



Г. в. м. Б. В. С. Л. 61.



# Tolstoy's Journal, Leo Tolstoy

Tolstoy's Journal

Translated by Rose Strunsky 1917

1895

October

October 28. Yasnaya Polyana.

Have been thinking:

Have been thinking one thing: that this life which we see around us is a movement of matter according to fixed, well-known laws; but that in us we feel the presence of an altogether different law, having nothing in common with the others and re-quiring from us the fulfilment of its demands. It can be said that we see and recognise all the other laws only because we have in us this law. If we did not recognise this law, we would not recognise the others.

This law is different from all the rest, principally in this, that those other laws are outside of us and forces us to obey them; but this law is in us and more than in us; it is our very selves and there-fore it does not force us when we obey it, but on the contrary frees us, because in following it we become ourselves. And for this reason we are drawn to fulfil this law and we sooner or later will inevitably fulfil it. In this then consists the freedom of the will. This freedom consists in this, that we should recognise that which is namely that this inner law is ourselves.

This inner law is what we call reason, conscience, love, the good, God. These words have different meanings, but all from different angles mean one and the same thing. In our understanding of this inner law, the son of God, consists indeed the essence of the Christian doctrine.

The world can be looked upon in this way: a world exists governed by certain, well-known laws, and within this world are beings subject to the same laws, but who at the same time bear in them-selves another law not in accord with the former laws of the world, a higher law, and this law must inevitably triumph within these beings and defeat the lower law. And in this struggle and in the gradual victory of the higher law over the lower, in this only is life for man and the whole world.

Oct. 29. Yasnaya Polyana.

If I live.

November

Nov. 5. Y. P.

I have skipped 6 days. It seems to me, I thought little during this time: I wrote a little, chopped wood and was indisposed but lived through much. I lived through much, because in fulfilling a promise to S. 3, I read through all my journals for the past seven years.

It seems to me, I am approaching a simple and clear expression of that by which I live. How good that I didn't finish the Catechism! 4 I think I shall write it differently and better, if the Father wishes it. I understand why it is impossible to say it quickly. If it could be said all at once, by what then would we live in the realm of thought? It will never be given me to go farther than this task.

I just took a walk and understood clearly why I can't make Resurrection go better: it was begun falsely. I understood this in thinking over again the story: Who is Right? 5 (about children). I understood that one must begin with the life of the peasants, that they are the subject, they are positive, but that the other thing is shadow, the other thing is negative. And I understood the same thing about Resurrection. One must begin with her. 6 I want to begin immediately.

During this time there were letters: from Ken-worthy, 7 a beautiful one from Shkarvan, 8 and from a Dukhobor in Tiflis. 9

Have written to no one for a long time. Gen-eral indisposition and no energy. The stage man-ager and the decorator 10 were here, students from Kharkov against whom I think I did not sin, Ivan Ivanovich Bochkarev, 11 Kolasha. 12 . . .

Nov. 6. Y. P.

If I live.

November 7. Y. P.

I wrote a little these two days on the new Resur-rection. My conscience hurts when I remember how trivially I began it. So far, I rejoice when I think of the work as I am beginning it.

I chopped a little. I went to Ovsiannikovo, had a good talk with Maria Alexandrovna 13 and Ivan Ivanovich. 14 Waltz's assistant was here and a Frenchman with a poem. . . .

November 8,9. Y. P.

Have written little on Resurrection. I was not disappointed, but I was weak.

Yesterday Dunaev 15 came. Chopped much yesterday, overtired myself. To-day I walked. I went to Constantine Bieli's. 16 He is very much to be pitied. Then I walked in the village. It is good with them, but with us it is shameful. Wrote letters. Wrote to Bazhenov 17 and three others.

Thought :

1 ) The. confirmation of the fact, that reason liberates the latent love in man for justice is the proverb, " Comprendre c'est tout pardonner." If you forgive a man, you will love him. To for-give means to cease to condemn and to hate.

2) If a man believes something at the word of another, he will lose his belief in that which he would have inevitably believed in, had he not trusted the other one. He who believes in ... etc., ceases to believe in reason. They even say straight out, one ought not to believe in reason.

3) ....

A very interesting letter from Holland, about what a youth is to do who is called to military service, when he is the sole supporter of his mother.

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November 10. Y. P.

Slept with difficulty. Weakness both physical and intellectual and for which I am at fault also moral. Rode horseback. Posha 19 arrived. ... A wonderful French pamphlet about war. 20 Yes, 20 years are needed for that thought to be-come a general one. My head aches and seems to crackle and rumble. Father, help me when I am most weak that I may not fall morally. It is possible.

Nov. 11. Y.P.

If I live.

I write and think: it is possible that I won't be. Every day I make attempts, and I get more accustomed to it.

To-day November 75.

I have been so weak all the time I could write nothing except a few letters. A letter to Shkarvan. There have been here, Dunaiev, Posha, Maria Vasilievna. 21 They left yesterday. Yes-terday also I went to see Maria Alexandrovna; she is ill. To-day Aunt Tanya 22 and Sonya came. I didn't sleep at night and therefore didn't work. But I wrote on the girl Konefsky 23 and a little in my journal. I am reading Schopen-hauer's 24 "Aphorisms." Very good. Only put " The service of God " instead of " The recogni-tion of the vanity of life," and we agree.

Now 2 o'clock, I shall write out later what I have noted down. 25

December

1898

January

February

March

April

May

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July

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1899

January

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December

December 7. Moscow.

Almost a month since I have made any entries. During this time we moved to Moscow. The weakness has passed a little, and I am working earnestly, though with little success, on the Declaration of Faith. 26 Yesterday I wrote a little article on whipping. 27 I lay down to sleep in the day and had just dozed off I felt as if some one jerked me; I got up, began to think about whipping, and wrote it out.

During this time, I went to the theatre 28 for the rehearsals of the Power of Darkness. Art, beginning as a game, has continued to be the toy of adults. This is also proved by music, of which I have heard much. It is ineffectual. On the contrary, it detracts when there is ascribed to it the unsuitable meaning which is ascribed to it. Realism, moreover, weakens its significance . . .

N. refused to serve in the military. I called on him. 29 Philosophov 30 died. . . . Wrote several worthless letters.

I have thought during this time much in meaning. Much of it I could not understand and have forgotten.

1) I have often wanted to suffer, wanted persecution. That means that I was lazy and didn't want to work, so that others should work for me, torturing me, and I should only suffer.

2) It is terrible, the perversions ... of the mind to which men expose children for their own purposes during the time of their education. The rule of conscious materialism is only explained by this. The child is instilled with such nonsense that afterwards the materialistic, limited, false conception, which is not developed to the conclusions which would show its falsity, appears like an enormous conquest of the intellect.

3) I made a note, "Violence frees," and it was something very clear and important, and now I don't remember what it was at all.

I have remembered. December 23. Violence is a temptation because it frees us from the strain of attention, from the work of reasoning: one must labour to undo a knot; to cut it, is shorter.

4) A usual perversion of reason, which is made through a violently enforced faith, is to make men satisfied either with idolatry or with

materialism, which at bottom is one and the same thing. Faith in the reality of our conceptions is faith in an idol, and the consequences are the same; one must bring sacrifices to it.

5) I can imagine consciousness transferred to the life of the spirit to such a degree that the sufferings of the body would be met gladly.

6) A beautiful woman smiles, and we think that because she smiles she says something good and true when she smiles. But often the smile seasons something entirely foul.

7) Education. It is worth while occupying oneself with education, in order to find out all one's shortcomings. Seeing them, you will begin to correct them. But to correct oneself is indeed the best method of education for one's children and for others' and for grown-up people. Just now I read a letter from Shkarvan 31 that medical help does not appear to him like a boon, that the lengthening of many empty lives for many hundred years is much less important to him than the weakest blowing, as he writes, (a puff) on the spark of divine love in the heart of another. Here then in this blowing, lies the whole art of education. But to kindle it in others, one must kindle it in oneself.

