house of Matthew, a tax-collector, and dined with his household. And those with whom he dined were considered by the Pharisees to be sinners. So they blamed Jesus, saying that it was not lawful to eat with the unfaithful.
But Jesus said: "I teach the truth to all who wish to learn the truth. You consider yourselves faithful, and think you know the truth ; so there is nothing more for you to learn. It follows that only the unfaithful can be taught ; and how are they to learn the truth, if we do not mix with them?"
Then the Pharisees, not knowing what to answer, began reproaching the disciples of Jesus for eating with unwashed hands. They themselves strictly observed their own tradition of how to wash their hands and their dishes, and they would eat nothing that came from the market unless it had been washed.
And to this Jesus replied: "You reproach us because we do not keep the custom of washing before we eat; but it is not that which enters a man's body that can defile him .
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It is that which comes out of a man's soul that defiles him, for out of man's soul comes evil: adultery, murder, robbery, avarice, anger, fraud, impudence, envy, calumny, pride, and all evil. All evil comes out of the soul of man ; and only evil can defile a man. Let there be love for your brothers in your soul, and then everything will be pure."
Matt. XII, 1-8; IX, 9-13; Mark VII, 1-5; 14-23.
XII.
Once Jesus went apart from the disciples and began to pray. And when he had finished, they came to him and said: "Master, teach us how to pray."
And he said to them :
"First of all, you must not pray as is often done, that people may see you praying, and praise you for it. If it is done that way, it is done for the sake of men, and it is men who reward it. The soul does not benefit by such prayers. But if you wish to pray, go into a place where no one will see you, and there pray to your Father; and your Father will give you what you need for your soul.

"And when you pray, do not say too much. Your Father knows what you need, and even if you do not say it at all, He will give you all your soul requires.

"You must pray, first of all, that the spirit of God within us should be holy; that the Kingdom of Heaven should come into our souls ; that we should live not according to our own will, but according to God's will ; that we should not wish for too much, but only for our daily food ; that our Father should help us to forgive our brothers in their sins, and that He should help us to avoid temptations and evil.

"Let your prayer be this :

"Our Father, Who art in Heaven! hallowed be Th y

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Name. Thy Kingdom come, Thy will be done, on earth as in Heaven. Give us this day our daily bread. And forgive us our sins, as we forgive them that sin against us. And deliver us from temptation and from evil.

"That is the way to pray; but if you want to pray, think first whether there is no anger in your heart against any one; and if you remember that there is, then go first and make it up with him; or if you cannot find that man, get the anger against him out of your heart, and only then begin to pray. Only then will your prayer be of use to you." Luke XI, 1 ; Matt. VI, 5–13 ; Mark XI, 25, 26; Matt. V, 23, 24.

XIII.

It happened once that Jesus went to dine with a Pharisee. And while he was there, a woman of the town came in. She was one of the unfaithful. She had heard that Jesus was in the Pharisee's house, and came there and brought a bottle of perfume. And she knelt at the feet of Jesus and wept, and her tears dropped on his feet, and she wiped them with her hair, and poured on them the perfume out of her bottle.

And the Pharisee, seeing this, was tempted, and thought that if Jesus were really a prophet he would have known that this woman was unfaithful and a sinner, and would not have let her touch him.

Jesus guessed what the Pharisee was thinking, and turning to him said:

"Shall I tell you what I am thinking?"

"Yes, tell me," said the Pharisee.

And Jesus said :

"Two men owed a rich man, one 50 and the other 5. And neither of them had anything to pay with. The ric h

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man forgave both of them the debt. Now, which of the two do you think would love and tend the rich man best?" The Pharisee said: "Of course the one who owed most." Then Jesus, pointing to the woman, said: "So it is with you and with this woman. You think yourself righteous, and therefore not owing God much. She considers herself unfaithful, and therefore owing him much. When I came into your house, you did not give me any water to wash my feet with, but she has washed them with tears and dried them with her hair. You did not kiss me, but she kisses my feet. You did not give me any oil for my head, but she pours rich perfume on

my feet. She thinks herself a great sinner; and therefore it is easy for her to love people. But you consider yourself righteous, and so it is difficult for you to love. But to him who loves much, all is forgiven." Luke VII, 36-48.

XIV.

Another day Jesus was passing through Samaria. He was weary, and sat down by a well, while his disciples went into the town to buy bread. A woman came from the village to fetch water, and Jesus asked her to let him drink. The woman said to him : "Why, you Jews don't have anything to do with us Samaritans. So how can you ask me for a drink?" Jesus answered: "If you knew me, and what I teach, you would not speak like that, but would give me some water, and I should give you the water of life."

The woman did not understand him, and said, "Where would you get any other water? Here there is no water but this out of the well of our father Jacob." .

And he said to her : "He who drinks of your wate r



will want to drink again, but he who drinks of my water will always be satisfied, and will give others to drink of it."

The woman understood that he was talking about godly matters, and said: "But I am a Samaritan, and you are a Jew, so you cannot teach me. Our people pray on this mountain, and you Jews say that God's only house is in Jerusalem."

Jesus said : "That used to be so ; but now the time has come when men will pray to the Father, and not on this mountain nor in Jerusalem, but every one will worship the heavenly Father, not in this place or that, but in the spirit and in truth. God is a spirit, and must be worshipped in spirit and in truth."

The woman did not understand what he said to her, and replied : "I have heard that God's messenger will come, and then everything will be explained."

And Jesus said: "Woman, try to understand what I have told you, and do not wait for anything more."

John IV, 4-26. XV.

Jesus went through the towns and villages preaching, and he also sent his disciples to places he intended to visit. He told them :

"Many people do not know the blessing of real life. I pity them all, and should like to show them what I know. As a master cannot manage to work his field alone, but calls laborers for the harvest, so I call you. Go to the different towns, and tell of the teaching about the Kingdom of God everywhere. Tell people the commandments of the Kingdom, and yourselves fulfil those commandments in everything.

"I am sending you like sheep among wolves. Be wis e



as serpents and pure as doves. First of all, have nothing of your own, take nothing with you : no bag, no bread, no money, only the clothes on your bodies and the shoes on your feet. And do not make distinctions between people. Do not choose the house in which you will stay, but stay at the first house you come to. When you enter, greet the inmates. If they receive you, go in; if not, go to the next house.

"People will hate you for what you say, and will attack and

drive you from place to place, but do not be dismayed. When you are driven from one village go to another; and if you are turned out of that, go to a third. You will be hunted, as sheep are hunted by wolves, and will be beaten, and will be taken before the rulers, to justify yourselves to them. And when you are brought before the judges and before the rulers, do not think about what you are going to say, but know that within you lives the spirit of your Father, and He will say what is necessary.

"People may kill your body, but they cannot do anything to your soul, so do not be afraid of men. But be afraid only of your soul perishing with your body, if you swerve from fulfilling your Father's will. That is what you should fear. Not one little bird perishes without your Father's will. Without His will, not a hair falls from your head ; and if you are in His care, what have you to fear?" Luke X, 1-7; Matt. X, 7-12; 16-31.

XVI.

And the disciples he sent out went one way, while Jesus with the other disciples went another way, through the villages and hamlets. And once he came into a village, and a woman named Martha asked him to her house. He went in and began to speak, and Martha's sister Mary sa t

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at his feet, listening, while Martha busied herself getting food ready.

And Martha saw that her sister sat at the feet of Jesus, listening to him; and she came to Jesus and said: "I am doing all the work alone, while my sister sits listening to you. Tell her to come and work with me."

And Jesus said:

"Martha, Martha ! You are busy and anxious about many things, but only one thing is necessary. And Mary has chosen that one thing that is necessary, and which no one can take from her. For true life, not food for the body, but food for the soul is needed.'

And Jesus told a parable about it :

"A man once had a very good harvest; and thought, Now I will rebuild my barns, and will put up larger ones, and will gather all my goods into them. And I will say to my soul: 'Here, soul, is plenty of everything. Rest, eat, drink, and live for your pleasure.' But God said to him, 'You fool ; this night your soul shall be taken from you, and all you have collected will belong to others.'

"So it happens to everybody who prepares for the life of the body, and does not live for the soul.

"Only he lives a real life who gives up his own will, and is always ready to do the will of God. But he who is anxious about his bodily life destroys his real life."

Luke X, 38-42; XII, 15-21 ; IX, 23-5.

XVII.

Tesus happened to hear some people telling how Pilate had killed some Galileans, and also how a tower had fallen and crushed eighteen men. And Jesus asked the people :

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"Do you think those men were particularly guilty of anything ?

