**2. Molinos**

**-** speaking of the mystical experience, what I would call the Nihilistic experience: ***“It hast go en the name of Hell (Seraphim Rose explained his Nihilism as “Hell” also) amongst mystic Divines, (because it seems impossible to be able to live a moment with so grievous a torment; so that with great reason it may be said, that he that suﬀers it, lives dying, and dying lives a lingering death).***

**-“The way to a ain that high state of a Mind reformed, whereby a man immediately gets to the greatest Good, to our ﬁrst Original, and to the highest Peace, is his Nothingness: Endeavour, O Soul, to be always buried in that misery. *This Nothing, and this acknowledged Misery, is the means by which the Lord works wonders in thy Soul. Cloath thy self with this Nothing, and with this Misery, and see that this Misery and this Nothing be thy continual Food and Habitation, even to the casting down thy self low therein; and then I assure thee, that thou being in that manner, the Nothing, the Lord will be the Whole in thy Soul.*”**

**-”The Soul that would be perfect, begins to mortiﬁe its Passions; and when ‘tis advanced in that Exercise, it denies it self; then with the Divine Aid, it passes to the State of Nothing, where it despises, abhors and plunges it self upon the knowledge that it is nothing, that it can do nothing, and that it is worth nothing, *Knowing that thou art nothing, that thou canst do nothing, and art worth just nothing, thou wilt quietly embrace passive drynesses, thou wilt endure horrible desolations; thou wilt undergo spiritual martyrdoms and inward torments. By means of this Nothing thou must die in thy self, many ways, at all times, and all hours, Keeping thy self in Nothing, thou wilt bar the door against every thing that is not God”*.**

**-”If from the Chaos of Nothing, his Omnipotence has produced so many wonders** (the Universal concepts that ﬂow out of the Nothingness, the Nihilistic experience: non-movement/paciﬁsm, Earthly renounciation, God as the ﬁnal end, contemplation of God, a 'perfect' realm, our purpose, value, andx meaning (Other not Earthly) **what will he do in thy Soul, created after his own Image and Likeness, if thou keepest constant quiet, and resigned, with a true knowledge of thy Nothing? Happy Soul, which, even when ‘ti disturbed, aﬄicted and disconsolated, keeps steady there within, without going forth to declare exteriour Comfort.”**

**- “Many Souls when they suﬀer these painful torments, are troubled, aﬄicted, and disquieted, it seeming to them, that they begin already in this life to suﬀer eternal punishments; and if by misfortune they go to an unexperienced Confessor, instead of comforting them, he leaves them in greater confusion and perplexities.”**

**- “That thou mayest not lose internal peace, it is necessary thou believe, that it is the**

**goodness of divine mercy, when thus it humbles, aﬄicts and trys thee; since by that means thy Soul comes to have a deep knowledge of itself, reckoning it self the worst, most impious and abominable of all Souls living, and hence with humility and lowliness it abhors it self.”**

**- “God loves not him who does most, who hears most, nor who shows greatest aﬀection, but**

**who suﬀers most, if he pray with faith and reverence, believing that he is in the divine presence...” - *“But the happy Soul which is go en to this holy hatred of it self, lives overwhelmed, drowned and swallowed up in the depth of its own Nothing.”***

**- So in the Beginning, when God intends after an extraordinary manner, to guide the Soul into the School of the divine and loving Notices of the internal Law, he makes it go with Darkness, and Dryness, that he may bring it near to himself, because the Divine Majesty knows very well, that it is not by the means of ones one Ratiocination, or Industry, that a Soul draws near to him, and understands the Divine Documents; but rather by silent and humble Resignation.”**

**- “The Senses are not capable of divine Blessings; hence if thou would be Happy and Wise; be Silent and Believe; Suﬀer and have Patience; be Conﬁdent and Walk on; it concerns thee far more to hold thy Peace, and to let thy self be guided by the hand of God, than to enjoy all the Goods of this World. And though it seem to thee, that thou does nothing at all, and art idle being so Dumb and Resigned; yet it is of inﬁnite fruit.”**

**- “St. Bonaventure, teaches us not to form Conceptions of any thing, no not of God, because it is Imperfection to make Representations, Images, and Ideas, how subtle or ingenious soever, either of the Will, or of the Goodness, Trinity, and Unity; nay, of the Divine Presence it self...”**

**- “Thou'lt ﬁnd a loathing of the things of the World, which by li le and li le tends to the stiﬂing of the bad desires of thy past Life, and the production of other new ones of serving God.”**

**- “Think not that when thou art dry and darksom in the presence of God, with faith and silence, that thou do'st nothing, that thou losest time, and that thou are idle, because not to wait on God, according to the saying of St. Bernard (Tom.5.in Fract. de vit. solit.c.8.p. 90.), is the greatest idleness...”**

**- “It concerns thee only then, to prepare thine heart, like clean paper, wherein the divine wisdom may imprint characters to his own liking. O how great a work will it be for thy Soul to be whole hours together in Prayer, dumb, resigned, and humble, without acting, knowing, or desiring to understand any thing.”**

**- “Know, however, that thou art to be plunged in a bi er sea of sorrows, and of internal and external pains, which torment will pierce into the most inward part of thy Soul and Body.”**

**- “The invisible enemies will pursue thee with scruples, lascivious suggestions, and unclean thoughts, with incentives to impatience, pride, rage, cursing and blaspheming the Name of God, his Sacraments, and holy Mysteries. Thou'lt ﬁnd a great lukewarmness, loathing, and wearisomness for the things of God; and obscurity and darkness in thy understanding; a faintness, Confusion and narrowness of heart; such a coldness and feebleness of the will to resist, that a straw will appear to thee a beam. Thy desertion will be so great, that thou'lt think there is no more a God for thee, and that thou are rendered incapable of entertaining a good desire: so that thou'lt continue shut up betwixt two walls, in constant streights and anguish, without any hopes of ever ge ing out of so dreadful an oppression.”**

**- “But fear not: all this is necessary for purging thy Soul, and making it know its own misery, and sensibly perceive the annihilation of all the passions, and disordinate appetites, wherewith it rejoyced it self.”**

**- “Our own nature is so base, proud and ambitious, and so full of its own appetites, its own judgements and opinions, that if temptations restrained it not, it would be undone without remedy. The Lord then seeing our Misery and perverse inclination, and thereby moved to compassion, suﬀers us to be assaulted by divers thoughts against the Faith, horrible temptations, and by violent and painful suggestions of impatience, pride, glu ony, luxury, rage, blasphemy, cursing, despair, and an inﬁnite number of others, to the end we may know our selves and be humble. With these horrible temptations, that inﬁnite goodness humbles our pride, giving us in them the most wholesome medicine.”**

**- “All our righteousness (as Isaiah saith) are as ﬁlthy rags, (Chap. 64. 6.) through the stains of vanity, conceitedness, and self-love. It is necessary they be puriﬁed with the ﬁre of tribulation and temptation, that so they may be clean, pure, perfect and agreeable to the eyes of God.”**

**- “Many Souls when they suﬀer these painful torments, are troubled, aﬄicted, and disquieted, it seeming to them, that they begin already in this life to suﬀer eternal punishments; and if by misfortune they go to an unexperienced Confessor, instead of comforting them, he leaves them in greater confusion and perplexities.”**

**- “That thou mayest not lose internal peace, it is necessary thou believe, that it is the goodness of divine mercy, when thus it humbles, aﬄicts and trys thee; since by that means thy Soul comes to have a deep knowledge of itself, reckoning it self the worst, most impious and abominable of all Souls living, and hence with humility and lowliness it abhors it self.”**