8) To love means to desire that which the beloved object desires. The objects of love de-sire opposing things, and therefore, we can only love that which desires one and the same thing. But that which desires one and the same thing is God.

9) Man beginning to live, loves only himself, and separates himself from other beings in that he constantly loves that which alone constitutes his being. But as soon as he recognises himself as a separate being, he recognises also his own love, and he is no longer content with this love for himself and he begins to love other beings. And the more he lives a conscious life, the greater and greater number of beings he will begin to love, though not with such a stable and unceasing love as that with which he loves himself, but nev-ertheless, in such a way that he wishes good to everything he loves, and he rejoices at this good, and suffers at the evil which tries the beloved beings, and he unites into one all that he loves.

As life is love, why not suppose that my "self," that which I consider to be myself and love with a special love, is perhaps the union I made in a former life of things which I loved, just as I am making a union of things now. The other has already taken place and this one is taking place.

Life is the enlargement of love, the widening of its borders, and this widening is going on in various lives. In the present life, this widening appears to me in the form of love. This widening is necessary for my inner life and it is also necessary for the life of this world. But my life can manifest itself not only in this form. It manifests itself in an innumerable quantity of forms. Only this one is apparent to me. But in the meantime, the movement of life understood by me in this world, through the enlargement of love in myself and through the union of beings through love, produces at the same time other effects, one or many, unseen by me. As for instance, I put together 8 toy cubes to make a picture on one side of them, not seeing the other sides of the constructed cubes, but on the other sides are being formed pictures just as regular, though unseen by me.

(All this was very clear when it came into my head, and now I have forgotten everything and the result is nonsense.)

10) I have thought much about God, about the essence of my life, and it seemed I only doubted one and the other and believed in my own conclusions; and then, one time, not long ago, I simply had the desire to lean upon my faith in God and in the indestructibility of my soul, and to my astonishment I felt so firm and calm a confidence, as I have never felt before. So that all my doubts and scrutinisings have evidently, not only not weakened my faith, but have strengthened it to an enormous degree.

11) Reason is not given that we should recognise what we ought to love; this it won't disclose; but only for this: to show what we ought not to love.

12) As in each piece of handiwork, the principal art lies not in the regular making of certain things anew, but in the ever bettering of the inevitable faults of a wrong and ruined work, so even in the business of life, the principal wisdom is not how to begin to act and how to lead life correctly, but how to better faults, how to liberate oneself from errors and seductions.

13) Happiness is the satisfaction of the requirements of a man's being living from birth to death in this world only; but the good is the satisfaction of the requirements of the eternal essence living in man.

14) The essence of the teachings of Christ consists in this, that man ought to know who he is; that he should understand, like a bird which



does not use its wings and runs on the land, that he is not a mortal animal, dependent on the conditions of the world, but like a bird which has understood that it has wings and has faith in them, he should understand that he himself was never born and never died and always is, and passes through this world in one of the innumerable forms of life to fulfil the will of Him who sent him into this life.

Dec. 8. Moscow. If I live.

Mascha 32 is with Ilia, 33 a loving letter from her to-day.

To-day December 23. Moscow.

It is long since I have made an entry. On the 30th, the Chertkovs 34 came. It is two days since Kenworthy arrived. He is very pleasant. . . .

Have continued to write the Declaration am progressing. Off and on, I think out the drama, 35 and yesterday I raved about it all night. I am not well; a bad cold in the head, influenza. Be-cause of the letter to the Englishman, I began also a letter on the collision between England and America. 36

Have been thinking during this time :

i) I have been thinking especially clearly of that which I have already said many times; that all the evil in the world comes only from this, that people look upon themselves, upon their own personality, as a worthy object of their conscious life upon themselves or upon a group of personalities, it is all the same.

As long as a man lives for himself unconsciously, he does no harm. If there is a struggle, then the struggle is an unconscious one which is ended at once when the struggle with surroundings is ended; man adjusts himself to it or he goes under, and this struggle is neither cruel nor is it an evil one. The struggle begins to be cruel only when man directs his consciousness upon it, prepares it, strengthens and multiplies its energy tenfold and hundredfold.

As Pascal says: there are three kinds of people; one kind know nothing and sit quietly, and just as quiet are those who know; but there are a middle kind who don't know but believe they do; from them comes all the evil in the world. They are the people in whom consciousness has awakened, but they don't know how to use it.

2) The whole thing lies in this that you should always remember who you are. There is no situation so difficult, from which the way out would not immediately offer itself, if you only would remember that you are

not a temporary, material manifestation, but an eternal omnipresent being. " I am the resurrection and the life : he that believeth in me shall never die, and though he were dead yet shall he live. Believest thou this?"

I walked on the street. A wretched beggar approached me. I forgot who I was and passed by. And then suddenly I remembered, and just as naturally as the hungry begin to eat and the tired

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sit down, I turned back and handed him some-thing. It is the same with the temptation to quarrel, to insult, to be vain.

3) One can not voluntarily cease to remain awake, i. e. to fall asleep. Just as little can one voluntarily cease to live. Life is more important than the will, than desire. (Unclear.)

4) Receive with thankfulness the enjoyments of the flesh all that you meet on the way, if they are not sinful in short, if they do not go against your consciousness, if they do not make it suffer. But use the efforts of your will, your liberty, only to serve God.

I just wrote a letter to Crosby. 37 He is work-ing in America. Dec. 24. Moscow. If I live.

Yesterday I received the " Open Letter " of Spielhagen, the Socialist, which appeared in the newspapers with regard to Drozhin. 38

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January 23. Moscow.

Just a month that I made no entries. During this time I wrote a letter about patriotism 39 and a letter to Crosby 40 and here now for two weeks I have been writing the drama. I wrote three acts abominably. I thought to make an outline so as to form the charpente. I have little hope of suc-cess.

Chertkov and Kenworthy went away the 7th. Sonya went to Tver to Andrusha. 41 To-day Na-gornov 42 died. I am again a little indisposed. I jotted down during this time :

1) A true work of art a contagious one is produced only when the artist seeks, strives. In poetry this passion for representing that which is, comes from the fact that the artist hopes that having seen clearly and having fixed that which is, he will understand the meaning of that which is.

2) In every art there are two departures from the way, vulgarity and artificiality. Between them both there is only a narrow path. And this narrow path is outlined by impulse. If you have impulse and direction, you pass by both dangers. Of the two, the more terrible is artificiality.

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3) It is impossible to compel reason to examine and clarify that which the heart does not wish.

4) It is bad when reason wishes to give the meaning of virtue to selfish efforts.

Kudinenko 43 was here. A remarkable man. N. took the oath and is serving. 44 A letter from Makovitsky 45 with an article on the Nazarenes. 46 Jan. 24. Moscow. If I live.

Jan. 25. Moscow.

During these two days the chief event was the death of Nagornov. Always new and full of meaning is death. It occurred to me : they represent death in the theatre. Does it produce Koooooo of that impression which the nearness of a real death produces?

I continue writing the drama. I have written four acts. All bad. But it is beginning to resemble a real thing. Jan. 26. Mosc. If I live.

January 26. Moscow.

I am alive, but I don't live. Strakhov to-day I heard of his death. 47 To-day they buried Nagornov and that is news. I lay down to sleep, but could not sleep, and there appeared before me so clearly and brightly, an understanding of life whereby we would feel

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ourselves to be travellers. Before us lies a stage of the road with the same well-known conditions. How can one walk along that road otherwise than eagerly, gaily, friendly, and actively together, not

grieving over the fact that you yourself are going away or that others are going ahead of you thither, where we shall again be still more together.

To-day I wrote a postscript to the letter to Crosby. A good letter from Kenworthy. Un-pleasantness with N. He is a journalist. Jan. 26 . Moscow. If I live.