No ; we all know that they were not at all worse than we are. And what has happened to them might at any moment happen to us. All of us may die, to-day or to-morrow. We cannot escape death, so there is no need for us to take care of our bodily life. We know that it must soon end. We must take care of that which does not die the life of the spirit."

And he explained this by a parable :

"A master had in his garden an apple tree that bore no fruit; and he said to his gardener, 'It is now three years that I come looking for fruit, and this tree has still no fruit. It must be cut down, for it only takes up room uselessly.' But the gardener said, 'Let us wait a little longer, master, and I will dig round it and manure it, and we shall see next summer. Perhaps it will bear fruit. If it has no fruit next year, then we will cut it down.'

"So it is with us. While we live only in the body, and do not bear the fruit of the spirit, our Master does not cut us down, does not put us to death, because he expects fruit from us the life of the spirit. But if we do not bear fruit, we cannot escape destruction. To understand this, no wisdom is needed; every one can see it for himself. For not only about household matters, but even about things that happen in the whole world, we know how to reason and guess what will happen. When the wind is from the west we say it will rain ; when it is from the south we say it will be fine; and so it is. How is that we can foretell the weather, but cannot foresee that we must all die, and that it is not our mortal bodily life, but the immortal spiritual life, that we must preserve?"

Luke XIII, 1-9; XII, 54-7 .



XVIII.

Another time Jesus told the people a parable of what man's life is like. He said:

"There was a rich man who had to go away from home. And before he went he called his slaves and gave them ten pounds of silver, one pound to each, and he said: 'Work, each of you, while I am away, with what I have given you.' Having said that, he started on his journey. And when he had gone the slaves felt free, and did as they liked. But when the master returned, he called his slaves, and ordered each of them to tell him what he had done with the silver. The first came and said : 'With your pound of silver I have earned ten pounds.' And the master said to him, 'That is well, good servant; you have been faithful in a small thing, so I will give you great things to manage. Be my equal, sharing all my wealth.'

"The second slave came, and said : 'Master, with your pound of silver I have earned five.' And the master said to him : 'You have done well, good slave. You too shall be my equal in the whole of my estate.'

"Then came the third slave, and said: 'Here is your pound of silver, Lord; I wrapped it up in a handkerchief, and kept it, because I know you you are a severe man. You take where you did not put anything, and reap where you did not sow ; and I was afraid of you.' And the master said: 'Foolish slave, I will judge

you by your own words. You say that for fear of me you kept my silver and did not use it. If you knew that I am severe, and take where I have not put, why did you not do as I ordered? Had you used my silver, my wealth would have increased, and you would have done what I told you. But now you have not done the very thing I gave you the silver for; so you must not keep it. '

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"And the master ordered them to take the silver from him who had not used it, and to give it to them who had worked most. Then the servants said to the master : 'Lord, they already have so much.' But the master said, 'Give it to those who have worked much, for those who use what is given them get more; but those who do not use it have everything taken away from them.'

"So it is with the life of men," said Jesus. "The rich master is the Father. His slaves are people. The silver is the spirit of God in man. As the master did not himself work with his silver, but told each of his slaves to work with what was entrusted to him, so our heavenly Father has given men His spirit that they should increase it in themselves, and should use what has been given them. And wise men understand that the life of the spirit is given them to do the will of the Father, and they increase in themselves the life of the spirit, and become sharers in the life of the Father. But unwise people, like the foolish slave, fear to lose their bodily life, and do only their own will, and not the will of their Father ; and so they lose the true life.

"Such people lose that which is most precious the life of the spirit. And so there is no more harmful mistake than to consider one's life to be of the body and not of the spirit. One must be at one with the spirit of life. He who is not with it is against it. One must serve the spirit of life, and not one's own body."

Luke XIX, 11-26; Matt. XXV, 14-30; Luke XI, 23.

XIX.

One day some children were brought to Jesus. His disciples began to turn them away; but Jesus saw this, and said:

"You should not turn the children away. Childre n

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should not be sent away, but we should learn from them, for they are nearer to the Kingdom of God than grown-up people. Children do not use bad language, do not bear malice, do not commit adultery, do not take oaths, do not go to law with anybody, and do not know any difference between their own nation and other nations. Children are nearer than grown-up people to the Kingdom of Heaven. One must not drive children away, but must be careful not to lead them into temptation.

"Temptations destroy men by leading them, under the guise of what -is good and pleasant, to do most harmful deeds. If a man gives way to temptation he destroys both his body and his soul. Therefore it is better for one's body to suffer, than to fall into temptation. As a fox that has got its paw into a trap bites off the paw in order to escape, so it is better for every man to suffer in his body than to yield to temptation. It i better not only for a hand or a foot, but even for the whole body to perish, rather than to get to like evil, and become accustomed to it. Temptations bring sorrow to the world. By temptations, all evil

comes into the world."
Matt. XIX, 13, 14; XVIII, 2-9; Luke XVIII, 17.
XX.
And Jesus also said that of all temptations the worst is anger.
"A man is angry with his brother for his sins, and thinks that by being angry he can cure his brother of his sins, and forgets that not one of us can judge his brother, because every one of us is full of sin; and before correcting our brother, we must correct ourselves; otherwise we may see a little grain of dust in our brother's eyes, and not see a shaving in our own^ And so, if you think your brothe r
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has acted badly, choose a time and a place where you can talk with him alone, and tell him gently what you have against him. If he listens to you, instead of being your enemy he will become your friend. But if he will not listen to you, be sorry for him and leave him alone."
And one of the disciples asked: "But if he does not listen to me, and again offends me? Am I to forgive him again? And if he offends me again and again, a third and a fourth and a seventh time, must I even then forgive him ?"
And Jesus answered : "Not only seven times, but seventy times seven, we should forgive ; for as God forgives us all our sins, if only we repent of them, so we must always forgive our brothers."
Matt. VII, 1-5; XVIII, 15-22.
XXI.
To explain this Jesus told them the following parable : "A rich man began reckoning up with his debtors. And a debtor was brought to him who owed him a thousand pounds, and who had nothing to pay it with. And the rich man could have sold the debtor's estate, and his wife and children, and the man himself. But the debtor begged for mercy; and the rich man had pity on him and forgave him the whole debt. And when he had been let off, a poor man who owed him something came to him and asked to be forgiven his debt. But the debtor who had been let off, would not excuse the poor man's debt, but demanded payment at once. And however much the poor man begged, the other would have no mercy, but cast the poor man into prison. This was noticed, and people came to the rich man, and told him what his debtor had done. Then the rich man called the debtor back to him, and said : 'I let you off the whole of your debt because you asked me; and you shoul d
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have forgive your debtor, as I forgave you. But what have you done?' And then the rich man enforced the law against his debtor.
"The same happens to us, if we do not forgive from our hearts all who are guilty towards us. . Every quarrel with our brother binds us, and takes us further from our Father. And therefore, not to be removed from God, we must forgive our brothers, and must live peaceably and lovingly with men." Matt. XVIII, 23-35, 18, 19.
XXII.
Once some Pharisees came to Jesus, and asked him if a man might leave his wife and take another. And Jesus answered :
"You know that a child can be born only of one father and

mother. God has arranged it so; and man must not violate what God has arranged. If a man violates what God has arranged, and leaves his wife and takes another woman, he commits a threefold sin against himself, against his wife, and against other people. He harms himself, because he accustoms himself to dissoluteness. He harms his wife, because, by deserting her, he drives her to do wrong. He harms other people, because he tempts them, by setting them an example of adultery."

And the disciples said to Jesus : "It is too difficult to live with only one wife. If one must live with one woman till death, no matter what she may be like, then it is best not to marry at all."

Jesus answered them : "One may abstain from marrying at all. But if a man wishes to live without a wife, let him be quite pure and not think about women. It is well for a man who can live such a life; but if a man cannot do it, let hi m



marry, and live with one wife till death, and not allow himself to be tempted by other women." Matt. XIX, 3–12.

XXIII.

One day the collectors of tithes for the Temple came to Peter, and asked him: "Will your Master pay what is due ?" Peter said that he would. And Jesus, hearing this, said to Peter: "What do you think, Peter from whom does the King take taxes, from his sons or from strangers ?" Peter said, "From strangers." "So we, if we are sons of God," said Jesus, "need not pay tithes. But in order not to tempt them, pay them ; not because we are obliged to pay, but in order not to lead them into temptation."