**- “Internal Recollection is Faith, and Silence in the Presence of God.”**

**- “Here thou art to shut up the Senses, trusting God with all the care of thy Welfare, and minding nothing of the aﬀairs this Life.”**

**- “No sooner wilt thou have given thy self up to thy Lord in this inward Way, but all Hell will conspire against thee, seeing one single Soul inwardly retired to its own Presence, makes greater War against the Enemy, than a thousand others that walk externally; because the Devil makes an inﬁnite advantage of an internal Soul.”**

**- Chapter Nine (68, 69, 70 etc.)- *“In the time of the recollection, Peace and Resignation of thy Soul, God will more esteem the various impertinent, troublesome and ugly thoughts that thou hast, than the good purposes, and high sentiments. Know that the eﬀort, which thou thy self mayest make to resist Thoughts, is an impediment, and will leave thy Soul in greater anxitie. The best thing that is to be done, is sweetly to dispise them, to know thine own wretchedness, and peacefully make an Oﬀering to God of the Trouble. Though thou canst not get rid of the anguish of Thoughts, hast no Light, Comfort, nor spiritual Sentiment: Yet be not aﬄicted, neither leave oﬀ recollection, because they are the Snares of the Enemy: Resign thy self at the time with Vigour, endure with Patience, and persevere in his Presence; for whil'st thou perseverest after that manner, thy Soul will be internally emproved. Doest thou believe that when thou comest away from Prayer dry, in the same manner as thou began it; that that was because of want of Preparation, and that hath done thee no good: That is a Fallacy: Because the fruit of true Prayer consists not in enjoying the Light, nor in having Knowledge of spiritual things, since these may be found in a speculative Intellect, without true Virtue and Perfection; it only consists in enduring with Patience, and persevering in Faith and Silence, believing that thou art in the Lord's Presence, turning to him thy Heart with tranquillity, and purity of Mind. So whilst thou perseversest in this manner, thou'lt have the only Preparation and disposition which at that time is necessary, and shalt reap inﬁnite fruit. Nature her self, apparently, will torment thee, she being always an Enemy to the Spirit, which in depriving her of sensible Pleasures, remains Weak, Melancholy, and full of Irksomness, so that it feels a Hell in all Spiritual Exercises, particularly in that of Prayer, hence it grows extreamly impatient to be at an end of it, through the uneasiness of Thoughts, the lassitude of Body, importunate Sleep, and the not being able to curb the Senses, every one of which would for it own share, follow its own Pleasure. Happy art thou if thou canst persevere amidst this Martyrdom! These are called drynesses in Spirituals, but are very proﬁtable, if they be embraced and suﬀered with Patience. Who so shall accustom himself to suﬀer them without repining, will from that labour draw vast advantage. It is certain, that in recollection the Devil frequently charges***

***the Soul more ﬁercely with a Ba alion of Thoughts, to discomﬁt the quiet of the Soul, and alienate it from that most sweet and secure internal Conversation, raising horrours, to the end it may leave it oﬀ, reducing it most commonly to such a state, as if it were lead forth to a most rigorous Torment.”***

**- “How many have begun this happy practice of Prayer, and Internal Recollection, and have left it oﬀ, pretending that they feel no pleasure, that they lose time, that their thoughts trouble them, and that that Prayer is not for them, whil'st they ﬁnd not any sentiment of God, nor any ability to reason or discourse; whereas they might have believed, been silent, and had patience. All this is no more, but with ingratitude to hunt after sensible pleasures, suﬀering themselves to be transported with self-love, seeking themselves, and not God, because they cannot suﬀer a li le pain and dryness, without reﬂecting on the inﬁnite loss they sustain, whereas by the least act of reverence towards God, amidst dryness and sterility, they receive an eternal reward.”**

**- “The Lord told the venerable Mother Francesca Lopez of Valenza, and a religious of the third Order of St. Francis, three things of great light and consequence in order to internal recollection. In the ﬁrst place, that a quarter of an hour of Prayer, with recollection of the senses and faculties, and with resignation and humility, does more good to the Soul than ﬁve days of penitential exercises, hair cloaths, disciplines, fastings, and sleeping on bare boards, *because these are only mortiﬁcations of the body*, and with recollection the Soul is puriﬁed.”**

**- “*83. The more the Soul rejoices in sensible love, the less delight God has in it; on the contrary, the less the Soul rejoices in this sensible love, the more God delights in it.***

***- “*I'll conclude this Chapter by undeceiving thee of the vulgar errour of those who say, that in7 this internal Recollection, or Prayer of Rest, the faculties operate not, and that the Soul is idle and wholly unactive. This is a manifest fallacy of those who have li le experience, because although it operate not by means of the memory, nor by the second operation of the Intellect, which is the judgment, nor by the third, which is discourse or ratiocination, yet it operates by the ﬁrst and chief operation of the intellect, which is simple apprehension, enlightened by holy Faith, and aided by the divine gifts of the holy Spirit.”**

**- “How happy and how well applied will thy Soul be, if retreating within it self, it there shrink into its own nothing, both in its Center and superior Part, without minding what it does; whether it recollect or not, whether it walk well or ill; if it operate or not, without heeding, thinking, or minding any sensible thing?”**

**- “O how few are the Souls, that a ain to this perfect way of Praying, because they penetrate not enough into this internal recollection, and Mystical Silence, and because they strip not themselves of imperfect reﬂection, and sensible pleasure!”**

**- “though it seem to thee, that thou are diverted from it, by a ending the daily occupations of thy Vocation, as Studying, Reading, Preaching, Eating, Drinking, doing Business, and the like; thou art mistaken; for the one destroys not the other, nor by so doing doest thou neglect to do the Will of God, nor to proceed in virtual Prayer, as St. Thomas says. 108. Because these occupations are not contrary to his Will, nor contrary to thy Resignation, it being certain, that God would have thee to Eat, Study, take Pains, do Business, &c. So that to perform these Exercises, which are conformed to his Will and Pleasure, thou departest not out of his Presence, nor from thine own Resignation.”**

**- “By not speaking, not desiring, and not thinking, one arrives at the true and perfect Mystical Silence, wherein God speaks with the Soul, communicates himself to it, and in the Abyss of its own Depth,**

**teaches it the most perfect and exalted Wisdom.” (me- a quote that Underhill uses as well)**

**- “It is not enough for gaining this Treasure, to forsake the World, nor to renounce thine own Desires, and all things created; if thou wean not thy self from all Desires and Thoughts. Rest in this mystical Silence, and open the Door, that so God may communicate himself unto thee, unite with thee, and transform thee into himself.”**

**- End of Book One: “O Incarnate Seraphim, and Dei-ﬁed Man! How well did'st thou know how to dive into that internal and mistical Silence, and to distinguish betwixt the outward and inward Man?”**

**- Book two: “This uses sometime to put on a garb of a disordinate Desire, of a vain complacency, of an industrious aﬀection and proper esteem; all Enemies to the peace of the Soul. 15. It is never good to love thy Neighbour to the detriment of thine own spiritual good. To please God in purity, ought to be the only scope of thy Works; this ought to be thy only desire and thought...”**

**- “St. Paul (I Tim. 4.) recommended to us ﬁrst the care of our own Souls, before that of our Neighbour. Take heed unto thy self, and unto thy Doctrine...continue in thy rest, disengaged, and wholly resigned up to the Divine will and pleasure. Don't think that in that condition thou art idle: He is busied enough, who is always ready waiting to perform the Will of God. Who takes heed to himself for God's sake, does every thing; because, one pure Act of internal Resignation, is more worth than a hundred thousand Exercises for ones own Will.”**