Almost a month that I have made no entries. Today, Feb. 13, Moscow. I wanted to go to the Olsuphievs. 48 .... There is much bustle here and it takes up much time. I sit down late to my work and there-fore write little. I finished somehow the fifth act of the drama and took up Resurrection. I read over eleven chapters and am gradually ad-vancing. I corrected the letter to Crosby.

An event an important one Strakhov's death, and something else Davydov's conversa-tion with the Emperor. 49

The article by Ertel 50 that the efforts of the lib-erals are useful, and also the letter by Spielhagen on the same theme, 51 provoke me. But I can not, I must not write. I have no time. The letters

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from Sopotsko 52 and Zdziekhovsky 53 on the Orthodox Church and on the Catholic, provoke me on the other hand. However, I shall hardly write. But here yesterday I received a letter from Grinevich's 54 mother on the religious bringing up of children. That I must do. At least I must use all my strength to do this.

Very much music it is useless. ... As re-gards religion, I am very cool at present.

Thought during this time (much I have forgot-ten and have not written down) :

i ) Oh, not to forget death for a moment, into which at any moment you can fall! If we would only remember that we are not standing upon an even plain (if you think we are standing so, then you are only imagining that those who have gone away have fallen overboard and you yourself are afraid that you will fall overboard), but that we are rolling on, without stopping, running into each other, getting ahead and being got ahead of, yonder behind the curtain which hides from us those who are going away, and will hide us from those who remain. If we remember

that always, then, how easy and joyous it is to live and roll together, yonder down the same incline, in the power of God, with Whom we have been and in Whose power we are now and will be after-wards and forever. I have been feeling this very keenly.

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2) There is no more convincing proof of the existence of God, than the faculty of the soul by which we can transport ourselves into other beings. Out of this faculty flows both love and reason, but neither one nor the other is in us, but they are outside of us and we only coincide with them. (Unclear.)

3 ) The power to kill oneself is free play given to people. God did not want slaves in this life, but free workers. If you remain in this life, then it means that its conditions are advantageous to you. If advantageous then work. If you go away from the conditions here, if you kill yourself, then the same thing will be put before you again there. So there is nowhere to go.

It would be good to write the history of what a man lives through in this life who committed sui-cide in a past life; how, coming up against the same requirements which were placed before him in the other life, he comes to the realisation that he must fulfil them. And in this life he is more intelligent than in the others, remembering the lesson given him.

4) How does it happen that a clever, educated man believes in the nonsensical? Man thinks that which his heart desires. Only if his heart desires the truth, and only if it does, will he think the truth. But if his heart desires earthly pleasures and peace, he will think of that which will bring

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him earthly pleasures and peace or still something else. But as it is not an attribute of man to have earthly pleasures and peace, he will think falsely; and to be able to think falsely he will hypnotise himself.

(Unclear, not good.) Feb. 14. M. If I live.

To-day February 22. Nicholskoe, at the Olsu-phievs. 55



It is already more than a week that I feel de-pressed in spirit. No life; I can not work on any-thing. Father of my life and of all life ! If my work is already finished here, as I am beginning to think, and the ending of my spiritual life, which I am beginning to feel, means a transfer into that other life that I am already beginning to live there and that here these remnants are being taken away little by little then show it to me more clearly that I may not seek and weary myself. Otherwise it seems to me that I have many well-thought plans, yet I have no means, not only for carrying them through this I know, I ought not to think of but even to do something good, something pleasing to Thee as long as I live here. Or give me strength to work with the consciousness of serving Thee. Still, Thy will be done. If only I always felt that life consisted only in the ful-

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fulfilment of Thy will, I would not doubt. But doubt comes because I bite the bit and don't feel the reins.

It is now 2 o'clock. I am going to dinner. I took a walk, slept in the morning, read Trilby. And I want to sleep all the time.

During this time, what has happened? Almost nothing. I thought on the Declaration of Faith. // / live. February 23. Nicholskoe.

To-day February 27. Nicholskoe.

Am writing the drama, it moves very stiffly. Indeed I don't even know if I am progressing or not. ... I am very comfortable here; the important thing it is quiet.

Read Trilby poor. Wrote letters to Chert-kov, Schmidt, 56 Kenworthy.

Read Corneille instructive.

Have been thinking:

i) I made a note that there are two arts. Now thinking it over, I don't find a clear expression of my thought. Then I thought that there was an art, as they rightly characterise it, which grew from play, from the need of every creature to play. The play of the calf is jumping, the play of man is a symphony, a picture, a poem, a novel.

This is one kind of art, the art of play, of 25

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thinking out new plays, producing old ones and inventing new. That is a good thing, useful and valuable because it increases man's joys. But it is clear that it is possible to occupy oneself with play only when sated. Thus society can only occupy itself with art, when all its members are sated. But as long as all its members are not sated, there can not be real art, there will be an art of the overfed, a deformed one, and an art of the hungry ones rough and poor, just as it is now. And therefore, in the first kind of art of play only that part is of value which is attainable to all, which increases the joys of all.

If it is like this, then it is not a bad thing, especially if it does not demand an increase of toil on the part of the oppressed, as happens now.

(This could and should be expressed better.)

But there is yet another art which calls forth in man better and higher feelings. I wrote this just now something I have said many times and I think it isn't true. Art is only one and consists in this: to increase the sinless general joys accessible to all the good of man. A nice building, a gay picture, a song, a story give a little good; the awakening of religious feelings, of the love of good brought forth by a drama, a picture, a song give great good.

The 2nd thing that I have been thinking about art, is that nowhere is conservatism so harmful

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as in art. Art is one of the manifestations of the spiritual life of man, and therefore, as when an animal is alive, it breathes and discharges the products of its breathing, so when humanity is alive, it manifests activity in art. And therefore, at every given moment it must be contemporaneous the art of our time. One ought only to know where it is (not in the decadence of music, poetry, or the novel); and one must seek it not in the past, but in the present. People who wish to show themselves connoisseurs of art and who therefore praise the past classic art and insult the present, only show by this, that they have no feeling for art.

3) Rachinsky 57 says: "Notice that contemporaneous with the spread of the use of narcotics, since the 19th century, the astounding progress

of science began, and especially of the natural ones.” Is it not because of this, I say to him, that the false direction of science has come, the studying of that which is not necessary to man, but is only an object for idle curiosity, or when useful, is not the only thing really necessary? Is it not because of this that from that time on there was neglected the one thing that was necessary, i.e. the settling of moral questions and their application to life?

4) What is the good? I only know a word in Russian which defines this idea. The good is the real good, the good for all, le veritable bien, le bien de tous, what is good for everybody. 58

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5) Men, in struggling with untruth and super-stition, often console themselves with the quantity of superstition they have destroyed. This is not right. It is not right to calm oneself until all that is contradictory to reason and demands credence is destroyed. Superstition is like a cancer. Everything must be cleaned out if one under-takes an operation. But if a little bit is left, every-thing will grow from it again.

6) The historic knowledge of how different myths and beliefs arose among peoples in differ-ent places and in different times ought to, it seems, destroy the faith that these myths and beliefs which have been inoculated in us from our infancy, con-stitute the absolute truth; but nevertheless, so-called educated people believe in them. How superficial then, is the education of so-called edu-cated people !

7) To-day at dinner there was talk about a boy with vicious inclinations who was expelled from school, and about how good it would be to give him over to a reformatory.

It is exactly what a man does who lives a bad life, harmful to his health, and who, when he be-comes ill, turns to the doctor so that the latter may cure him, but has no idea that the illness was given to him as a beneficial indicator that his whole life is bad and that he ought to change it. The

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same thing is true with the illnesses in our society; every ill member of society does not remind us that the whole life of our society is irregular and that we ought to change it. But we think that for every such ill member, there is or ought to be, an institution freeing us from this member or even bettering him.