Another time some Pharisees agreed with the King's officers and came to Jesus, to catch him in his words, and to see whether he would refuse his obligation to the King. They said to him : "You teach everything truly, so tell us, Must we pay taxes to the King?" Jesus said: "Show me with what you pay the taxes to the King." They showed him a coin. On the coin was stamped the King's head. And Jesus pointed to it and said, "Give to the King what is the King's; but what is God's your souls give to nobody but God. Your money, property, work everything that any one asks of you, give to him, but do not do for anybody what is against God's laws."

Matt. XVII, 24–7; XXII, 15–22.

XXIV.

It happened one day that the disciples of Jesus came to a village and asked to be allowed to spend the night there. But no one would let them in. And the disciples came t o



Jesus and told Him about it, saying: "Such wicked people live there they deserve to be killed by a thunderstorm !"

And Jesus was grieved, and said : "You do not understand of what spirit you are. I do not teach how to destroy, but how to save people. How can one wish one's neighbor any ill? In every man lives the same spirit of God as in you, and you must not wish ill to that which is within yourselves."

Another time the Scribes and Pharisees brought to Jesus a woman taken in adultery, and placed her before him, saying: "Master,

this woman was taken in adultery, and according to the law of Moses such women must be stoned. What do you say ?"

They said that to tempt him. Had he said that she must be stoned, it would have been contrary to his teaching of love for all ; but if he had said that it must not be done, he would have spoken against the law of Moses. Jesus, however, did not answer anything, but stooping low, wrote with his finger in the sand.

They asked him the same thing again. Then he looked up and said : "You say that according to the law she must be stoned then do it. But let him throw the first stone at her who is sinless." Having said that, he bowed his head, and again wrote on the ground. And the accusers began to go away one after the other, and Jesus was left alone with the woman.

Then Jesus lifted his head, and seeing no one but the woman, said to her: "It seems that no one has condemned you?" She answered, "No one, Lord."

"Then neither do I condemn you," said Jesus. "Go, and sin no more." Luke IX, 52–6; John VIII, 3–11 .

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XXV.

Jesus taught the people that all men are children of one Father, and that therefore the whole law of God is to love God and one's neighbor.

And one lawgiver, knowing this, and wishing to catch Jesus in his words, and to show him that all men are not equal, and that men of different nations cannot be equally the sons of God, asked Jesus : "You teach us to love our neighbor. But who is my neighbor?"

Jesus answered him by a parable, and said:

"There was a rich Jew, and it happened that once, as he was returning home, he was attacked by robbers, who beat him, robbed him, and left him by the roadside. A Jewish priest passed by, and saw the wounded man, but passed on without stopping. And another Jew, a Levite, passed and he also saw the wounded man, and went by. Then a man of another nation, a Samaritan, came along the road, and he saw the wounded man ; and without considering that the Jews did not look upon Samaritans as neighbors, but as foreigners and enemies he pitied the Jew, lifted him up, and took him on his ass to an inn. There he washed and dressed his wounds, paid the innkeeper for him, and only left when the Jew could do without him.

"You ask, Who is one's neighbor?" said Jesus. "He in whom there is love considers every man his neighbor, no matter what nation he may belong to."

Luke X, 25–37.

XXVI.

The teaching of Jesus spread more and more ; and the Pharisees grew more and more angry with him. They said to the people : "Do not listen to him ; he is deceiving you .

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If you were to live by his commandments there would be more evil than there is now in the world."

Jesus heard this, and said to them :

"You say that if I teach the people not to seek for riches, but

to be poor; not to be angry, not to demand an eye for an eye and a tooth for a tooth, but to bear all things and love everybody I do away with evil by evil, and that if men followed my teaching their life would be worse than it was before. You say that in place of the old evil there would be a new evil. That is not true. It is not I who put one evil in place of another, but it is you who drive out evil with evil. You wish to destroy evil by threats, executions, oaths and by killing. But evil still does not get destroyed. And it cannot be so destroyed, for no power can destroy itself. I do not drive out evil by such means as you use. I destroy evil by good. I destroy evil by calling on men to fulfil those commandments which will save them from all evil." Matt. XII, 24-8.

XXVII.

One day his mother and brothers came to Jesus, and could not get to him, because there were so many people around him. And a man noticed this, and came to Jesus and said: "Your relations, your mother and brothers, are standing out there, and wish to see you."

And Jesus said: "My mother and my brothers are those who know the will of the Father, and do it.

"For every man the will of God his Father should be more important than his father, his mother, his wife, his children, his brothers or his sisters, or than all his property, and even than his bodily life.

"In worldly matters every reasonable man, before h e



begins doing anything, reckons out if what he means to do is profitable, and if it is profitable he does it, and if not, he does not do it. Any one who wishes to build a house, before beginning, sits down and counts how much money will be needed, how much he has, and whether it will be enough to complete the house ; so that it should not happen that, having begun to build, he is unable to finish, and has only wasted his strength and his time. And every king, if he wants to go to war, first considers whether with 10,000 men he can fight against 20,000. If he reckons out that he cannot, he sends messengers to make peace, and does not fight.

"So every man must understand that all that he looks upon as his : his family, his property, and his bodily life itself, will be taken from him to-day or to-morrow, and that the one thing that is his, and can never be taken from him, is his spiritual life, and that he can and must care only about that."

Hearing this, a man said: "It is well if there be a spiritual life; but how if we give away everything, and there is no such life?"

To this Jesus replied:

"Every one knows that there is a spiritual life, and that it alone does not die. You all know that, but you do not act on what you know not because you doubt it, but because you are diverted from real life by false cares."

And he told them this parable:

"A master prepared a feast, and sent his servants to invite the guests ; but the guests refused to come. One said, 'I have bought

some land, and must go and see it.' Another said, 'I have bought some cattle, and must go and plough with them.' A third said, 'I have married, and it is my wedding- feast.' So the servants returned, and told their master that no one would come. Then the master sent t o



invite the beggars. The beggars did not refuse to come, arid they feasted.

"In the same way, only when men are free from bodily cares do they know the spiritual life."

Luke VIII, 19-21 ; Matt. XII, 46-50; Luke XIV, 26-33, 15-24.

XXVIII.

Once a young man came to Jesus, and knelt down before him, saying : "Good Master, tell me what to do to get eternal life."

Jesus answered : "Why do you call me good ? No one is good but God. You know the commandments. Keep them."

And the young man asked : "Which ? There are many commandments."

Jesus answered : "Do not kill, do not commit adultery, do not lie, do not steal, do not offend any one, and honor your father and mother."

And the man said: "I have kept these commandments ever since I was a boy."

Jesus looked at him and felt fond of him, and said: "One thing you lack. Go, sell all you have, and divide it among the poor."

And the young man was troubled, and went away without replying, for he was very rich.

And Jesus said to his disciples :

"You see how hard it is for a. rich man to enter into the Kingdom of Heaven !" The disciples were dismayed at these words, but Jesus repeated them, saying, "Yes, children ; it is very, very hard for a rich man to enter the Kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdo m



of Heaven." And they were still more dismayed, and said among themselves : "How can one live, if one must not have anything? One would freeze and starve." But Christ said : "It only seems frightful to the physical man ; but to the spiritual man it is easy. He who believes and tries it, will see that this is true."

Mark X, 17-27; Matt. XIX, 18.

XXIX.

Jesus also said: "You cannot serve two masters at the same time: God and riches; the will of the Father, and your own will. You must choose between the two; and serve the one or the other."

The Pharisees, who liked riches, heard this, and laughed at the words of Jesus. And he said to them: "You think that because men honor you for your riches, you are really honorable? No ! God does not look at what is outside, but at the heart. Things that men think much of are worthless in God's sight. It is not the rich, but the poor who enter the Kingdom of Heaven."

Jesus knew that the Pharisees believed that after death some people go to hell and some to heaven, and he told them this parable about riches :

"There once lived a very rich man ; he feasted, dressed in fine

clothes, and made merry every day. And in the same place there lived a scabby beggar, called Lazarus. Lazarus came into the rich man's courtyard hoping to get some of the scraps left over from the rich man's table. But he got none, for the rich man's dogs ate up the scraps; and they also licked Lazarus' sores. The rich man and Lazarus both died. And the rich man, in hell, saw Abraham in the distance, and scabby Lazarus with him. And the rich man said :

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" 'Father Abraham, I dare not trouble you ; but I see with you scabby Lazarus, who used to lie at my gate; send him to me, and let him dip his finger in water to cool my throat, for I am burning with fire.' But Abraham said: 'Why should I send Lazarus into the flames to you? You had all you wanted in the other world, and Lazarus had nothing but sorrow. I should like to do what you ask, but I cannot, for there is no communication between us and you.' Then the rich man said : 'If it is so, Father Abraham, at least send Lazarus to my house. I left five brothers, and am sorry for them. Let him tell them what riches bring, lest they too come to the torment I suffer.' And Abraham said, 'They know it. Moses and all the prophets have told of it.' But the rich man replied, 'Still, it would be better if some one rose from the dead and went to them : it would make them bethink themselves.' But Abraham replied, 'If they do not listen to Moses and the prohpets, neither would they hear though some one rose from the dead."