**- “Howsoever evident it may be to thee, that thy Soul is endowed with internal light and experience; the best thing still that thou canst do, is to keep quiet and resigned in thine own nothingness, until God call thee for the Good of Souls...”**

**- “how must it be without internal light? without due experience, which are gifts not communicated to all Souls; *but to abstracted and resigned Souls, and to such as have advanced to perfect annihilation, by the way of terrible tribulation, and passive purgation.* Be perswaded, O blessed Soul, that all works, which in this profession are not governed by a true zeal, springing from pure love, and a purged Soul, cloath the Soul with vanity, self-love, and spiritual pride.”**

**- “*O how many self conﬁdent men by their own judgment and opinion, undertake this Ministry; and instead of pleasing God, emptying and abstracting their own Souls, (though they may do some good to their Neighbour) are ﬁlled with Earth, Straw, and Self-conceit! Be quiet and Resigned, renounce thy own Judgment and Desire, sink down into the Abyss of thy own Insuﬃciency and Nothingness; for there only thou'lt ﬁnd God, the true Light, thy Happiness, and greatest Perfection.”***

***-* “For Confession, there are some good; but for the Government of Spirits by the mystical Way, there are so few (says Father John Davila) that in a thousand, you shall possibly ﬁnd one: St. Francis of Sales says, One among ten thousand: And the illuminated Thauler says, That in a hundred thousand, it was a hard thing to ﬁnd one expert Master of Spirit. The reason is, because there are so few who dispose themselves to receive the mystical Science...”**

**- *“The spiritual Director, which lives disinterested, longs more for the internal Solitude than the Employment of Souls: and if any spiritual Master is displeased when a Soul goes from him, and leaves him for another Guide, tis a clear sign, that he did not live disinterested, nor sought purely the Glory of God, but his own proper Esteem.*”**

**- “*It is of so great Eﬃcacy, that it rejects worldly Honour, Self-conceit, Spiritual Ambition, the desire of Fame, a wish to be Great, a presumption of being the only Man, and thinking that he knows all things; it bids adieu to Friends, Friendship, Visits, Le ers of Complement, Commerce of the Creature*, Interest with**

**Spiritual Children, Mastership, and Business; it turns away too much inclination to Confessor-ship, the Aﬀection that is disorder'd in the Government of Souls, that makes a man think he is ﬁ ing for it; it moves Self-love, Authority, Presumption, treating of Proﬁt, making a shew of the Le ers which a man writes, shewing those writ by his Spiritual children, to make known what a great Workman he is...” (Ha!)**

**- “You ought to know that many Souls there are that deprive themselves of the inﬁnite beneﬁt of this precious Food, by judging that they are not suﬃciently prepared, and that no less than an Angelical Purity is necessary for it. if thou hast a pure end, a true desire of doing the Will of God, without looking at sensible Devotion, or thine own Satisfaction, come with conﬁdence, because thou art well disposed.”**

**- “The second Preparation in order to the interiour and spiritual Souls, must be to endeavor to live with greater Purity and Self-denial, with an universal taking ones self oﬀ from the World, with an inward Mortiﬁcation and continual Retirement...”**

**- “If thou drawest near with humility, with a desire of doing the Divine Will, and with the leave of thy Confessor, thou mayst receive it every day, and every day thou wilt grow be er and be er” (me- this entire project may be a guide on how to think going into a trip, and the after eﬀects of such a trip or experience)**

**- “Tis true, O Lord, that thou entrest into me a miserable creature, but true also it is, that thou at the same time remainest in thy glory and brightness, and in thy self...thou livest in the midst of thy brightness and magniﬁcence, *tho' thou art in my darkness and misery.*”**

**- “how, O Lord, can a miserable creature receive an inﬁnite Majesty? humble thy self, O my soul, *to the very depth of nothing*, confess thy unworthiness, look upon thy misery, and acknowledge the wonders of the Divine Love, which suﬀers it self to be mean in this incomprehensible Mystery, that it may be communicated and united with thee.”**

**- “O Soveraign Lord, keep back my heart strongly, that it may never more return to its imperfect liberty, but *all annihilated may die to the world, and remain united with thee.”***

***- “Many have fallen into this Precipice, for want of subjecting their judgment to their spiritual Fathers; whilst they have imagined, that unless they give themselves up to rigid Penances, they never can be Saints, as if sanctity did only consist in them. They say, that he that sows li le, reaps li le; but they sow no other seed, with their indiscreet Penances, than Self-love, instead of rooting it up. 112. But the worst of these indiscreet Penances, is, that by the use of these dry and barren Severities, is bego en and naturalized a certain bi erness of heart towards themselves and their neighbours, which is a great stranger to the true Spirit: towards themselves, because they do not feel the sweetness of Christ's Yoke, the sweetness of Charity, but only the asperity of Penances; whereby their nature becomes imbi er'd; and hence it follows, that such men become exasperated with their Neighbours, to the marking and reproving much their faults, and holding of them for very defective, for the same reason that they see em go a less rigorous way than themselves: hence they grow proud with their exercises of Penance, seeing few that do after em, and thinking themselves be er than other folks, whereupon they much fall in the account of their***

***Vertues.”* (Kempis, this is my issue)**

**- “When the Soul begins to retire from the World and Vice, it ought to tame the body with rigour, that it may be subject to the Spirit and follow the Law of God with ease; then it concerns you to manage the Weapons of Haircloth, Fasting and Discipline, to take from the ﬂesh the roots of sin; but *when the Soul***

***enters into the way of the Spirit, imbracing internal mortiﬁcation, corporal chastisements ought to be relaxed, because there is trouble enough in the Spirit: the heart is weakned, the breast suﬀers, the brain is weary, the whole Body grieved and disabled for the functions of the Soul.”* (great, the way I want to live on both extremes)**

**Book Three- “they exercise themselves in a loving fear of God, and contempt of themselves, but with a true Hope in God, and Dis-conﬁdence in themselves. The more they are humbled with true contempt and knowledge of themselves, the more they please God, and arrive at a singular respect and veneration in his Presence.”**

**- “*Their continual Exercise is, to enter into themselves, in God, with quiet and silence*; because there is his Center, Habitation and Delight. They make a greater account of this interiour Retirement, than of speaking of God; they retire into that interiour and secret Center of the Soul, to know God and receive his Divine Inﬂuence, with fear and loving reverence; if they go out, they go out only to know and despise themselves. 10. But *know that few are the Souls which arrive at this happy State; because few there are that are willing to embrace contempt, and suﬀer themselves to be Reﬁned and Puriﬁed*; upon which account, although there are many that enter into this interiour Way, yet tis a rare thing for a Soul to go on, and not stick upon the entrance. The Lord said to a Soul, "*This inward Way is tread by few; tis so high a Grace, that none deserves it; few walk in it, because tis no other than a Death of the senses*; and few there be that are willing so to Die and be Annihilated; in which disposition this so soveraign a Gift is founded."**

**- *“12. It is the saying of S. Bernard, That to serve God, is nothing else but to do Good and suﬀer Evil. He that would go to Perfection by the means of sweetness and consolation, is mistaken: You must desire no other Consolation from God, than to end your Life for his sake, in the state of true Obedience and Subjection. Christ our Lord's way was not that of Sweetness and Softness, nor did he invite us to any such, either by his words or Example, when he said, --He that will come after me, let him deny himself, and let him take up his Cross and follow me, (St. Ma h. 24. 26.) The Soul that would be United to Christ, must be conformable to him, following him in the way of suﬀering.”***