Nothing hampers the progress of humanity so much as this false conviction. The more ill the society, the more institutions there are for the healing of symptoms and the less anxiety for changing the entire life.

It is now 10 o'clock in the evening. I am going to supper. I want to work very much, but am without intellectual energy; a great weakness, yet I want to work terribly. If God would only give it to-morrow. Feb. 28.

Nicholskoe. If I live.

To-day March 6. Nicholskoe.

All this time I have felt weakness and intellectual apathy. I am working on the drama very slowly. Much has become clear. But there isn't one scene with which I am fully satisfied.

To-day I was about to plan something silly: to write out an outline of the Declaration of Faith. Of course it didn't go. In the same way I began and dropped a letter to the Italians. 59

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During this time I jotted down:

- 1) Corneille writes in his Preface to *Menteur* on art, that its aim is a diversion, "divertir" but that it must not be harmful, and if possible, it ought to be educationally enlightening.
- 2) At supper there was a discussion on heredity: they say vicious people are born from an alcoholic . . . (I can't clearly express my thought and will put it by.)
- 3) Something very important. I lay and was almost asleep, suddenly something seemed to tear in my heart. It occurred to me: that is the way death comes from heart failure; and I remained calm I felt neither grief nor joy, but blessedly calm whether here or there, I know that it is well with me, that things are as they ought to be, just like a child, tossed in the arms of its mother, does not stop smiling from joy for it knows that it is in her loving arms.

And the thought came to me : why is it so now and was not so before? Because before, I did not live the whole of life, but lived only an earthly life. In order to believe in immortality, one must live an immortal life here. One can walk with one's feet and not see the precipice before one, over which it is impossible to cross, and one can rise on one's wings. . . . 60

(It isn't going and I don't feel like thinking.) March 7, 1896. Nicholskoe. If I live.

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MAY] The Journal of Leo Tolstoi

To-day May 2. Yasnaya Polyana.

It is almost two months since I have made an entry. All this time I lived in Moscow. Of important events there were : a getting closer to the scribe Novikov 61 who changed his life on account of my books which his brother, a lackey, received from his mistress abroad. A hot-blooded youth. Also his brother, a working man, asked for u "What is my Faith?" and Tania 62 sent him to Mme. Kholevinsky. 63 They took Mme. Kholevinsky to prison. The prosecuting attorney said that they ought to go after me. All this together made me write a letter to the ministers of Justice and the Interior in which I begged them to transfer their prosecution to me. 64

All this time I wrote on the Declaration of Faith. I made little progress. Chertkov, Posha Biriukov were here and went away. My relations with people are good. I have stopped riding the bicycle. I wonder how I could have been so infatuated.

I heard Wagner's Siegfried. 65 I have many thoughts in connection with this and other things. In all I have jolted down 20 thoughts in my notebook.

Still another important event the work of African Spier. 66 I just read through what I wrote in the beginning of this notebook. At bottom, it is nothing else than a short summary of all of

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Spier's philosophy which I not only had not read at that time, but about which I had not the slightest idea. This work clarified my ideas on the



meaning of life remarkably, and in some ways strengthened them. The essence of his doctrine is that things do not exist, but only our impressions which appear to us in our conception as objects. Conception (Vorstellung) has the quality of be-lieving in the existence of objects. This comes from the fact that the quality of thinking consists in attributing an objectivity to impressions, a sub-stance, and a projecting of them into space.

May 3. Y. P.

Let me write down anything. Am indisposed. Weakness and physical apathy. But think and feel keenly. Yesterday at least, I wrote a few letters: to Spier, 67 Shkarvan, Myasoyedov, 68 Perer, Sverbeev. 69 I am reading Spier all the time, and the reading provokes a mass of thoughts.

Let me write out something at least from my 2 1 notes.

To-day I worked on the Declaration of Faith.

i) Come and dwell in us and cleanse us of all evil" ... On the contrary: Cleanse thy soul of evil thyself and He will come and dwell in thee. He only waits for this. Like water he flows into

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thee in the measure as room is freed. " Dwell in us." How agonisingly lonely it is without Thee this I experienced these days and how peaceful, firm and joyous, needing nothing and no one when with Thee. Do not leave me !

I can not pray. His tongue is different from that which I speak, but He will understand and translate it into His own when I say : " Help me, come to me, do not leave me ! "

And here I have fallen into a contradiction. I say you have to cleanse yourself, then He will come. But I, not yet having cleansed myself, call upon Him. May 4. If I still live here, Y. P.

May 5. 7. P.

The same general despair. And I am sad. There is one cause; the higher moral requirement that I put forward. In its name I have rejected everything that is beneath it. But it was not followed. Fifteen years ago I proposed giving away the greater part of the property and to live in four rooms. Then they would have an ideal. . . .

To-day I rode past Gill. 70 I thought: no un-dertaking is profitable with a small amount of capital. The more capital, the more profits; the less expenses. But from this it in no way follows that, as Marx says, capitalism will lead to social-

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ism. Perhaps it will lead to it, but to one with force. The workingmen will be compelled to work together, and they will work less and the pay will be more, but there will be the same slav-ery. It is necessary that people work freely in common, that they learn to work for each other, but capitalism doesn't teach them that; on the con-trary, it teaches them envy, greed, selfishness. Therefore, through a forced uniting brought about by capitalism, the material condition of the workers can be bettered, but their contentment can in no way be established.

Contentment can only be established through the free union of the workers. And for this it is necessary to learn how to unite, to perfect oneself morally, to will-ingly serve others without being hurt when not re-ceiving a return. And this can't in any way be learned under the capitalistic, competitive system, but under an entirely different one.

I sleep alone downstairs. To-morrow, May 6th, Y. P.

To-day, May 9, Y. P.

Up to now, I haven't yet written out all that I had to. Have been continually indisposed. Notwithstanding this, I work in the mornings.

To-day, it seemed to me I advanced very much. Our people have gone away, some to the corona-

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tion, others to Sweden. 71 I am alone with Masha; she has a sore throat. I am well. May w, If Hive. Y.P.

To-day, May u, Y.P.

Sonya arrived from Moscow. I continue to write the Declaration of Faith. It seems as if I were weakening. To-day I received a letter from N, a tangled up revolutionist. In the evening I rode horseback to Yasenki 72 and thought:

I have not yet written out everything from my notebooks. I will jot down at least this, the more so since, when it came into my head it seemed to me very important. Namely:

i) Spier says we know only sensations. It is true, the material of our knowledge is sensations. But one must ask; why variation of sensations (even of one and the same sense of sight or touch). He (Spier) insists too much that corporeality is an illusion, and does not answer the question: why variation of sensations? It is not bodies that make variation of sensations, I agree to this, but it is just such beings as we, who must be the cause of these sensations.

I know that what he recognises as our being he recognises as a unit. Good. Admitting it is a unit, then it is a divided off, broken off unit, and I am a unit being only within certain limits. And

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these limits of my being are the limits of other beings. Or, one being is outlined by limits and these limits create sensations, i. e., the material of knowledge. There are no bodies, bodies are illusions, but other beings are not illusions and I recognise them through sensations. Their activity produces sensations in me and I conclude that the same effect is produced in them by my activity. When I receive sensations from a man with whom I come in contact, it can be understood; but when I receive sensations from the earth upon which I fall, from the sun which warms me, what is it that produces these sensations in me? Probably the activities of beings whose life I do not understand; but I recognise only a part of them like the flea on my body. Touching the earth, feeling the warmth of the sun, my limits come in contact with the limits of the sun. I am in the world (I project this into space. I can not do it otherwise though it is not so in reality) like a cell, not an immovable one, but one wandering and touching by his limits, not only the limits of other cells of the same kind, but other enormous bodies.