Luke XVI, 13-15; 19-31.

XXX.

After this Jesus went into Galilee, and lived there with his parents. And when the Jewish Feast of the Harvest came, the brothers of Jesus prepared to go up, and asked Jesus to come with them to the Feast. They did not believe in his teaching, and said to him : "There now ! You say that the Jewish worship of God is wrong, and that you know the right way to worship God by deeds. If you really think that you know what no one else knows, then come with us to the Feast there will be many people there, and you can announce your teaching to them all. If they all believe you, your disciples will see that you are right. Wh y

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hide? You say that our worship of God is wrong, and that you know the right way: well then, show it to everybody!"

And Jesus said to them : "There is a time for everything. I will go when the time comes." So his brothers went away, but he stayed behind.

There were many people at the Feast, and they disputed about the teaching of Jesus. Some said his teaching was true; others that his teaching only disturbed the people. When the Feast was half over, Jesus himself came to Jerusalem, and went into the Temple. In the porch of the Temple were cattle: cows and bulls, as well as sheep, and cages of pigeons, and money-changers who sat beside counters with money. All this was wanted for the sacrifices to God. But Jesus, entering the Temple, and seeing many people there, first of all drove the cattle out of the Temple, and let the pigeons go, and upset the tables of the moneychangers, and then

said to the people:
"The prophet Isaiah said : 'The house of God is not the Temple in Jerusalem, but the whole world of God's people/ And the prohpet Jeremiah also said : 'Do not believe the false saying, that this is the house of the Eternal ; do not believe it, but change your lives and do not judge falsely, nor oppress the stranger, the widow and the orphan ; do not shed innocent blood, and do not go into the house of God and then say : "Now we can safely do wrong." Make not my house a den of thieves. I, God, do not rejoice at your sacrifices, but I rejoice at your love of one another.' Understand that these words of the prophet mean: The living temple is the whole world of people, when they love one another. We must serve God not in a Temple, but by living in the spirit, and by good actions.' "
All the people listened and wondered at his words, and asked one of another, "How does he, without learning, kno w
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all this?" And Jesus heard that everybody was astonished at his words, and he said : "My teaching is not mine, but His who sent me ; for he who invents for himself looks for fame from men, but he who seeks for that which He who sent him wants, is true, and there is no falseness in him. I only teach you to fulfil the will of the Father. If you begin to fulfil the will of God, you will know that I have not invented what I say, but that this teaching comes from God."
And many said : "People say he is a false Prophet, but here he speaks openly before everybody, and no one says anything against him. The only thing that prevents one believing that he is the Messiah (God's Messenger) is that it is written that when the Messiah comes, no one will know where he came from ; but we know this man,—and his whole family."
Then Jesus said to them : "You know me, and where I come from in the body, but you do not know where I come from in the spirit. You do not know from whom I come in the spirit, though He is the only one you need know. If you had been told that I am the Messiah, you would have believed in me, the man ; but you do not believe the Father, Who is in me and in you. One must believe only the Father."
John VII, 1–29; II, 13–16; Matt. XXI, 13; XII, 7.
XXXI.
And many of the people, seeing all this and hearing him, said: "He really is a prophet." Others said: "This is the Messiah." But some said : "Can the Messiah come from Galilee? It is said in the Scriptures that the Messiah will come from the seed of David, out of Bethlehem, the place David came from. "
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And there arose a dispute about him, and an agitation sprang up among the people.
Then the High Priests sent men to seize him, but the men could not make up their minds to do so; and when they returned to the High Priests and Pharisees, the latter asked them : "Why have you not brought him ?" And they replied : "No man ever spoke like this man."
The Pharisees said to them: "Have you too been led astray? Do

any of the rulers, or of the Pharisees, believe in him ? Only the accursed people believe in him, and they do not know the law."

And they all returned to their homes.

But Jesus went to the Mount of Olives, and spent the night there with his disciples; and in the morning he came again to the Temple, and many people came to listen to him, and he taught them again, saying: "My teaching gives light to the world. He who accepts it will not walk in darkness but will see clearly what is good and what is evil. I teach what my Father, the Spirit who sent me, teaches to every man."

And they asked him: "Where is your Father?"

He replied : "If you knew me, you would know my Father also."

They asked him : "Who are you ?"

He said : "I am that spirit which had no beginning and will have no end. I am the Son of Man, but I acknowledge the spirit of God to be my Father. When you raise up in yourselves the Son of Man, you will know who I am, and will understand that I do nothing of myself, and say nothing of myself, but do and say only what my Father has taught me." John VII, 40-9, 53; VIII, 12-29 .

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XXXII.

The Jews surrounded Jesus, and said : "All you say is difficult to understand, and does not agree with our Scriptures. Do not torment us, but tell us plainly : Are you the Messiah who, according to our Scriptures, is to come into the world?"

And Jesus answered them : "I have already told you who I am, but you do not believe it. Do what I tell you, and then you will understand who I am, and why I have come. He who follows me and does what I say he who understands my teaching and fulfils it is with me and with the Father. I and the Father are one."

And the Jews were offended by these words, and took up stones to kill him.

And he asked them : "Why do you want to kill me ?"

They answered : "We want to kill you because you, a man, make yourself out to be God."

And Jesus answered them : "I said that I am a son of God, and am one with the Father when I do His will. He who acknowledges himself to be a son of God ceases to be a slave, and receives everlasting life. As a servant does not live always in his master's house, but the master's son always lives at home, so a man who lives in the spirit is united with the Father, and lives eternally. I tell you truly that he who keeps my word will never see death."

Then the Jews said to him : "Now we know that there is a devil in you. Abraham is dead, and the prophets are dead, yet you say that he who fulfils your words will never see death. Are you greater than our Father Abraham? Abraham is dead, and the prophets are dead, but he who fulfils your words will not see death !"

And Jesus said : "Truly, truly I tell you, before Abraham was, I am. "

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Jesus was speaking about that spirit of God which lived in him and lives in every man, and which has no beginning and no end ; but

they did not understand it.

The Jews did not know what to do with him, and could not get him convicted. And he went beyond the river Jordan, and stayed there. John X, 24–38 ; VIII, 34–59.

XXXIII.

Once, when Jesus was returning to Jerusalem, two of his disciples, James and John, came to him and said, "Master, promise us that you will do what we ask." Jesus said : "What do you want ?" They replied : "That we may be your equals." But Jesus said : "You do not yourselves know what you are asking. Every one can enter the Kingdom of Heaven by his own efforts, but no one can do it for another."

And Jesus called the other disciples to him and said: "Worldly men consider who is higher and who is lower among them; but among you, none should be higher and none lower. Among you he who serves every one will be the highest. He who wants to be first among you, let him think himself the last; for it is the Father's will that the Son of Man should live not to be served, but to serve everybody, and to give his bodily life for the life of the spirit."

Mark X, 35–45. XXXIV.

About this, Jesus told them another parable. He said:

"A master went out early one morning to hire laborers for his vineyard, and having agreed to pay them a shilling a day, sent them into his vineyard. Then at breakfast tim e

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he went out again, and saw other men without work, and said to them: 'You, too, may go into my vineyard, and I will pay you what is right.' And they went. He did this again at the dinner hour, and in the afternoon. And when it was already evening, he again found men without work, and said to them : 'Why do you stand here all day without work ?' They said : 'No one has hired us.' And he said : 'Go you, too, into my vineyard, and you shall be paid what is right.'

"When the time for payment came, the master of the vineyard said to his steward: 'Call the laborers and pay them all equally, beginning with the last and up to the first.' And those who came in the evening received a shilling.

"Then those who had been hired first, thought they would receive more ; but they, too, received a shilling each. Then the first ones began to grumble at the master of the vineyard, saying: 'These men only worked one hour, but we worked all day from the morning, and you make them equal with us.'