**- “*15. O what a great Happiness is it for a Soul to be subdued and subject! what great Riches is it to be Poor! what a mighty honour to be despised! what a height is it to be beaten down! what a comfort is it to be aﬄicted! what a credit of knowledge is it to be reputed Ignorant! and ﬁnally, what a Happiness of Happinesses is it to be Cruciﬁed with Christ!”***

***- “All the Knowledge and Union with God , arises from suﬀering, which is the truest proof of love.”***

**- “O blessed Soul, if thou knowest how to be constant and quiet in the Fire of Tribulation, and would'st but let thy self be washed with the bi er Waters of Aﬄiction, how quickly would'st thou ﬁnd thy self rich in heavenly Gifts...”**

**- '*Thou wilt ﬁnd within thy self a passive dryness, darkness, anguish, contradictions, continual resistance, inward desertions, horrible desolations, continual and strong suggestions, and vehement temptations of the Enemy; ﬁnally, thou wilt see thy self so aﬄicted, that thou wilt not be able to lift up thy Heart, being full of sorrow and heaviness, nor do the least act of Faith, Hope or Charity. 31. Here thou wilt see thy self forlorn and subject to Passions of impatience, anger, rage, swearing, and disordered appetites, seeming to thy self the most miserable Creature, the greatest Sinner in the World, the most abhorred of God, deprived and stript of all Vertue, with a pain like that of Hell, seeing thy self aﬄicted and desolate, to think that thou hast altogether lost God.”***

***- “...surrounded by temptations, darkness, anguish, aﬄiction, sorrows and rigid drowths, doth taste of Death every moment in its painful Torment and tremendous Desolation, without feeling the least comfort, with an aﬄiction so great, that the pain of it seems nothing else but a Death prolonged, and a continual Martyrdom...”*** (I feel this way now. The deep, seemingly unending experience of despair, where not one thing brings you joy. Not a single thing. Surrounded by a nightmare)

**- *“If from the Chaos of Nothing, his Omnipotence has produced so many wonders, what will he do in thy Soul, created after his own Image and Likeness, if thou keepest constant quiet, and resigned, with a true knowledge of thy Nothing?”***

**- “...all the good consists in being silent, suﬀering and, holding patience with rest and resignation.” - “Thy good luck consists not in injoying, but in suﬀering with quiet and resignation. St. Teresa**

**appeared after her death to a certain Soul, and told it, that she had only been rewarded for her pain; but had not received one dram of reward for so many Extasies and Revelations and Comforts that she had here enjoyed in this World.”**

**- “Although this painful martyrdom of horrible desolation and passive purgation be so tremendous, that with reason *it hast go en the name of Hell amongst mystick Divines*, (because it *seems impossible to be able to live a moment with so grievous a torment*; so that with great reason it may be said, that he that suﬀers it, lives dying, and dying lives a lingring death) yet know, that it is necessary to endure it, to arrive at the sweet, joyous and abundant riches of high contemplation and loving union: and there has been no holy Soul, which has not passed through this spiritual martyrdom and painful torment.”**

**- “Know that pure, perfect and essential Love consists in the Cross, in self-denial and resignation, in perfect humility, in poverty of spirit, and in a mean opinion of thy self.”**

**- “Many there be, who, however they have been dedicated to Prayer, yet have no relish of God; because in the end of their Prayers, they are neither mortiﬁed nor a end upon God any longer...”**

**- “To the simple and the mortiﬁed, the recreation of the senses is a sort of death: they never go to it, unless compelled by necessity and ediﬁcation of their neighbours.”**

**- *“There must be tribulation to make a man's life acceptable to God.”***

**- “When God cruciﬁes in the inmost part of the Soul, no creature is able to comfort it...”**

***-* “Those Souls are to be pitied, who cannot ﬁnd in their hearts to believe, that Tribulation and Suﬀering is their greatest Blessing. They who are perfect ought always to be desirous of dying and suﬀering, being always in a state of death and suﬀering: vain is the man who doth not suﬀer...”**

**- “Undeceive thy self, and believe, that in order to thy Soul's being totally transformed with God, it is necessary for it to be lost and be denied in its life, sense, knowledge, and power; and to die living, and not living; dying, and not dying; suﬀering, and not suﬀering; resigning up, and not resigning up it self, without reﬂecting upon any thing. Perfection, in its followers, receives not its glories but by Fire and Martyrdom, Griefs, Torments, Punishments and Contempt, suﬀered and endured with gallantry and courage.”**

**- “Great is the diﬀerence which is between doing, suﬀering, and dying; doing is delightful and belongs to beginners; suﬀering, with desire, belongs to those who are proﬁcients; dying always in themselves, belongs to those who are accomplished and perfect; of which number there are very few in the world. How happy wilt thou be, if thou hast no other thought, but to die in thy self!”**

**- “If the Soul should not fall into some faults, it would never come to understand its own misery, though it hears men speak and reads spiritual Books; nor can it ever obtain precious peace, if it do not**

**ﬁrst know its own miserable weakness: because there the remedy is diﬃcult, where there is no clear knowledge of the defect. God will suﬀer in thee sometimes one fault, sometimes another, that by this knowledge of thy self, seeing thee so often fallen, thou may'st believe that thou art a meer nothing...” (me- Kierkegaard says this)**

**-**

**3. Tolstoy**

**- “*There was, he said, one infallible rule, and that was to have no care about the worldly life.”***

***Confession***

***-* “I speak of men of our class, of men who are true to themselves, and not of those who make of religion a means of obtaining some temporal advantage. (*These men are truly absolute unbelievers, for if faith be to them a means of obtaining any worldly end, it is most certainly no faith at all.)***

**- “He said that a man who lives according to his doctrine must be ready at any moment to endure violence from others, and, possibly, to die of hunger and cold. The doctrine of Jesus, which teaches us that we cannot possibly make life secure, but that we must be ready to die at any moment, is unquestionably preferable to the doctrine of the world, which obliges us to struggle for the security of existence. It is preferable because the impossibility of escaping death, and the impossibility of making life secure, is the same for the disciples of Jesus as it is for the disciples of the world; but, according to the doctrine of Jesus, life itself is not absorbed in the idle a empt to make existence secure.” (Tillich, Spong)**

**-”It might seem frightful to any one who does not realize the nothingness and absurdity of an isolated personal life, and who believes that he will never die. But I know that my life, considered in relation to my individual happiness, is, taken by itself, a stupendous farce, and that this meaningless existence will end in a stupid death.” (Vivekananda)**

**- “Seek among all these men, from beggar to millionaire, one who is contented with his lot, and you will not ﬁnd one such in a thousand.”**

-**“When such an instance does occur, it is not inspired by a desire to make life more simple, but to amass money and make it more sure. Each strives continually to make the heavy burden of existence still more heavy, by giving himself up body and soul to the practice of *the doctrine of the world.* To-day we must buy an overcoat and galoches, to-morrow, a watch and chain; the next day we must install ourselves in an apartment with a sofa and a bronze lamp; then we must have carpets and velvet gowns; then a house, horses and carriages, paintings and decorations, and then—then we fall ill of overwork and die.”**

**-*”The inﬁnite depth repels and horriﬁes me; the inﬁnite height a racts and satisﬁes me.”***

**-”I speak of men of our class, of men who are true to themselves, and not of those who make of religion a means of obtaining some temporal advantage. (These men are truly absolute unbelievers, for if faith be to them a means of obtaining any worldly end, it is most certainly no faith at all.)”**