Better still, not to project this into space; I act and am acted upon by the greatest variety of beings; or, my division of a unit being associates with other divisions of the most various kinds.

(What a lot of nonsense!)

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May 12, Y. P. If I live.

Pentecost. It is cold, damp, and not a leaf on the trees.

To-day already, May 16, Y. P. Morning.

I can not write my Declaration of Faith. It is unclear, metaphysical, and whatever good there is in it, I spoil. I am thinking of beginning it all from the beginning again or to call a stop and get to work on a novel or a drama.

N. 73 was here; it was a difficult love test. I passed it only outwardly and even then badly. If the examiner had gone along thoroughly, skipping about, I would have failed shamefully.

A beautiful article by Menshikov, "The Blunders of Fear." 74 How joyous! I can almost die, even absolutely, and yet it always seems as if there is something still to be done. Do it and the end will take care of itself. If you are no longer fit for the work, you will be changed and a new one will be sent and you will be sent to another work. If only one rises in work!

Strakhov Th. A. 75 was here. The other one, N., 76 came to me in my sleep. I had a talk with him 77 about the Declaration of Faith. In speaking to him I felt how hazy was the desire for the good in itself. And I corrected it this way:

i) A man at a certain period of his development awakens to a consciousness of his life. He

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sees that everything about him lives (and he himself lived like that before the awakening of his reason) without knowing its life. Now that he has learned that he lives, he understands that force which gives life to the whole world and in his consciousness he coincides with it, but being limited by his separate being (his organism), it seems to him that the purpose of this force which gives life to the world, is the life of his separate being.

(I thought that I would write it clearly and again I am confused; evidently I am not ready.)

Life is the desire for the good. (Everything that lives, lives only because it desires the good; that which does not desire the good, does not live.) Man, when awakened to a reasoning consciousness, is conscious of life in himself, i. e. of the desire for the good. But since this consciousness is engendered in the separate bodily being of man, since man learns that life is the desire for the good when he is already separated from others by his bodily being, therefore, in the first awakening of man to a reasoning consciousness, it seems to him that life, i. e. the desire for the good which he recognises in himself, has for its object his separate bodily being. And man begins to live consciously for the good of his separate being, be-

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gins to use that reason of his which revealed to him the essence of all life; the desire for the good, in order to secure the good for his own separate being.

But the longer a man lives, the more obvious it becomes to him that his purpose is unattainable. And therefore, while he has not yet made clear to himself his error, even before he recognises by reason the impossibility of the good for a separate personality, man knows by experience and feeling the error of activity which is directed to the good of his own separate personality and he naturally strives that his life, his desire for the good, be drawn away from his own personality and brought over to other things; to comrades, friends, family, society. This same reason which he desires to use for the attainment of the good for his own separate being, shows man that this good is unattainable, that it becomes destroyed by the struggle between the separate beings for the desired good, destroyed by the unpreventable, innumerable disasters and sufferings which threaten man, and above all, by the unavoidable illnesses, sufferings, old age and death which occur in the individual life of man. No matter how man might expand his desire for the good to other beings, he can not but see that all these separate beings are like him, subject to unavoidable sufferings and death and therefore,

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they, just as he, can not have real life by them-selves.

And it is just this error of men who have awak-ened to the consciousness of life that the Christian teaching dissipates, in showing to man that as soon as a consciousness of life has awakened in him, i. e. the desire for the good, then his being, his " self " is no longer his separate bodily being, but that same consciousness of life, the desire for the good not for himself, which was born in his separate being. The consciousness, therefore, of the desire for the good, is the desire for the good for everything existent. And the desire for the good for everything existent, is God.

The Christian teaching teaches just this, that His son, who resembles God, and who was sent by the Father into the world that the will of the Father be fulfilled in him, lives in man with an awakened consciousness (the conversation with Nicodemus.)

The Christian teaching reveals to man with an awakened consciousness, that the meaning and the aim of his life does not consist, as it seemed to him before, in the acquiring of the greater good for his own separate personality or for other such personalities like him, no matter how many they are, but only in the fulfilment in this world of the will of the Father who has sent man into the

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world it reveals also to man the will of the Father in regard to the son.

The will of the Father in regard to the son is that there should be manifested in this world that desire for the good which forms the essence of his life, so that man living in this world should wish the good to a greater and greater number of beings and con-sequently he should serve them as he serves his own good. (Confused.)

May 77, Y. P.

Again I am dissatisfied with what I wrote yes-terday and which seemed to me true and full. Last night and this morning I thought about the same thing. Here are the new things which have become clear to me :

- 1) That the desire for the good is not God, but only one of His manifestations, one of the sides from which we see God. God in me is manifested by the desire for the good;

- 2) That this God which is enclosed in man, begins to strive to free Himself in broadening and enlarging the being in whom He dwells; then, see-ing the impassable limits of this being, He tries to free Himself by going outside of this being and embracing other beings;
- 3) That a reasoning being cannot find room for

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himself in the life of an individual, and that as soon as he becomes reasoning he tries to go out of it;

- 4) That the Christian teaching reveals to man that the essence of his life is not his separate being, but God, which is enclosed in his being. This God, therefore, becomes known to man through reason and love . . .

I can not write any farther; weak, sleepy.

- 5) And above all, that the desire for the good for oneself, love for oneself, could exist in man only up to the time when reason had not yet awak-ened in him. But as soon as reason had wakened in him, then it became clear to man that the de-sire for the good for himself a separate being was futile, because the good is not realisable for a separate and mortal being. Just as soon as reason appeared, then there became possible only one kind of desire for the good; the desire for the good for all, because with the desire for the good for all, there is no struggle but union, and no death but the transmission of life. God is not love, but in living, unreasoning beings He is mani-fested through a love for oneself, and in living, reasoning beings, through love for everything that exists.

I am now going to write out the 2 1 points from my notebooks.

- i) In order to believe in immortality one has 42

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to live an immortal life here, i. e. to live not to-wards oneself but towards God, not for oneself, but for God. Man, in this life, seems to be stand-ing with one foot on a board and the other on the earth; and as soon as his reason has awakened, he sees that that board upon which he was just about to step lies over an abyss and it not only bends and creaks, but is already falling and man transfers his weight to that foot which stands on the earth. How not be afraid if one stands on that which bends and creaks and falls; and how be afraid, and of what to be

afraid, if you stand on that upon which everything falls and below which it is impossible to fall?

2) Read about Granovsky. 78 In our literature it is customary to say, that during the reign of Nicholas conditions were such that it was impossible to express great thoughts. (Granovsky complains of this and others too.) But the thoughts there were not real. It is all self-deception. If all those Granovskys, Bielinskys, 79 and others had anything to say, they would have said it, no matter what the obstacles. The proof is Herzen. 80 He went away abroad and despite his enormous talent, what did he say that was new, necessary? All those Granovskys, Bielinskys, Chernishevskys, 81 Dobroliubovs, who were raised to great men, ought to be grateful to the government and the censorship without which they would

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have been the most unnoticed of sketch-writers.

Perhaps the Bielinskys, Granovskys, and the other unimportant ones might have had something real within them, but they stifled it, imagining they had to serve society with the forms of social life and not to serve God by professing the truth and by preaching it without any care about the forms of social life. Let there be contents and the forms will shape themselves.

People acting thus, i. e. adapting their striving for truth to the existing forms of society, are like a being to whom wings have been given to fly, without knowing obstacles, and who used these wings in order to help itself in walking. Such a being would not attain its ends every obstacle would stop it and it would spoil its wings. And then this being would complain that it had been held back and would tell with sorrow (like Granovsky) that it would have gone far if obstacles had not held it back.

The quality of real spiritual activity is such, that it is impossible to hold it back. If it is held back, then it means only one thing: it is not real.

3) Man dying little by little (growing old) experiences that which a sprouting seed ought to experience which has not yet transferred its consciousness from the seed to the plant. He feels

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that he grows less, but he is not conscious of him-self there where he increases; in another life. I am beginning to experience this.