"The master told them : 'You should not grumble. Did you not agree to work for a shilling? Take what is due to you, and go. If I wish to give to the last as much as to the first, may I not do as I like with my own ? You are offended at my being kind, and are jealous of your brothers. That is not right.'

"And so it is with men : whether a man does what God wishes him to do early or late, all will receive equally, the last the same as the first." Matt. XX, 1–16.

XXXV.

And Jesus explained this by another parable. He said :

"A man had two sons, and the younger wished to go

away from his father, and said : 'Father, give me my shar e
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of the property.' And his father did so. Then the younger son took his share, and went to a foreign country. There he wasted all he had, and became quite poor, and he sank so low that he had to go as a swineherd. And he had nothing to eat but the acorns that were given to the pigs. And he thought about his life, and said to himself: 'I was wrong to leave my father. At my father's there was plenty of everything, and even his laborers have enough to eat ; while here I eat pigs' food. I had better go to my father, bow down at his feet, and say: "I have sinned, father, towards you, and am not worthy to be your son. Take me back as a laborer."'

"Thinking this, he went back to his father; and when he came near the house his father saw him, and went out to meet him, and took him in his arms and kissed him.

"And the son said : 'Father, I have sinned against you, and am not worthy to be your son.' The father did not answer these words, but ordered his servants to bring the best clothes and good shoes ; and he made his son put them on. And he also ordered a servant to kill a fatted calf. And when everything was ready, the father told those of his household: 'This son of mine was dead, and is alive again, he was lost, and is found. Let us feast in honor of this joy.'

"And when they had all sat down to table, the elder son came back from the fields, and saw that there was feasting in the house. And calling a laborer, he asked him : 'Why are our people feasting?' And the laborer answered : 'Have you not heard that your brother has returned, and your father is rejoicing?'

"The elder brother was offended, and did not enter the house. But his father came out to him, and called him. Still the elder son would not enter, but said to his father :
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'I have worked for you so many years, and never disobeyed your orders, yet you never killed a fatted calf for me ! My younger brother went away and wasted all his property with drunkards, and now you make such a feast for him.'

"And the father answered the elder son: 'You are always with me, and all that is mine is yours. And you should not be hurt, but glad, that your brother who was dead is now alive again, and after being lost has now been found.'

"That is the way God receives all, when sooner or later they return to the Father and enter the Kingdom of Heaven." Luke XV, 11-32.

XXXVI.

One day Jesus said to his disciples : "Tell me, how do people understand my teaching?" And they answered: "Some think that you teach the same that John did; others say that you teach what Isaiah taught, and others say your teaching is like Jeremiah's, and that you are a prophet."

"Yes," said Jesus, "but how do you understand my teaching?"

And Simon Peter said: "I think you teach that the spirit of God lives in every man, and that therefore every man is a son of God." Jesus said to him : "You are happy, Simon, to have

understood this. No man could have shown this to you, but you have understood it because God dwells in you. It is not I by my words that have shown it to you, but God, my Father, has Himself shown it to you."

At this time Jesus told his disciples that in Jerusalem he could not escape attacks and insults from those who did not believe his teaching; but that if they killed him, they would only kill his body, and not that spirit of God which lived in him.

Hearing these words, Peter was very sorry, and too k

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hold of the hand of Jesus, and said to him: "Don't go to Jerusalem."

Jesus answered: "Do not speak so. If you are afraid of suffering and death for me, that shows that you do not think of what is godly, but only of what is human. In this life people who live for the Kingdom of God must suffer, because the world loves its own, and hates what is godly. Men of the world always have tormented those who fulfilled the will of the Father."

And, calling the people and his disciples, Jesus said : "He who wishes to live according to my teaching, let him give up his bodily life, and be ready to bear all sufferings, for he who fears for his bodily life will lose his true life ; but he who gives up his bodily life will save his real life. And let him who wishes to fulfil my teaching, do so not in words but in deeds."

Then he told them this parable:

"A man had two sons ; and said to the first : 'Go and work in my garden.' And the son said : 'I won't !' but afterwards repented, and went. And the father went to the second son and said the same to him. The second son answered : 'I will go at once.' But he did not go. Which of the two fulfilled his father's will ?"

And the disciples said: "The first."

And Jesus said : "And I tell you that the publicans and adulterers will enter the Kingdom of God before those who talk, but do not act."

Matt. XVI, 13–17; 21–25; XXI, 28–31.

XXXVII.

Then the disciples said to Jesus: "Your teaching is hard. Increase our belief that, if we live as you teach us, it will be well with us. "

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Jesus understood that they wished to know about the reward for a good life, and he said to them :

"Faith is not the belief in rewards ; but faith is a clear understanding of what life is. If you clearly understand that your life is in the spirit of God, you will not expect any reward. A master does not thank a servant for doing his duty. And a servant, if he understands that he is a servant, is not offended at this, but does his work and knows that he will receive what is due to him. So you, too, should fulfil the will of the Father, and understand that you are servants; and when you have done your duty, do not expect reward, but be content with what you get. We must not be anxious to receive reward, but must be anxious not to destroy the life given us to enable us to fulfil the will of the Father. Therefore always be ready, like

servants who are expecting their master. The servants do not know whether he will return soon or late, but have to be always ready.

"And so it is in life. Always, at every moment, one must fulfil the will of God, not saying to oneself: 'Then or there, I will do so-and-so.' "

"Therefore, live always in the spirit and in the present. For the life of the spirit there is no such thing as time. Take care that you do not burden yourselves, or befog yourselves with drink, over-eating, or cares, but let the spirit of God always rule over your bodies."

Luke XVII, 5-10; XII, 36-40; XXI, 34.

XXXVIII.

And Jesus told them another parable, to show how people should live. He said:

"A master planted a garden, and dug it, and arranged it, and did everything to make it yield as much fruit as pos 28
sible. And he sent laborers into the garden to work, gather the fruit, and pay him according to agreement. And when the time came, the master sent a servant to> receive the payment; but the laborers had forgotten that the garden had not been planted and arranged by them, and that they had come when it was quite ready; and they drove away the master's messenger emptyhanded, and lived in the garden as if they were the masters, not considering that the garden was not theirs, and that they lived in it by permission of the master. Then the master sent his steward to remind the laborers that the payment was due ; but they drove him away too. Then he sent his son. But the laborers thought that if they killed the son they would be left to themselves. And so they killed him.

"What was the master to do? He could only turn out the laborers, and send others in their place.

"The master is the Father; the garden is the world; the laborers are men; the payment is the life of the spirit; the messengers from the master are holy men who remind people that they should live not for their bodies, but for the spirit.

"People who have gone astray imagine that life is given them for bodily welfare, and not for the fulfilment of the will of the Father, and they kill in themselves the life of the spirit, and so lose their real life."

Mark XII, 1-9.

XXXIX.

After this Christ again came to Jerusalem, and spoke to the people in the Temple about the bad life of the Pharisees.

He said :

"Beware of the teaching of the Scribes, who call them 81
selves the orthodox teachers. Beware of them, for they have taken the places of the real teachers, the prophets. They have taken for themselves the right to teach men the will of God. They talk, but do not do what they teach. They wish to be teachers, and therefore try to show off: they dress themselves up, give themselves titles, but do nothing useful. Do not believe them. Remember that no one should call himself 'Teacher.' These self-styled, orthodox teachers of truth think one can be led to God by external ceremonies and vows, and they do not see that the

external does not matter, but that all that is important is in the soul of a man. They fulfil what is external and easy, but what is really necessary and difficult (love, mercy, and truth) they leave alone. All they care about is to keep the outward law, and by outward means get others to accept it. Therefore they are like painted coffins : clean outside, but abominable within.

"Outwardly they honor the saints and martyrs; but really it is they that tormented and killed the saints. They were, and are, the enemies of all that is good. From them comes all the evil in the world, for they hide what is good, and call evil good. And that is a thing one must fear most of all, for you yourselves know that any mistake may be set right, but that if people make a mistake as to what is good, it is a mistake that cannot be set right. And that is just what these self-styled pastors do."

After that Jesus said : "I wished to unite all men here in Jerusalem, so that they should live loving one another, and serving one another; but these people only know how to kill those who teach what is good."

And having said this, he left the Temple.

And Jesus said : "I tell you truly, that this Temple will fall in ruins with all its ornaments, and nothing will b e

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left of it. But there is a Temple of God the hearts of those that love one another."