**-”Every time I tried to express the longings of my heart for a truly virtuous life, I was met with contempt and derisive laughter; but directly I gave way to the lowest of my passions, I was praised and encouraged. I found ambition, love of power, love of gain, lechery, pride, anger, vengeance, held in**

**high esteem. I gave way to these passions, and becoming like unto my elders, I felt that the place which I ﬁlled in the world satisﬁed those around me.”**

**-”Quite unconscious that we ourselves knew nothing, that to the simplest of all problems in life what is right, and what is wrong we had no answer, we all went on talking together without one to listen, at times abe ing and praising one another on condition that we were abe ed and praised in turn, and again turning upon each other in wrath in short, we reproduced the scenes in a madhouse.”**

**-”It is now clear to me that between ourselves and the inhabitants of a madhouse there was no diﬀerence; at the time I only vaguely suspected this, and, like all madmen, thought all were mad except myself.”**

**- “The new circumstances of a happy family life by which I was now surrounded completely led my mind away from the search after the meaning of life as a whole. My life was concentrated in my family, my wife, and children, and consequently in the care for increasing the means of supporting them.”**

***- “The questions seemed so foolish, so simple, so childish; but no sooner had I begun my a empt to decide them than I was convinced that they were neither childish nor silly, but were concerned with the deepest problems of life, and again that I was, think of them as I would, u erly unable to ﬁnd an answer to them.”***

**- *“Till I know the reasons for my own acts, I can do nothing, I cannot live.”***

**- “My life had come to a sudden stop. I was able to breathe, to eat, to drink, to sleep. I could not, indeed, help doing so; but there was no real life in me. I had not a single wish to strive for the fulﬁllment of what I could feel to be reasonable. *If I wished for anything, I knew beforehand that, were I to satisfy the wish, nothing would come of it; I should still be dissatisﬁed. Had a fairy appeared and oﬀered me all I desired, I should not have known what to say. If I seemed to have, at a given moment of excitement, not a wish, but a mood resulting from the tendencies of former wishes, at a calmer moment I knew that it was a delusion, that I really wished for nothing.”***

**-”The truth lay in this that life had no meaning for me. Every day of life, every step in it, brought me nearer the edge of a precipice, whence I saw clearly the ﬁnal ruin before me. To stop, to go back, were alike impossible; nor could I shut my eyes so as not to see the suﬀering that alone awaited me, the death of all in me, even to annihilation. *Thus I, a healthy and a happy man, was brought to feel that I could live no longer, that an irresistible force was dragging me down into the grave.”***

**- “...I hid away a cord, to avoid being tempted to hang myself by it to one of the pegs between the cupboards of my study, where I undressed alone every evening, and ceased carrying a gun because it oﬀered too easy a way of ge ing rid of life. I knew not what I wanted; I was afraid of life; I shrank from it, and yet there was something I hoped far from it.”**

**- *“standing like a fool with but one thing clear to me that there was nothing in life, that there never was anything, and never will be.”***

***- “I was only astonished that this had not occurred to me before, from premises which had so long been known. Illness and death would come (indeed they had come), if not to-day, then to-morrow, to those whom I loved, to myself, and nothing would remain but stench and worms. All my acts, whatever I did, would sooner or later be forgo en, and I myself be nowhere. Why, then, busy one's self with anything? How could men see this and live? It is possible to live only as long as life intoxicates us; as soon as we are sober again we see that it is all a delusion, and a stupid one! In this, indeed, there is nothing either ludicrous or amusing; it is only cruel and absurd.”***

**- “*no longer taste sweet to me. "My family," thought I; " but a family, a wife and children, are also human beings, and subject to the same conditions as myself; they must either be living in a lie, or they must see the terrible truth. Why should they live? Why should I love, care for, bring up, and watch over them? To bring them to the despair which ﬁlls myself, or to make dolts of them? As I love them, I cannot conceal from them the truth every step they take in knowledge leads them to it, and that truth is death.”***

***-* “I could no longer take comfort from what I saw in the mirror that my position was a stupid and desperate one.”**

**- “...*I was like a man lost in a wood, and who, terriﬁed by the thought, rushes about trying to ﬁnd a way out, and, though he knows each step can only lead him farther astray, cannot help running backwards and forwards.”*** (not a 'Stoic' a itude, nor a Vivekananda a itude, necessarily, but rather an embrace of the inevitable)

**- “If we turn to those branches of knowledge in which men have tried to ﬁnd a solution to the problem of life, to physiology, psychology, biology, sociology, we meet with a striking poverty of thought, with the greatest obscurity, with an u erly unjustiﬁable pretension to decide questions beyond their competence, and a constant contradiction of one thinker by another, and even by himself. If we turn to the branches of knowledge which are not concerned with the problem of life, but ﬁnd an answer to their own particular scientiﬁc questions, *we are lost in admiration of man's mental powers; but we know beforehand that we shall get no answer to our questions about life itself, for these branches of knowledge directly ignore all questions concerning it*. Those who profess them say, *"We cannot tell you what you are and why you live; such questions we do not study.* But if you wish to know the laws of light, of chemical aﬃnities, of the development of organisms; if you wish to know the laws that govern diﬀerent bodies, their form, and relations to number and size; if you wish to know the laws of your own mind, we can give you clear, exact, and absolutely certain answers on every point.”** (it really comes down to Mckenna's question of 'what is going on here?' and that 'no one knows what's going on here', Vivekananda said this ﬁrst I just need to ﬁnd where he said it)

**- *“I would strive to evolve a theory which should enable me to look upon my fancies as a law belonging to humanity. As soon, however, as the question of the meaning of life made itself clearly felt within me, my theoretical answer was for ever confuted.”*** (the ﬁnite/inﬁnite distinction)

**- It is no fable, but a living, undeniable truth, to be understood of all men. The former delusion of happiness in life which hid from me the horror of the dragon no longer deceives me.”**

**- “...I cannot conceal from them the truth every step they take in knowledge leads them to it, and that truth is death."**

**- “all those who had searched like myself had failed also, and come like me to the despairing conviction that the only absolute knowledge man can possess is this that life is without a meaning.” - “"What is the meaning of my life? It has none. Or what will come of my life? Nothing. Or why does all that is exist, and why do I exist? Because it does exist."**

**- “'You are an accidentally combined lump of something.'”** (Ha! These last two quotes are so funny)

**- “wherever the philosopher does not overlook the great question of all, the answer is always the same the answer given by Socrates, Schopenhauer, Solomon, and Buddha.”**

**- *“"We approach truth only in the proportion as we are farther from life," says Socrates, when preparing to die.”***

***- “What do we who love truth seek in life? In order to be free from the body and all the ills that accompany life in it. If so, then, how shall we not be glad of the approach of death? A wise man seeks death all his life, and death has no terrors for him...The only thing that remains to us is nothing.”***

**- “the whole of this material universe of ours, with all its suns and its milky-ways is nothing."**

**- *“"The life of the body is evil and a lie, and so the annihilation of that life is a good for which we ought to wish," says Socrates.***

**- “Life is what it ought not to be; "an evil, and a passage from it into nothingness is the only good in life," says Schopenhauer. Everything in the world, both folly and wisdom, both riches and poverty, rejoicing and grief, all is vanity and worthless. Man dies and nothing is left of him, and this again is vanity, says Solomon. "To live, knowing that suﬀerings, illness, old age, and death are inevitable, is not possible; we must get rid of life, get rid of the possibility of living," says Buddha.”**