4) I wrote down: “-Reason is a tool for the recognition of truth, verification, criticism.” I can’t remember very well. It seems to me, and I am even certain of it, that it is this :

Under reason is understood many different in-tellectual activities and very complex ones, and therefore the correctness of the solutions of reason is often doubted. As an answer to this doubt, I say, that there is an activity of the reason which is not to be doubted, namely, the critical activity, the activity of verifying what is told me. They tell me that God . . . etc. I submit this to the verification of reason and decide without doubt that that which is not reasonable does not exist for me. It is wrong to say that everything which exists is reasonable, or that everything which is reasonable exists, but it is wrong not to say that that which is unreasonable does not exist for me.

5) It seems to man that his animal life is his real essence and that the spiritual life is the prod-uct of his animal one, just as it seems to a man rowing in a boat that he is standing still and that the banks, and the whole earth, are running past him.

6) There is a goodness which wants to make

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use of the advantages of goodness and does not want to bear the disadvantages of it. That is animal goodness.

7) Christian truth, they say, can not be proved; it must be believed. As if it were easier to become convinced of the truth of the nonsensi-cal than of the reasonable. Why deprive Chris-tianity of the power of convincing? Why?

8) Nature, they say, is economical of its own forces; by the least effort, it attains the greatest results. So is God. To establish the Kingdom of God on earth, of union, of serving one an-other and to destroy hostility, God does not have to do it himself. He has placed His reason in man, which frees love in man and everything which He desires will be done by man. God does His work through us. And there is no time for God or

there is infinite time. When he has placed reasoning love in man, he has already done everything.

Why has He done this in this way through man, and not by Himself?

The question is stupid and one which never would have entered one's head if we were all not spoilt by absurd superstition. . . .

9) One of the most torturing spiritual sufferings is the not being understood by people when you feel yourself hopelessly alone in your thoughts. There is consolation in this, that you

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know that that very thing which people do not understand in you, God understands.

10) To carry over one's "self" from the bodily to the spiritual, that means to consciously wish only the spiritual. My body can unconsciously strive for the fleshly, but I consciously desire nothing of the fleshly, as when I do not desire to fall, but can not but submit to the law of gravitation.

11) If you have transferred your "self" to your spiritual being, you will feel the same pain in violating love as you will feel physical pain when you violate the good of the body. The indicator is just as direct and true. And I already feel it.

12) Sin is the strengthening of the consciousness of life in one's separate being, or the weakening of one's reasoning consciousness, which shows the inconsistency of animal life. For the first end, the activity of reason is directed to the strengthening of the delusion of a separate life: 1, food; 2, lust; 3, vanity, strengthened by reason. For the second end, are used the means of weakening reason : tobacco, opium, wine.

13) Temptation is the assertion that it is permitted to violate love for the greater good: 1, to oneself; it is necessary to feed, cure, educate, calm oneself, in order to be in condition to serve men, and for this it is permitted to violate love; 2, one must secure, preserve, and educate the family, and

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for this it is permitted to violate love; 3, one has to organise, secure, protect the community, the state, and for this it is permitted to violate love; 4, one has to contribute to the salvation of the souls of people by violent suggestion, through education, and for this it is permitted to violate love.

14) The essay on art has to be begun with a discussion of the fact, that for the picture here, which it has cost the master 1000 working days, he is given 40 thousand working days: for an opera, a novel, still more. And then, some say of these works, that they are beautiful; others, that they are absolutely bad. And there is no incontestable criterion. There is no such argument about water, food, and good works. Why is that so?

15) What is the result of a man recognising as his "self" not his own separate being, but God living in him? In the first place, not consciously desiring the good for his own separate being, that man will not, or will less eagerly, take the good away from others; in the second place, having recognised as his "self" God, who desires the good for all that exists, man also will desire it.

16) Why do people hold on so passionately to the principle of family, the producing and bringing up of children? Because to a man who has not yet transferred his consciousness from his separate being to that of God, it is the only seem-

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ingly satisfactory explanation of the meaning of life.

17) The meaning of life becomes clear to man when he recognises as himself, his divine essence which is enclosed in his bodily envelope. The meaning of this lies in the fact that this being, striving for its emancipation, for the broadening of the realm of love, accomplishes through this broadening the work of God, which consists in the establishment of the Kingdom of God on earth.

18) Violence can neither weaken nor strengthen a spiritual movement. To act on spiritual activity by force is just like catching the rays of the sun no matter how you cover them, they will always be on top.

19) I have noted down: "Do you imagine your life in the wood which is being burned down or in the fire which burns?"

It is this way: you get the wood ready, and then you are sorry to use it; in the same way you get yourself ready and then you are sorry. But the comparison is not good, because fire comes to an end. A better comparison would be with food; do you imagine your life in food or in that which is being fed? Is not that the meaning of the words of St. John about " my body ", which ought to be food? Man is food for God if he gives himself to God.

(Unclear; nonsense.) 49

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20) The principal aim of art, if there is art, and if it has an aim, is to manifest and to express the truth about man's soul, to express those mys-teries which it is impossible to express simply by speech. From this springs art. Art is a micro-scope which the artist fixes on the mysteries of his soul and shows to people those mysteries which are common to all.

21 ) Love, enclosed in man and freed by reason, manifests itself in two ways: 1, by its expansion, and 2, by the establishment of the Kingdom of God. It is steam which, in spread-ing, works.

22) Lately, I have begun to feel such firm-ness and strength, not my own, but that of that God's work which I wish to serve, that the irrita-tion, the reproaches, the mocking people hostile to the work of God, is strange to me; they are piti-able, touching.

23) The world, living unconsciously, and man, in the period of his childhood, performed unconsciously the work of God. Having awak-ened to consciousness, he does it consciously. In the collision between the two methods of serving, man ought to know that the unconscious passes and will pass into the conscious and not the oppo-site and that therefore it is necessary to give one-self over to the future and not to the past. (Stupid.)

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24) The delusion of man who has awakened to consciousness and who continues to consider his own separate being as himself, is that he con-siders a tool as himself. If you feel pain at the disturbing of the good of your separate being, it is as if you felt on your hand the blows on the

tool with which you work. The tool has to be taken care of, ground, but not to be considered as oneself.

25) God Himself is economical. He has to penetrate all with love. He has fired man alone with love and has placed him in the necessity of firing all the rest.

26) Nothing affects the religious outlook so much as the way we look upon the world; whether with a beginning and an end, as it was looked upon in antiquity, or infinite as it is looked upon now. In a finite world, one can construct a reasonable role for separate mortal man, but in an infinite world the life of such a being has no meaning.

27) (For Kortevisky] It happens to Katiu-sha after her resurrection, that she has certain periods in which she smiles slyly and lazily as if she had forgotten all which she considered true before; she is merely joyous and wants to live.

28) To him who lives a spiritual life entirely, life here becomes so uninteresting and burden-some that he can part with it easily.

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29) Natasha Strakhov 82 asks her father, when he speaks of something which happened when she was not yet born : “ Where was I then? “ I would have answered : ‘ You were asleep and had not yet waked up here.” Conception, birth, childhood are only a preparation to an awaken-ing, which we see, but not the sleeping ones.

30) The error in which we find ourselves when we consider our separate beings as ourselves is the same as when a traveller counts only one stage as the whole road, or a man, one day as his whole life.

31) Read about . . . and was horrified at the conscious deception of men . . .

32) “An eraser.” I have forgotten. I shall recall it.

Have written up to dinner. It is now 2 o’clock and I am going to dine.

May 28, Ysn. Pol. 12 o’c. noon.

It is already several days that I am struggling with my work 83 and am making no progress. I sleep. I wanted to scribble it somehow to the very end, but I can’t possibly do it. Am in a wretched mood, aggravated by the emptiness, by the poor, self-satisfied, cold emptiness of my surrounding life.