And they asked him, "When will that Temple be?" And he answered : "It will not be soon. For a long time people will use my teaching to deceive others, and this will cause wars and commotions, and there will be great lawlessness and little love.

"But when everybody has understood the true teaching, then evil and temptations will come to an end."

Luke XX, 46; Matt. XXIII, 1-39; Mark III, 28,29; Matt. XXIV, 1-14.

XL.

The Scribes and Pharisees tried as hard as they could to destroy Jesus. They assembled in council, and began to discuss how to do it. They said: "This man must be stopped. He makes his teaching so persuasive that if he is left alone, everybody will believe him, and will abandon our religion. Half the people already believe in him; and if all believe his teaching that all men are sons of one Father, and that all are brothers, and that there is nothing in our Hebrew people different from other nations, the Romans will come and conquer us, and there will no longer be a Hebrew kingdom."

And the Scribes and Pharisees long discussed the matter. They wished to kill Jesus, to rid themselves of him; but were afraid of the people, and dared not do it.

Then their High Priest, whose name was Caiaphas, said: "You need not be so much afraid. One man has sometimes to be killed to save a whole nation. And if we do not put an end to this man, the whole nation will perish ; or if it does not perish, it will be scattered, and will abandon our one true faith. So we must not hesitate to kill Jesus. "

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And when Caiaphas had said this, all agreed with him, and

decided to kill Jesus. And they would at once have taken him and killed him, but Jesus was not in Jerusalem, and they did not know where he was.

But when the Feast of the Passover drew near, the High Priests thought Jesus would be sure to come with the other people to the Feast, and they told their servants that if any one saw Jesus, he should bring him to them.

And really, six days before the Passover, Jesus said to his disciples: "Now let us go to Jerusalem." But the disciples knew that the High Priests wished to kill him, and they begged him not to go to Jerusalem. They said : "The High Priests have decided to stone you. If you go there they are sure to kill you."

Jesus answered: "Only he who walks in darkness stumbles and falls ; but he who walks in the daylight does not stumble. A man cannot err who lives in the light of God's will, and does as God wishes. Such a man cannot be afraid. Come to Jerusalem."

And they got ready and went.

John XI, 47–57, 7–10.

XLI.

When they heard in Jerusalem that Jesus was coming, the people went out to meet him, surrounded him, put him on an ass, ran before him, and broke twigs from the trees and threw them on the road, shouting: "Here is our true King! He has told us about the true God !" And so Jesus rode into Jerusalem. And the people asked : "Who is that ?" And those who knew him said : "It is Jesus, the Prophet from Nazareth in Galilee."

When he had ridden up to the Temple, Jesus got off the ass, entered the Temple, and began to teach the people .

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And the Pharisees and priests saw him, and said to one another : "See, what that man is doing ! All the people are going after him !"

They would have liked to take him at once, but dared not, because they feared the people. And they planned how to do it without provoking the people.

So Jesus, quite undisturbed, taught the people. Besides Jews, there were in the Temple heathen Greeks also. The Greeks had heard that the teaching of Jesus was not for Jews only, but for all men, and they wanted to hear him. They told this to Philip, and Philip told Andrew.

The disciples were afraid of bringing Jesus and the Greeks together. They feared that the people would be angry with Jesus for making no difference between the Jews and other nations ; and at first they could not make up their minds to tell him what the Greeks wanted; but at last they told him.

Hearing that the Greeks wished to be his disciples, Jesus was at first taken aback. He knew that if he did not make any distinction between Jews and heathens, the Jews would be angry with him. But he soon recovered, and said : "There is no difference between Jews and heathens; the same Son of Man is in all men. Though I perish for it, the time has come to acknowledge the Son of Man, the one spirit of God in all men. A grain of wheat becomes fruitful only when it itself perishes. And a man bears fruit only when he gives his life to fulfil the will of

God. He who loves his bodily life, lessens his spiritual life ; but he who is ready to give up his bodily life, receives spiritual life.

"My soul is now in conflict, whether I am to yield to considerations of my temporary life, or to do the will of the Father. But can I, now that the time has come when I ought to do that for which I was sent into the world, say :

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'Father, deliver me from what I ought to do?' I cannot say that, but can only say : 'Father, make Thyself felt within me, that I may glorify the Son of Man, and unite all men together.' "

And the Jews replied to this, saying: "We know that the Christ must come, but we do not understand what you mean by 'glorifying the Son of Man.' "

And Jesus replied : "To glorify the Son of Man, is to live in the spiritual light and we all have the spiritual light in us. To glorify the Son of Man above that which is of the earth, means to believe that the spirit of God lives in every man. He who believes my teaching does not believe me, but the spirit of God; and the spirit of God gives life to the world, and lives in each one of you. And he who understands my teaching knows that spirit, for that spirit lives in him, and gives life to the world. If any one hears my words and does not understand them, I do not blame him, for I have come not to blame, but to save. He who does not understand my words does not believe in the spirit of God, for what I say I do not say from myself, but from the spirit of the Father. And the spirit of the Father lives in me. What I say, the spirit told me."

And, having said this, Jesus went away, and again hid from the High Priests.

Matt. XXI, 7–12; John XII, 19–36; 44–50.

XLII.

And many of the rich and powerful among those who heard these words believed the teaching of Jesus ; but they were afraid to confess this before the Pharisees; for not one of the Pharisees acknowledged that teaching. The y

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did not acknowledge the truth of the teaching, for they were used to believe human teaching, and not God's.

And again the High Priests and Scribes met in the Court of Caiaphas, and began considering how to seize Jesus secretly, to kill him. They were afraid to take him openly. And one of the first disciples of Jesus, Judas Iscariot, came to their meeting, and said: "If you are afraid to seize Jesus openly, before the people, I will find a time when there will be few people with him, and I will show you where he is, and then you can take him. What will you give me for it?" And they promised him thirty pieces of silver. Judas agreed, and from that time began to look for an opportunity to deliver Jesus to the High Priests, that they might seize him.

Meanwhile Jesus had again gone away from Jerusalem, and he had only his disciples with him. And when the first day of the Feast of Unleavened Bread came round, the disciples asked him : "Where shall we keep the Feast of the Passover?" And Jesus said: "Go

into one of the villages and enter the first house, and say you have no time to prepare for the Passover, but that you ask to be allowed to keep the Feast there."

The disciples did so, and went into the village, and there went to the first house, and the master of the house let them in.

When they had all come Jesus and his twelve disciples, with Judas Iscariot among them they sat at a table to keep the Feast of the Passover. And Jesus guessed that Judas had promised to give him up to the Pharisees to be killed, but he did not wish to repay Judas evil for evil, and to accuse him before all the disciples ; but as he had always taught his disciples to love, so now he only wished to soften the heart of Judas by love .

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And, when he and his twelve were all seated at the table, Jesus took some bread, broke it into twelve pieces, and gave a piece to each of them, saying: "This is my body, take and eat it." And then he poured wine into a cup, and handed it to the disciples, saying: "Drink, all of you, out of this cup. It is my blood."

And when, one after another, they had drunk wine out of the cup, he said: "Yes, this is my blood, which I am shedding for the sins of the world." And having said this, Jesus rose from table, took off his outer garment, tied a towel round him, took a jug of water, and said that he would now wash the feet of all the disciples. He first came to Peter, but Peter moved away, saying: "Can a master wash his disciples' feet ?" Jesus said : "It seems strange to you that I want to wash your feet, but you will soon know why I do it. I do it because, though you are pure, you are not all of you pure."

Jesus was thinking of Judas when he said this.

And Jesus washed the feet of all the disciples, including Judas. And when he had done it and had put on his garment, he spoke to all the disciples, and said :

"Do you know now, why I did this? I did it that you should always do it to each other. I, your Master, do it to show you how to behave to those who injure you. If you understand this, and will act so, it will be well with you always."

And having said this, Jesus became sad, and added: "Yes, yes ! One of those whose feet I washed will betray me!"

The disciples looked at each other, and did not know whom he meant. And one of the disciples was sitting close to Jesus, and Simon Peter nodded to him, that he should ask Jesus whom he meant. He did so, and Jesus said ; "I t

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is he to whom I shall give a piece of bread." And he gave a piece of bread to Judas Iscariot, and said to him, "What you want to do, do quickly!" At first no one understood what Jesus' words meant ; but Judas understood them, and as soon as he had taken the piece of bread he rose and went out; and when the disciples understood what was happening, it was too late to try to catch him, for the night was dark.