**- “I had come was not the result of my going astray, of any mental disorder, but, on the contrary, of my thinking rightly, of my being in agreement with the conclusions of the most powerful intellects among mankind.”**

**- “I could not be deceived. All was vanity. A misfortune to be born. Death was be er than life, and life's burden must be got rid of.”**

**- “The dulness of their imagination enables these men to forget what destroyed the peace of *Buddha, the inevitable sickness, old age, and death, which, if not to-day, then to-morrow, must be the end of all their pleasures.”***

**- “to accept life as described by Solomon and Schopenhauer, to know that it is a stupid and ridiculous joke, and yet live on, to wash, dress, dine, talk, and even write books. This position was painful and disgusting to me, but I remained in it.”**

***- “I now see that I did not kill myself because I had, in a confused sort of way, an inkling that my ideas were wrong.”*** (The experience of Nihilism is real. The only confusion would stem from a denial to accept the Nothingness of everything)

***- “Why do all men live, when all men are able to die? Is it that I and Schopenhauer alone are wise enough to have understood the unmeaning emptiness and evil of life?"***

**- “I understood that the truth had been hidden from me, not so much because I had erred in my reasoning, as because I had led the exceptional life of an epicure bent on satisfying the lusts of the ﬂesh.”**

**- *“To live after God's Word, he must renounce all the pleasures of life, labour, be humble, endure, and be charitable to all men.”***

***- “Then I understood it all. I am in search of faith, the staﬀ and strength of life, while these men seek the best means of fulﬁlling in the sight of men certain human obligations, and having to deal with earthly aﬀairs they fulﬁll them as ordinary men ever do.”***

**- “All my reasoning could not induce me to act in accordance with my convictions i.e., to kill myself. I should not speak the truth, if I said that my *reason alone brought me to the position in which I***

***was.* Reason had been at work, no doubt, but something else had worked too, something which I can only call an instinctive consciousness of life.” (recollection, inward, God, Nothingness, reason leads to Nothingness which is God, there is no 'faith' in the sense of believing without evidence, there is faith which is the embracing of the terrifying mystery of existence)**

**- “*When I watched the restricted circle of those who were my equals in social position, I saw only people who did not understand the question, people who kept down their understanding of it by the excitement of life, people who understood it and put an end to life, and people who, understanding, lived on through weakness, in despair. And I saw no others.”***

***-* “The answers given by science to the question were all 'Identity.'” (Vivekananda says he would rather kill himself than give up the metaphysics that lies as the ground behind scientiﬁc discoveries)**

**- “How dieth the wise man? As the fool.”**

**- “If a man lives, he believes in something. If he did not believe that there was something to live for, he would not live. *If he does not see and understand the unreality of the ﬁnite, he believes in the ﬁnite; if he sees that unreality, he must believe in the inﬁnite. Without faith there is no life. I then went back upon all the past stages of my mental state, and was terriﬁed. It was now clear to me that for anyone to live it was necessary for him either to be ignorant of inﬁnity or to accept an explanation of the meaning of life which should equalise the ﬁnite and the inﬁnite.* Such an explanation I had, but I had no need of it while I believed in the ﬁnite, and I began to apply to my explanation the tests of reason, and in the light of the la er all former explanations were shown to be worthless.”**

**- “(1) that the position assumed by Schopenhauer, Solomon, and myself, with all our wisdom, was a foolish one: we understand that life is an evil, and yet we live. This clearly is foolish, because if life is foolish, and I care so much for reason, life should be put an end to, and then there would be no one to deny it.” (this is important to the 'turning point' of Tolstoy 'leaving' renunciation behind, even after all the despair, meaninglessness, Nihilism, etc. It was too much for him, fair enough. It seems a spiritually induced suicide is the logical conclusion of the Nihilistic experience)**

***A Le er to a Hindu***

**- “Free your minds from those overgrown, mountainous imbecilities which hinder your recognition of it, and at once the truth will emerge from amid the pseudo-religious nonsense that has been smothering it: the indubitable, eternal truth inherent in man, which is one and the same in all the great religions of the world.”**

***Ok ex h but***

***My Religion***

***- “These chapters I read very often, each time with the same emotional ardor, as I came to the verses which exhort the hearer to turn the other cheek, to give up his cloak, to be at peace with all the world, to love his enemies,—but each time with the same disappointment. The divine words were not clear. They exhorted to a renunciation so absolute as to entirely stiﬂe life as I understood it; to renounce everything, therefore, could not, it seemed to me, be essential to salvation.”***

***-* “I saw that Jesus did not exhort us to turn the other cheek that we might endure suﬀering, but that his exhortation was, "Resist not evil," and that he afterward declared suﬀering to be the possible consequence of the practice of this maxim.”**

**- “In the Sermon on the Mount, as well as in many other places, Jesus represents his disciples, those who observe the rule of non-resistance to evil, as turning the other cheek, giving up their cloaks, persecuted, used despitefully, and in want. Everywhere Jesus says that he who taketh not up his cross,**

**he who does not renounce worldly advantage, he who is not ready to bear all the consequences of the commandment, "Resist not evil," cannot become his disciple. To his disciples Jesus says, Choose to be poor; bear all things without resistance to evil, even though you thereby bring upon yourself persecution, suﬀering, and death. Prepared to suﬀer death rather than resist evil, he reproved the resentment of Peter, and died exhorting his followers not to resist and to remain always faithful to his doctrine. *The early disciples observed this rule, and passed their lives in misery and persecution, without rendering evil for evil.”***

**- “The command, "Resist not evil," is the central point of Jesus' doctrine; it is not a mere verbal aﬃrmation; it is a rule whose practice is obligatory. It is verily the key to the whole mystery...” (Nie sche- AntiChrist)**

**- “What ought I to do? Again I must choose between the divine law and the human law.”**

**- *“I felt that if I adopted the law of Jesus, I should be alone; I should pass many unhappy hours; I should be persecuted and aﬄicted as Jesus had said. But if I adopted the human law, everybody would approve; I should be in peace and safety, with all the resources of civilization at my command to put my conscience at ease.”***

**- “I now understood the words of Jesus: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil." Jesus' meaning is: "You have thought that you were acting in a reasonable manner in defending yourself by violence against evil, in tearing out an eye for an eye, by ﬁghting against evil with criminal tribunals, guardians of the peace, armies; but I say unto you, Renounce violence; have nothing to do with violence; do harm to no one, not even to your enemy."**

**- *“Believers profess that Christ as God, the second person of the Trinity, descended upon earth to teach men by his example how to live; they go through the most elaborate ceremonies for the consummation of the sacraments, the building of temples, the sending out of missionaries, the establishment of priesthoods, for parochial administration, for the performance of rituals; but they forget one li le detail,—the practice of the commandments of Jesus.”* (me- the similarities between Tolstoy and Nie sche are incredible! The Nihilistic experience shaped both of their 'core' views)**

**- *“We know perfectly well that the doctrine of Jesus is directed at and denounces all human errors, all tohu, all the empty idols that we try to except from the category of errors, by dubbing them "Church," "State," "Culture," "Science," "Art," "Civilization." But Jesus spoke precisely of all these, of these and all other tohu. Not only Jesus, but all the Hebrew prophets, John the Baptist, all the true sages of the world denounced the Church and State and culture and civilization of their times as sources of man's perdition.” - “Do you say that the doctrine of Jesus, "Resist not evil," is vain? What, then, are we to think of the lives of those who are not ﬁlled with love and compassion for their kind,—of those who make ready for their fellow-men punishment at the stake, by the knout, the wheel, the rack, chains, compulsory labor, the gibbet, dungeons, prisons for women and children, the hecatombs of war, or bring about periodical revolutions; of those who carry these horrors into execution; of those who beneﬁt by these calamities or prepare reprisals,—are not such lives vain?”***