In. the meantime I have been to Pirogovo. 84 I have a most joyous impression; my brother Ser-  
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gei 85 has undoubtedly had a spiritual transformation. He himself has formulated the essence of my faith (and he evidently recognises it as true for himself); to raise in oneself the spiritual essence and to subject to it the animal element. He has a miraculous ikon and he was tortured by his undefined attitude to it. The little girls 86 are very good and live seriously. Masha has been infected by them. Later there were at our house : Salamon, 87 Tanyee. 88 . . .

A terrible event in Moscow the death of three thousand 89 I somehow can not express myself as I ought to. I am indisposed all the time, getting weaker. In Pirogovo, there was the harnessmaker, an intelligent man. Yesterday a working-man came from Tula, intelligent. I think a revolutionist. To-day a seminary student, a touching case.

I am advancing very, very badly in my work. Rather boring letters because they demand polite answers. I have written to Bondarev, 90 Posha, and to some one else. O yes; Officer N. was here too. I think I was useful to him. Splendid notes by Shkarvan. 91

Yesterday there was a letter from poor N. 92 , whom they have driven off to the Persian frontier, hoping to kill him. God help him. And don't forget me. Give me life, life, i. e. a conscious, joyful serving of Thee.

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In the meantime, I thought,

1) It is remarkable how many people see some insoluble problem in evil. I have never seen any problem in it. For me it is now altogether clear that that which we call evil is that good, the action of which we don't yet see.

2) The poetry of Mallarme, 93 and others. We who don't understand it, say boldly that it is humbug, that it is poetry striking an impasse. Why is it that when we hear music which we don't understand and which is just as nonsensical, we don't say that boldly, but say timidly : yes, perhaps one ought to understand it or prepare oneself for it, etc. That

is silly. Every work of art is only a work of art when it is understandable, I do not say for all, but for people standing on a certain level of education, on the same level as the man who reads poetry and who judges it.

This reasoning leads me to an absolutely certain conclusion that music before any other art (decadence in poetry and symbolism and other things in painting) has lost its way and struck an impasse. And he who has turned it from the road was that musical genius Beethoven. The principal factors are the authorities and people deprived of aesthetic feeling who judge art.

Goethe ? Shakespeare ? 94 Everything that goes under their names is supposed to be good and on se bat les flancs in order to find something  
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beautiful in the stupid and the unsuccessful, and taste is entirely perverted. And all these great talents Goethe, Shakespeare, Beethoven, Mich-ael-Angelo side by side with exquisite things, produced not only mediocre ones, but disgusting ones. The mediocre artists produce a mediocrity as regards value and never anything very bad. But recognised geniuses create either really great works or absolute stuff and nonsense; Shakespeare, Goethe, Beethoven, Bach, and others.

3) To place before myself the most complex and confused thing which demands my participation. On all sides it seems there exist insoluble dilemmas; it is bad one way and worse the other. And it is only necessary to carry over the problem from the outer realm into the inner, into one's own life, to understand that this is only an arena for my inner perfection, that it is a test, a measure of my moral development, an experiment as to how much I can and want to do the work of God, the enlargement of love, and everything resolves itself so easily, simply, joyously.

4) A mistake (sin) is the use of reason, given me to recognise my essence in the love for everything which exists, in acquiring the good for my separate being. As long as man lived without a reasoning consciousness, he fulfilled the will of God in acquiring the good for himself and in

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struggling for it and there was no sin; but as soon as reason had awakened, then there was sin.

5) The harness-maker, Mikhailo, says to me that he does not believe in a future life, that he thinks that when a man dies, his spirit will leave him and will go away. But I say to him: " Well, go off then with this spirit; then you won't die." May 29, Ysn. Pol. If I live.

It seems to me, June 6, Ysn. Pol.

The principal thing is that during this time I have advanced in my work, 95 and am advancing. I write on sins and the whole work is clear to the end.

Finished Spier splendid.

The economic movement of humanity by three means: the destruction of ownership of land according to Henry George 98; the inheritance which would give over accumulated wealth to society, if not in the first generation, then in the second; and a similar tax on wealth on an excess of over 1000 rubles income for a family or 200 for each man.

To-day the Chertkovs arrived. Galia 97 is very good.

The day before yesterday a gendarme came, a 56 ‘

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spy, who confessed that he was sent after me. It was both pleasant and nasty. 98

During this time have thought principally the following :

1) When a man lives an animal life, he does not know that God lives through him. When reason awakens in him, then he knows it. And knowing it, he becomes united with God.

2) Man in his animal life has to be guided by instinct; reason directed to that which is not sub-ject to it, will spoil everything.

3) Is not luxury a preparing for something better, when there is already a sufficiency?

Yesterday was not the 6th, but the 8th. To-day, June 9, Y. P.

I have written little and not very well. It seems to me that it is getting clearer. In the morning I had a conversation with the working-men who

came for books. I remembered the woman who asked to write to John of Kronstad.”

The religion of the people is this : there is a God and there are gods and saints. (Christ came on earth, as a peasant told me to-day, to teach people how and to whom to pray.) The gods and the saints perform miracles, have power over the flesh and perform heroic deeds and good works, and the people have only to pray, to know how

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and to whom to pray. But people can not perform good works, they can only pray. Here is their whole faith.

I bathed and don't feel well.

June 19, Y. P.

Have been feeling weak all this time and sleep badly. Posha came yesterday. He spoke about the Khodinka accident well, but wrote it badly. Our very idle, luxurious life oppresses me. N. came. A stranger. He is young and he does not understand in the same way as I do, that which he understands, although he agrees with every-thing. Finished the first draft 10 on the 13th of June. Now I am revising it, but am working very little.

. . . Struggled with myself twice and success-fully. Oh, if it were always so !

Once I passed beyond Zakaz 101 at night and wept for joy, being grateful for life. The pic-tures of life in Samara stand out very clearly before me; the steppes, the fight of the nomadic, patriarchic principle with the agricultural civil-ised one. 102 It draws me very much. Konef-sky was not born in me; that is why it moves so awkwardly.

Have been thinking :

i) Something very important about art: what is beauty? Beauty is that which we love. “ He

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is not dear because he is good, but good because he is dear.” Here is the problem; why dear? Why do we love? And to say that we love, because a thing is beautiful, is just the same as saying that we breathe

because the air is pleasant. We find the air pleasant, because we have to breathe; and in the same way we discover beauty, because we have to love. And he who hasn't the power to see spiritual beauty, sees at least a bodily one and loves it.

June 26, Y. P. Morning.

All night I did not sleep. My heart aches without stopping. I continue to suffer and can not subject myself to God. ... I have not mastered pride and rebellion and the pain in my heart does not stop. One thing consoles me; I am not alone but with God, and therefore no matter how painful it is, yet I feel that something is taking place within me. Help me, Father.

Yesterday I walked to Baburino 103 and unwillingly (I rather would have avoided than sought it), I met the 80-year-old Akime ploughing, the woman Yaremichov who hasn't a coat to her household and only one jacket, then Maria whose husband was frozen and who has no one to gather her rye and who is starving her child, and Trophime and Khaliavka, and the husband and wife were dying as well as the children. And we study

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Beethoven. And I pray that He release me from this life. And again I pray and cry from pain. I am entrapped, sinking, I cannot alone, only I hate myself and my life.

June 30, Ysn. Pol.

Continued to suffer and struggle much, and have conquered neither one nor the other. But it is better. Mme. Annenkov 104 was here and put it very well . . . , 105 They have spoiled for me even my diary which I write with the point of view of the possibility of its being read by the living 106

Just now upstairs they began to speak about the New Testament and N. en ricanant proved that Christ advised castration. I became angry, shameful.