And when Judas had gone, Jesus said: "Children, I shall not be with you long. Don't reason about my teaching, but, as I said to the Pharisees, do what I do. I give you one new commandment: as I have loved all of you to the end, so you also should always, and

to the last, love one another and love all men. In this commandment lies my whole teaching. Only by keeping this commandment can you be my disciples. Love one another and love all men." John XII, 42, 43; Matt. XXVI, 3-5; 14-28; John XIII, 2-35.

XLIII.

He also said to his disciples : "Life consists in coming nearer and nearer to the perfection of God. That is the way. I follow it, and you know the way."

Then Thomas said to him : "No, we do not know where you are going, and sd we cannot know the way."

Jesus answered: "I am going to the Father, and my teaching is the way to Him. One cannot unite with the Father of life, except through my teaching. Fulfil my teaching about love, and you will know the Father."

Philip said: "Show us the Father."

And Jesus replied: "How is it you do not know the Father? My teaching is that I am in the Father, and the Father in me. He who lives by my teaching, and fulfils m y

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commandments, will know the Father. I shall die, and worldly men will not see me, but my spirit will not die, and you will live by it. And then you will understand that I am in the Father, and the Father in me."

And Judas (not Iscariot), but another, asked: "Why, will your spirit come only into us, and not into all men ?"

And Jesus said in reply: "The Father loves him who fulfils my teaching, and my spirit lives in him. But the Father does not love him who does not fulfil my teaching, and his spirit does not live in that man. My teaching is not my own, but the Father's."

"This is all I can tell you now. But my spirit, the spirit of truth, will enter into you afterwards, and will show you all, and you will then remember and understand much that I have told you. And when you understand it, you will have peace : not peace such as worldly people have, but such peace of the spirit that you will fear nothing.

"Why are you sorry that I am leaving you ? I am going to the Father, and from Him I shall return to you as the spirit of truth, and shall enter your hearts. You should not sorrow at my death, but be glad ; because instead of me my body you will have my spirit in your hearts, and that is better for you." John XIV, 1-28.

XLIV.

"If you will be guided by my law of love, and will fulfil that law, you will have all you desire, for it is the will of the Father that you should have what you desire. As the Father has given me what is good, so I give you what is good. If you fulfil my commandment as I fulfil my Father's commandment, you will be blessed. My commandment is that you love one another as I love you ; that is, so that you are ready to give up your bodily life for love. You ar e

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equal to me, if you do what I have taught you. I do not consider you as slaves, but as equal to myself, for I have explained to

you all that I have understood from the Father, and you can do what I do. I have given you the only true teaching; and that teaching gives the only true welfare.

"The whole teaching is to love one another. Do not be surprised if the world hates you and persecutes you, for my teaching is hateful to the world. If you were at one with the world it would love you. But 1 have separated you from the world, and therefore it will hate and persecute you. If they persecute me, they will persecute you also. They cannot help doing it, for they do not know the Father. I told them who their Father is, but they would not listen to me. They have not understood my teaching, for they did not understand what I told them about the Father. And on that account they have hated me yet more.

"I should say much more to you, but it would be difficult for you to understand it now. But when the spirit of truth enters into you, it will show you the whole truth, for it will not tell you anything new or of its own, but it will tell you that which is from God, and will show you the way in all the events of your life. This spirit within you will tell you the very same that I tell you."

John XV, 7–26; XVI, 12–15.

XLV.

After that Jesus lifted his eyes to heaven, and said: "My Father, Thou hast given thy son the freedom of life, that he may receive true life. True life is to know the true God. And I have shown Thee to men. I have done what Thou hast ordered me to do. They were Thine before, but according to Thy will I have shown them the truth : that Thou art within them, and they have recognized Thee .

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They have understood that all that is within me is within them also, and that it all comes from Thee. They have understood that all that is mine is Thine, and all that is Thine is mine. I am no longer of the world, but am going to Thee; but they are in the world, and therefore I pray Thee, Father, keep them in the truth ! I do not pray that Thou shouldst take them out of the world, but that Thou shouldst deliver them from falsehood, and strengthen them in Thy truth ; that they should all be one : as Thou art in me and I in Thee, that they also should be in us. That all should be united into one, and that men should understand that they were not born of their own will, but that Thou, loving them, hast sent them into the world, as Thou hast sent me.

"Righteous Father! the world does not yet know Thee, but I know Thee ; and they have learnt to know Thee through me. And I have explained to them that Thou, loving them, hast given them life, that Thy love for them should return from them to Thee !" J } m XVII, 1–26.

XLVI.

Then Jesus rose, and went with his disciples on to the Mount of Olives. And on the way he said to them : "Yes, the time has come when, as is said in the Scriptures, the shepherd will be killed, and the sheep will be scattered. So it will be with you. I shall be taken, and you will run away."

"No, I will not run away," said Peter; "though everybody else ran away, I would never leave you. With you I am ready to go anywhere : to prison or to death !"

But Jesus said: "Do not boast beforehand of what you will do. It may be that to-night, before the cocks crow, you will deny me not once but three times. "

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"On no account," said Peter; and the other disciples said the same.

When they came to the Garden of Gethsemane, Jesus said to them : "Wait here a little while. I wish to pray." And he took with him only Peter and the two sons of Zebedee. And he said to them: "I am sorrowful. Stay with me."

And he went a little way from them, and lay on the ground, and began to pray, saying : "My Father ! deliver me from what awaits me !" Then he was silent for a short time, and added : "But all the same, let not my will, but Thy will be done, and let it not be as I wish, but as Thou wishest !"

Then he rose, and went to his disciples. But they had fallen asleep ; and Jesus awoke them, and said : "Be strong in spirit. Only the spirit is strong, the flesh is weak."

And again Jesus went aside, and again he began to pray, and said: "My Father! Thy will be done; not my will, but Thine !"

And having said that, he returned to the disciples and saw that they were again asleep. And he went from them a third time, and again said : "My Father ! not my will, but Thine be done !"

Then he returned to the disciples and said to them: "Come now, I am going to give myself up into the hands of the worldly." Matt. XXVI, 30-46.

XLVII.

And just when he had said this Judas Iscariot appeared, and with him soldiers and servants of the High Priests with arms and lights. And Judas at once came up to Jesus, and greeted him and kissed him.

And Jesus said to him: "Friend, why have you come?'' Then the guards surrounded Jesus and wished to seiz e

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him. But Peter snatched a sword from the High Priest's servant, and cut off his right ear. And seeing this, Jesus said to Peter: "Put the sword back into its scabbard. All who take the sword will perish by the sword."

After that Jesus turned to the people who had come for him, and said : "Why have you come for me with weapons, as for a robber? Have I not been among you in the Temple every day, teaching you why did you not take me then?"

Then the officer told the soldiers to bind Jesus. And the soldiers bound him, and led him first to Caiaphas. This was the same Caiaphas who, by saying that it was better that one man should perish than the whole nation should do so, had persuaded the Pharisees to destroy Jesus. And Jesus was brought into the courtyard of the house.

The disciples of Jesus all ran away. Only one of them, Peter, followed Jesus from afar, and looked to see where they led him.

When Jesus was brought into the High Priest's yard, Peter also

entered, to see what would happen. And a woman in the yard saw him, and asked: "Were you also with Jesus of Galilee?" And Peter was frightened; and, so as not to be accused with Jesus, said: "I don't know what you are talking about."

Then, when Jesus was taken into the house, Peter, with the rest of the people, entered the porch. There a fire was burning, and another woman was warming herself at it. When Peter came near the fire, this woman looked at him and said: "I think this man was with Jesus of Nazareth." And Peter was still more frightened, and began to swear that he had never been with Jesus, and did not know anything about him.

A little later some other people drew near to Pete r

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and said: "All the same, one sees that you are one of the rioters. Your speech shows that you are from Galilee." Then Peter again swore that he had never even seen Jesus. And hardly had he said this, when a cock crowed, and Peter remembered the words of Jesus: "Before the cocks crow to-night you will perhaps have denied me not once, but three times." Peter remembered this, and went out of the yard and wept bitterly.

Matt. XXVI, 47-58; John XVIII, 12-14; Matt. XXVI, 69-75.

XLVIII.

The Elders and the Scribes collected at the High Priest's house. And when they had all assembled, Jesus was brought in, and the High Priest asked him what he taught, and who his disciples were.

Jesus answered : "I have always spoken openly before everybody, and I never hid anything. Why do you ask me ? Ask those who heard and understood my teaching. They will tell you."

When Jesus said this, one of the High Priest's servants hit him in the face, and said : "Who are you talking to ? Does one answer the High Priest in such a way ?"