***-* “Jesus did not appeal to me as a prophet revealing the divine law, but as one who continued and ampliﬁed the absolute divine law which I already knew; for I had very deﬁnite and complex notions about God, the creator of the world and of man...”**

***- “I sought to imagine the results if, instead of extolling our social organization as it now is, with its theatres, its romances, its sumptuous methods for stimulating sensuous desires—if, instead of this, we taught our children by precept and by example, that the reading of lascivious romances and a endance at theatres and balls are the most vulgar of all distractions, and that there is nothing more grotesque and humiliating than to pass one's time in the collection and arrangement of personal ﬁnery to make of one's body an object of show.”***

***- “At ﬁrst it seemed to me that all such persons had serious motives for denying the possibility of practising the doctrine of Jesus. But when I came to look into the source of their negation, I was convinced that the sceptics, in common with the believers, have a false conception of life; to them life is not what it is, but what they imagine it ought to be,—and this conception rests upon the same foundation as does that of the believers. It is true that the sceptics, who pretend to believe in nothing, believe not in God, or in Jesus, or in Adam; but they believe in a fundamental idea which is at the basis of their misconception, —in the rights of man to a life of happiness,—much more ﬁrmly than do the theologians.”***

***- “To understand what is meant by "saving" one's life, according to the doctrine of Jesus, we must ﬁrst understand what the prophets, what Solomon, what Buddha, what all the wise men of the world have said about the personal life of man. But, as Pascal says, we cannot endure to think upon this theme, and so we carry always before us a screen to conceal the abyss of death, toward which we are constantly moving.”***

***-* “If he had lived in our day, in Russia, he would have said: "Think you that those who perished in the circus at Berditchef or on the slopes of Koukouyef were sinners above all others? I tell you, No; but you, if you do not repent, if you do not arouse yourselves, if you do not ﬁnd in your life that which is imperishable, you also shall perish. *You are horriﬁed by the death of those crushed by the tower, burned in the circus; but your death, equally as frightful and as inevitable, is here, before you. You are wrong to conceal it or to forget it; unlocked for, it is only more hideous*."**

**- “It is in vain that we ﬂy from danger, and guard our material life by all imaginable means; in spite of all, death is before us, if not in one way, then in another; if not by massacre, or the falling of a tower, then in our beds, amidst much greater suﬀering.”**

**- “*Is it not the act of a madman to labor at what, under any circumstances, one can never ﬁnish? Death will always come before the ediﬁce of worldly prosperity can be completed.”***

***-* “Death threatens us every moment...Death awaits us at every moment.”**

**- “The principal diﬀerence between our conception of human life and that possessed by the Jews is, that while we believe that our mortal life, transmi ed from generation to generation, is not the true life, but a fallen life, a life temporarily depraved,—the Jews, on the contrary, believed this life to be the true and supreme good, given to man on condition that he obey the will of God. From our point of view, the transmission of the fallen life from generation to generation is the transmission of a curse; from the Jewish point of view, it is the supreme good to which man can a ain, on condition that he accomplish the will of God. It is precisely upon the Hebraic conception of life that Jesus founded his doctrine of the true or eternal life, which he contrasted with the personal and mortal life.”**

**- “Perhaps it is right to think that man, after this terrestrial life passed in the satisfaction of personal desires, will enter upon the possession of an eternal personal life in paradise, there to taste all imaginable enjoyments; but to believe that this is so, to endeavor to persuade ourselves that for our good actions we shall be recompensed with eternal felicity, and for our bad actions punished with**

**eternal torments,—to believe this, does not aid us in understanding the doctrine of Jesus, but, on the contrary, takes away the principal foundation of that doctrine. The entire doctrine of Jesus inculcates renunciation of the personal, imaginary life, and a merging of this personal life in the universal life of humanity, in the life of the son of man. Now the doctrine of the individual immortality of the soul does not impel us to renounce the personal life; on the contrary, it aﬃrms the continuance of individuality forever.” (me- Vivekananda, Tillich, Eckhart)**

**- “To live for self alone, for the animal life, is not reasonable. And so men, from their earliest existence, have sought for some reason for living aside from the gratiﬁcation of their own desires; they live for their children, for their families, for their nation, for humanity, for all that does not die with the personal life.”**

**- “If there are any who doubt the life beyond the grave and salvation based upon redemption, no one can doubt the salvation of all men, and of each individual man, if they will accept the evidence of the destruction of the personal life, and follow the true way to safety by bringing their personal wills into harmony with the will of God. Let each man endowed with reason ask himself, What is life? and What is death? and let him try to give to life and death any other meaning than that revealed by Jesus, and he will ﬁnd that any a empt to ﬁnd in life a meaning not based upon the renunciation of self, the service of humanity, of the son of man, is u erly futile. I*t cannot be doubted that the personal life is condemned to destruction, and that a life conformable to the will of God alone gives the possibility of salvation. It is not much in comparison with the sublime belief in the future life!”* (me- Same message as Upanishads, simply in Christian language)**

**- “*Should I die in following the doctrine of Jesus? This question did not alarm me. It might seem frightful to any one who does not realize the nothingness and absurdity of an isolated personal life, and who believes that he will never die. But I know that my life, considered in relation to my***

***individual happiness, is, taken by itself, a stupendous farce, and that this meaningless existence will end in a stupid death. Knowing this, I have nothing to fear. I shall die as others die who do not observe the doctrine of Jesus; but my life and my death will have a meaning for myself and for others. My life and my death will have added something to the life and salvation of others, and this will be in accordance with the doctrine of Jesus.”***

***- “In vain they pray, and observe the sacraments, and give in charity, and build churches, and convert others; they cannot follow the example of Jesus because their acts are inspired by a faith based upon an entirely diﬀerent doctrine from that which they confess.”* (me- Upanishads, faith over works, quietism, stuck in Earthly thinking)**

**- (start of chapter 10) “We say, It is diﬃcult to live according to the doctrine of Jesus! And why should it not be diﬃcult, when by our organization of life we carefully *hide from ourselves our true situation; when we endeavor to persuade ourselves that our situation is not at all what it is*, but that it is something else?”**

***- “With us, all men live not only without truth, not only without the least desire to know truth, but with the ﬁrm conviction that, among all useless occupations, the most useless is the endeavor to ﬁnd the truth that governs human life.”* (me- Cobra at the door, falling from the empire state building, diligence, etc.) - “But why is life so full of evil? Why so much wrong-doing? May I not abstain from taking part therein? Is it impossible to lighten this heavy load that weighs me down? The reply is that this is**

**impossible, that the desire to live well and to help others to live well is only a temptation of pride; that one thing is possible,—to save one's soul for the future life.”**

**- “Our masters tell us that there are only two ways,—to believe in and obey the powers that be, to participate in the organized evil about us, or to forsake the world and take refuge in convent or monastery; to take part in the oﬃces of the Church, doing nothing for men, and declaring the doctrine of Jesus impossible to practise, accepting the iniquity of life sanctioned by the Church, or to renounce life for what is equivalent to slow suicide.” (this is where I am, this is the *big* contradiction)**

