**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.”**