Jesus said: "If I have answered badly, tell me what was wrong. But if I have not answered badly, why do you strike me?"

The High Priest and the Elders tried to convict Jesus, but could find no evidence that condemned him. At last they hunted up two false witnesses, and these witnesses said that Jesus had declared that he could destroy the Temple and build it up again in three days. The High Priest asked Jesus: "What do you say to this?" But Jesus did not answer. Then the High Priest said to him: "Say, then ,

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are you the Christ, the Son of God ?" And Jesus answered : "Yes, I am a son of God."

Then the High Priest cried: "You blaspheme against God! What other proofs do we need? You have all heard how he blasphemes !" And the High Priest addressed the meeting, saying: "Now you have yourselves heard how he blasphemes against God! To what do you condemn him for that?"

And they all answered : "To death !"

Then all the people and the guards set upon Jesus, and began to spit in his face, and to hit him on the cheek. They closed his eyes, struck him, and asked: "Now then, you Son of God ! Guess who struck you." But Jesus remained silent. Mark XIV, 53; John XVIII, 19-23;

Matt. XXVI, 59-68.

XLIX.

After this Jesus was led, bound, to the Roman Governor, Pontius Pilate. When they had brought him before Pilate, the latter came out into the porch and said to those who had brought him: "What do you accuse this man of?" And they answered: "He is an evil-doer; that is why we have brought him."

Pilate answered: "If you consider him an evil-doer, judge him yourselves, by your own laws." But they said: "We have brought him to you, that you should execute him ; for we are not allowed to put any one to death."

Then Pilate asked them again, what they accused Jesus of. They said: "He stirs up the people, and forbids them to pay taxes to Caesar, and calls himself the King of the Jews."

Pilate listened to them, and ordered Jesus to be brought to his Court .

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When Jesus came before him, Pilate asked :

"Are you the King of the Jews?" Jesus answered, "Are you asking me this of yourself, or are you repeating what others have told you?"

Pilate replied : "I am not a Jew ! Your own people have brought you before me, because you call yourself King."

Jesus said: "Yes, I am a king: but my kingdom is not of earth. If I were an earthly king, my subjects would fight for me, and would not have given me up into the hands of the Jews. But you see what they have done to me ! My kingdom is not of earth."

Then Pilate asked :' "You still consider yourself a king?" ,

Jesus said: "I teach the people the truth about the Kingdom of Heaven. And he who lives by the truth, is a king."

Pilate said: "Truth? What is truth?"

And Pilate turned his back to Jesus, and went out to the Jews, and said to them : "I don't think that this man has done anything wrong; nor is there anything to put him to death for."

But the High Priests insisted, saying that he did much evil, and stirred up the people, and had aroused the whole of Judaea.

Then Pilate, in the presence of the High Priests, again questioned Jesus, and said to him : "You see how they accuse you? Why do you not defend yourself ?" But Jesus remained silent, and did not say another word; so that Pilate was surprised at him.

Then Pilate remembered that Galilee was under King Herod, and asked : "Is he not from Galilee ?" They replied that he was. Then Pilate said: "If he is from Galilee, h e

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is in the power of Herod." And to get rid of the Jews, Pilate sent Jesus to Herod.

John XVIII, 28-38; Luke XXIII, 2-7; Mark XV, 3-5.

And Jesus was taken to Herod. And Herod had heard much about Jesus, and was glad to see him. Herod had Jesus brought before him, and began questioning him about several things ; but Jesus did not reply. And before Herod, the High Priests and the Scribes accused Jesus of many things, as they had done before Pilate, and said that he was a rebel. But Herod considered Jesus to be an empty fellow, and to make him look ridiculous, gave orders to

put a red mantle on him; and in this fool's dress, sent him back to Pilate.

When he was brought to Pilate the second time, Pilate again called the rulers of the Jews, and said to them : "You brought this man before me, as one who rouses the people to revolt, and I have examined him before you, and do not find that he has been a rebel. I sent him with you to Herod, and as you see, there too, nothing serious has been found against him. So I think that he should not be executed, but should be flogged and then set free."

But when they heard this, they all shouted : "No! Put him to death in the Roman way. . . . Nail him to a cross !"

Pilate heard them, and said: "Very well. But it is an old custom that one criminal should be pardoned at Passover. There is a robber, Barabbas, who has been condemned to death, and there is this man. One of the two can be set free. Who shall it be Jesus, or Barabbas ?"

Pilate wished to save Jesus ; but the High Priests persuaded the people, and they all shouted : "Barabbas ! Barabbas! "

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Then Pilate asked : "And what is to be done with Jesus ?" And again they all shouted : 'Crucify him in the Roman way !"

But Pilate still did not wish to execute Jesus, and again began trying to persuade the High Priests to let Jesus go. He said : "Why are you set against him ? He has done no evil ; and there is no reason to execute him."

But the High Priests and their servants again shouted : "Crucify him ! Crucify him in the Roman way ! Crucify him! Crucify him!"

Then Pilate said : "If so, then take him and crucify him yourselves, for I find no fault in him."

And the High Priests said : "We demand what is lawful. By the law he should be crucified, for calling himself the 'Son of God.' "

Then Pilate was puzzled, because he did not know what "Son of God" meant.

And he went back into the Court, and again called Jesus and asked him : "Whence are you ? Who are you, and where do you come from?" But Jesus did not answer. Pilate said: "Why do you not answer me? Do you know that you are in my power ; and that I can crucify you or set you free?"

Then Jesus answered : "No, you have no power over me. Power comes only from above."

Luke XXIII, 8-16; Matt. XXVII, 15-23; John XIX, 6-11.

LI.

Pilate so wished to set Jesus free that he again spoke to the people, and said: "How is it that you want to crucify your 'king'?"

But the Jews answered : "If you set Jesus free, you wil l

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show that you are not a faithful servant of Caesar, because he who makes himself king is Caesar's enemy. We have one Caesar; so crucify this 'king'!"

When Pilate heard these words he saw that he must crucify Jesus. Then Pilate came out to the Jews, poured water on his hands, and said : "I wash my hands of the blood of this innocent man."

And the people cried : "Let his blood be. on us and on our

children !"

Then Pilate ordered Jesus to be beaten. And when the soldiers had beaten him, they put a crown on his head, and a stick in his hand, and threw the red mantle over his shoulders and began to mock him. They bowed before him, saying: "Rejoice, King of the Jews!" And they struck him on the cheek, and on the head, and spat in his face. And they all shouted: "Crucify him! Our king is Caesar. . . . Crucify him !"

And after that Pilate ordered Jesus to be crucified. Then they took off the red mantle and put his own clothes on him, and made him carry the cross to the place of execution, called Golgotha, that he might be crucified there. And they nailed him to the cross, and two other men with him ; one at each side of him, and Jesus in the middle.

And Jesus said: "Father! forgive them, for they know not what they do !"

John XIX, 12-18; Matt. XXVII, 24-31; Luke XXIII, 34.

LII.

And when Jesus was hanging on the cross the people surrounded him and abused him. Some came up to him, nodding their heads at him, and saying : "There now ! You wished to destroy the Temple of Jerusalem and build i t



up again in three days. Well now ! Save yourself come down from the cross !"

And the High Priests and Scribes stood there and also laughed at him, saying: "He saved others, but cannot save himself ! Show now that you are the Christ. Come down from the cross and then we will believe you ! He said he was the Son of God, and that God would not forsake him. . . . Why has God now forsaken him ?"

And the people and the High Priests and the soldiers all abused him.

And one of the robbers who were crucified beside him also said: "If you are the Christ, save yourself and us!" But the other robber, hearing this, said: "You do not fear God. You are yourself hanging on a cross for your evil deeds, yet you abuse an innocent man. You and I are crucified for a reason ; but this man has done nothing bad."

At the ninth hour Jesus said loudly: "Eli, Eli, lama sabacthani !" which means "My God, my God, why hast Thou forsaken me?"

And when the people heard it, they laughed and said: "He is calling Elias the prophet. Let us see if Elias will come !"

Afterwards Jesus said : "Give me something to drink !' And a man took a sponge and soaked it in vinegar, and held it up on a reed to Jesus. Jesus sucked the sponge, and then said in a loud voice: "It is finished! Father, into Thy hands I yield my spirit!" Then his head drooped and he died. Matt. XXVII, 39-44; Luke XXIII, 39-41;

Matt. XXVII, 46-9; John XIX, 28-30 .