**- *“However surprising the belief that the doctrine of Jesus is excellent, but impossible of practice, there is a still more surprising tradition that he who wishes to practise this doctrine, not in word, but in deed, must retire from the world. This erroneous belief that it is be er for a man to retire from the world than to expose himself to temptations, existed amongst the Hebrews of old, but is entirely foreign, not only to the spirit of Christianity, but to that of the Jewish religion.***

**- “We see enough of the frightful suﬀering endured by men in following the doctrine of the world, but in these times we hear nothing of suﬀering in behalf of the doctrine of Jesus. Thirty millions of men have perished in wars, fought in behalf of the doctrine of the world; thousands of millions of beings have perished, crushed by a social system organized on the principle of the doctrine of the world; but where, in our day, shall we ﬁnd a million, a thousand, a dozen, or a single one, who has died a cruel death, or has even suﬀered from hunger and cold, in behalf of the doctrine of Jesus? This fear of suﬀering is only a puerile excuse that proves how li le we really know of Jesus' doctrine. We not only do not follow it; we do not even take it seriously.”**

**- “Jesus tells us to take up the cross and follow him, to bear submissively the lot apportioned out to us. No one hears his words or follows his command. But let a man in a uniform decked out with gold lace, a man whose speciality is to kill his fellows, say, *"Take, not your cross, but your knapsack and carbine, and march to suﬀering and certain death,"—and a mighty host is ready to receive his orders. Leaving parents, wives, and children, clad in grotesque costumes, subject to the will of the ﬁrst comer of a higher rank, famished, benumbed, and exhausted by forced marches, they go, like a herd of ca le to the slaughter-house, not knowing where,—and yet these are not ca le, they are men.”* (me- why aren't followers of God not seen this way? Why aren't monks or hermits given the status of armed forces and their killers?)**

**- “We believe that the happiness of our life is in power, and domination, and abundance of worldly goods. We are so habituated to this idea that we are alarmed at the sacriﬁces exacted by the doctrine of Jesus, which teaches that man's happiness does not depend upon fortune and power, and that the rich cannot enter into the kingdom of God.”**

***- “We are so accustomed to believe in all we do for the so-called security of life (the organization of armies, the building of fortresses, the provisioning of troops), that our wardrobes, our systems of medical treatment, our furniture, and our money, all seem like real and stable pledges of our existence. We forget the fate of him who resolved to build greater storehouses to provide an abundance for many years: he died in a night. Everything that we do to make our existence secure is like the act of the ostrich, when she hides her head in the sand, and does not see that her destruction is near. But we are even more foolish than the ostrich.”*** (Vivekananda, Maya, he writes about the hare hiding his head in the ground from the hounds)

**- “The doctrine of Jesus, which teaches us that we cannot possibly make life secure, but that we must be ready to die at any moment, is unquestionably preferable to the doctrine of the world, which obliges us to struggle for the security of existence. It is preferable because the impossibility of escaping death, and**

**the impossibility of making life secure, is the same for the disciples of Jesus as it is for the disciples of the world; but, according to the doctrine of Jesus, life itself is not absorbed in the idle a empt to make existence secure.”**

**- “To be poor means not to live in cities, but in the country, not to be shut up in close rooms, but to labor out of doors, in the woods and ﬁelds, to have the delights of sunshine, of the open heavens, of the earth, of observing the habits of dumb animals; not to rack our brains with inventing dishes to stimulate an appetite, and not to endure the pangs of indigestion. To be poor is to be hungry three times a day, to sleep without passing hours tossing upon the pillow a victim of insomnia, to have children, and have them always with us, to do nothing that we do not wish to do (this is essential), and to have no fear for anything that may happen. The poor person will be ill and will suﬀer; he will die like the rest of the world; but his suﬀerings and his death will probably be less painful than those of the rich; and he will certainly live more happily. Poverty is one of the conditions of following the doctrine of Jesus, a condition indispensable to those who would enter into the kingdom of God and be happy.”**

**- *“Believe, if you will, in paradise, in hell, in the pope, in the Church, in the sacraments, in the redemption; pray according to the dictates of your faith, a end upon your devotions, sing your hymns,—but all this will not prevent you from practising the ﬁve commandments given by Jesus for your welfare: Be not angry; Do not commit adultery; Take no oaths; Resist not evil; Do not make war.”***

***- “Jesus has shown me that the ﬁrst temptation destructive of happiness is enmity toward men, anger against them. I cannot refuse to believe this, and so I cannot willingly remain at enmity with others. I cannot, as I could once, foster anger, be proud of it, fan into a ﬂame, justify it, regarding myself as an intelligent and superior man and others as useless and foolish people. Now, when I give up to anger, I can only realize that I alone am guilty, and seek to make peace with those who have aught against me.”* (me-transition from misanthropy possible? Maybe)**

**- “*The temptation was in separating myself from my fellows, recognizing only a few of them as my equals, and regarding all the others as persons of no account (rekim) or as uncultivated animals (fools). I see now that this wilful separation from other men, this judgment of raca or fool passed upon others, was the principal source of my disagreements.”* (me- Vivekananda and Tolstoy say this. I *need* to remedy my judgmental, angry a itude towards others)**

**- “I understand now that he alone is above others who is humble with others and makes himself the servant of all. I understand now why those that are great in the sight of men are an abomination to God, who has declared woe upon the rich and mighty and invoked blessedness upon the poor and humble. Now I understand this truth, I have faith in it, and this faith has transformed my perception of what is right and important, and what is wrong and despicable. *Everything that once seemed to me right and important, such as honors, glory, civilization, wealth, the complications and reﬁnements of existence, luxury, rich food, ﬁne clothing, etique e, have become for me wrong and despicable. Everything that formerly seemed to me wrong and despicable, such as rusticity, obscurity, poverty, austerity, simplicity of surroundings, of food, of clothing, of manners, all have now become right and important to me.*”**

**- “Now, I can no longer give my support to anything that lifts me above or separates me from others.” - “What once seemed to me right and important—riches, proprietary rights, the point of honor, the maintenance of personal dignity and personal privileges—have now become to me wrong and**

**despicable. Labor for others, poverty, humility, the renunciation of property and of personal privileges, have become in my eyes right and important.”**

**- “I know now that the distinction I once made between my own people and those of other countries is destructive to my welfare...”**

**- “I understand now that true welfare is possible for me only on condition that I recognize my fellowship with the whole world. I believe this, and the belief has changed my estimate of what is right and wrong, important and despicable. What once seemed to me right and important—love of country, love for those of my own race, for the organization called the State, services rendered at the expense of the welfare of other men, military exploits—now seem to me detestable and pitiable. What once seemed to me shameful and wrong—renunciation of nationality, and the cultivation of cosmopolitanism—now seem to me right and important.”**

**- “I once thought that if a foreign invasion occurred, or even if evil-minded persons a acked me, and I did not defend myself, I should be robbed and beaten and tortured and killed with those whom I felt bound to protect, and this possibility troubled me. But this that once troubled me now seems desirable and in conformity with the truth. I know now that the foreign enemy and the malefactors or brigands are all men like myself; that, like myself, they love good and hate evil; that they live as I live, on the borders of death; and that, with me, they seek for salvation, and will ﬁnd it in the doctrine of Jesus. The evil that they do to me will be evil to them, and so can be nothing but good for me. But if truth is unknown to them, and they do evil thinking that they do good, I, who know the truth, am bound to reveal it to them, and this I can do only by refusing to participate in evil, and thereby confessing the truth by my example.”**

**- “He must renounce war and do good to all men, whether they are foreigners or compatriots.”**