Two days ago I went to those who had been burned out; had not dined, was tired and felt well. . . . Yesterday I visited the lawyer who wanted to snatch a hundred rubles from a beggar-woman to decorate his own house with. It is the same everywhere.

During this time I have been in Pirogovo. My brother Serezha has entirely come over to us. The journey with Tania and Chertkov was joyous. To-day in Demenka m I gave the last words for his journey to a dying peasant.

I am advancing much on the work. 108 I will 60

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try to write out now what I have jotted down in the book.

To-day, July /p, 109

I am in Pirogovo. I arrived the day before yesterday with Tania and Chertkov. In Serez-ha no there has certainly taken place a spiritual change; he admits it himself saying that he was born several months ago. I am very happy with him.

At home, during this time, I lived through much difficulty. Lord, Father, release me from my base body. Cleanse me and do not let your spirit perish in me and become overgrown. I prayed twice beseechingly; once that He let me be His tool; and second that He save me from my animal "self."

During this time I progressed on the Declara-tion of Faith. It is far from what has to be said and from what I want to say. It is entirely inaccessible to the plain man and the child, but, nevertheless I have said all that I know coherently and logically.

In this time also I wrote the preface to the reading of the Gospels m and annotated the Gos-pels. Had visitors. Englishmen, Americans no one of importance.

I will write out all that I jotted down:

i) Yesterday I walked through a twice 61

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ploughed, black-earth fallow field. As far as the eye could see, there was nothing but black earth not one green blade of grass, and there on the edge of the dusty grey road there grew a bush of burdock. There were three off-shoots. One was broken and its white soiled flower hung; the other also broken, was bespattered with black dirt, its stem bent and soiled; the third shoot stuck out to the side, also black from dust, but still alive and red in the centre. It reminded me of Hadji-

Murad. 112 It makes me want to write. It asserts life to the end, and alone in the midst of the whole field, somehow or other has asserted it.

2) He has a capacity for languages, for mathematics, is quick to comprehend and to answer, can sing, draw correctly, beautifully, and can write in the same way; but he has no moral or artistic feeling and therefore nothing of his own.

3) Love towards enemies. It is difficult, seldom does it succeed as with everything absolutely beautiful. But then what happiness when you attain it ! There is an exquisite sweetness in this love, even in the foretaste of it. And this sweetness is just in the inverse ratio to the attractiveness of the object of love. Yes, the spiritual voluptuousness of love towards enemies.

4) Some one makes me suffer. As soon as I think about myself, about my own suffering, the suffering continues to grow and grow and terror  
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overcomes me at the thought to where it might lead. It suffices to think of the man on account of whom you are suffering, to think about his suffering and instantly you are healed. Sometimes it is easy when you already love your torturer; but even when it is difficult, it is always possible.

5) Yesterday in walking I thought what are those boundaries which separate us, one being from another ? And it occurred to me. Are not space and time the conditions of these divisions, or rather, the consequences of these divisions? If I were not a separated part, there would be neither space nor time for me, as there is not for God. But since I am not the whole, I can understand myself and other beings through space and time only.

(I feel that there is something in this, but I can not yet express it clearly.)

6) There was an argument about whether being in love was good. For me the conclusion was clear; if a man already lives a human, spiritual life, then being in love, marriage would be a downfall for him, he would have to give a part of his strength to his wife, to his family, or even at least to the object of his love. But if he is on the animal plane, if he eats, drinks, labours, holds a post, writes, plays then to be in love

would be an uplift for him as for animals, for insects, in the time of . . . ,  
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7) To pray? They say that prayer is necessary, that it is necessary to have the sweet feeling of prayer which is called forth by service, singing, reading, exclamations, ikons. But what is prayer? A communion with God, a recognition of one's relation to God, the highest state of the soul. Is it possible that this state of the soul can be attained by an action upon the outer senses. ... Is it not more probable that the prayerful state might be reached only in rare exceptional moments and necessarily in isolation, as even Christ said and as Elijah saw God, not in a storm but in a tender breeze?

8) Yesterday I looked through the romances, novels, and poems of Fet. 114 I recalled our incessant music on 4 grand-pianos in Yasnaya Polyana and it became clear to me that all this the romances, the poems, the music was not art, something important and necessary to people in general, but a self-indulgence of robbers, parasites, who have nothing in common with life; romances, novels about how one falls in love disgustingly, poetry about this or about how one languishes from boredom. And music about the same theme. But life, all life, seethes with its own problems of food, distribution, labour, about faith, about the relations of men ... It is shameful, nasty. Help me, Father, to serve Thee by showing up this lie.

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9) I was going from the Chertkovs on the 5th of July. It was evening, and beauty, happiness, blessedness, lay on everything. But in the world of men? There was greed, malice, envy, cruelty, lust, debauchery. When will it be among men as it is in Nature? Here there is a struggle, but it is honest, simple, beautiful. But there it is base. I know it and I hate it, because I myself am a man.

(I have not succeeded.)

10) When I suffered in my soul, I tried to calm myself with the consciousness of serving. And that used to calm me, but only then



when there happened to be an obvious instance of serving, i. e. when it was unquestionably required and I was drawn to it. But what is to be done when it happens neither one way nor the other? Give myself to God, negate myself. Do as Thou wilt, I consent.

(Again, not what I want to say.) I am going to dinner.

11) Kant, 115 they tell us, made a revolution in the thought of men. He was the first to show that a thing in itself is inaccessible to knowledge, that the source of knowledge and life is spiritual. But is not that the same which Christ said two thousand years ago, only in a way understandable to men? Bow in spirit and in truth; the

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spirit is life creating, the letter, the flesh, is beneficial in no way.

12) Balls, feasts, spectacles, parades, pleasure-gardens, etc., are a dreadful tool in the hands of the organisers. They can have a terrible influence. And if anything has to be subjected to control, it is this.

13) I walked along the road and thought, looking at the forests, the earth, the grass, what a funny mistake it is to think that the world is such as it appears to me. To think that the world is such as it appears to me, means to think that there can be no other being capable of knowledge except myself with my six senses. 116 I stopped and was writing that down. Sergei Ivanovich 117 approached me. I told him what I was thinking. He said:

“ Yes, one thing is true, that the world is not such as we see it and we don’t know anything as it is.” I said:

‘ Yes, we know something exactly as it is.’ “What is it?”

1 That which knows. It is exactly such as we know it.”

14) One is often surprised that people are ungrateful. One ought to be surprised at how they could be grateful for good done them. How-

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ever little good people do, they know with certainty that the doing of good is the greatest happiness. How then can people be grateful to others that these others have drunk themselves full, when that is the greatest enjoyment?

15) Only he is free whom nothing and no-body can hinder from doing what he wants. There is only one such work to do to love.

16) Prayer is directed to a personal God, not because God is personal (I even know as a matter of fact that He is not personal, because the personal is finite and God is infinite), but because I am a personal being. I have a little green glass in my eye and I see everything green. I can not help but see the world green, although I know that it is not like that.

17) The aesthetic pleasure is a pleasure of a lower order. And therefore the highest aesthetic pleasure leaves one unsatisfied. In fact, the higher the aesthetic pleasure, the more unsatisfied it leaves one. It always makes one want something more and more. And so without end. Only moral good gives full satisfaction. Here there is full satisfaction. Nothing further is wished for or needed.

18) A lie to others is by far neither as important nor as harmful as a lie to oneself. A lie to others is often an innocent play, a satisfying of  
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vanity. A lie to oneself is always a perversion of the truth, a turning aside from the demands of life.

19) Although seldom, yet it has happened to me that I have done good from pity, a real good. In that case you never remember what you really have done and under what circumstances. You remember only that you were with God (this occurred to me in regard to my favourite boots which I remember I gave away out of pity and for a long time I could not remember where they had gone). It is the same way with all those moments when I was with God, whether in prayer or in the business of life. Memory is a fleshly affair, but here, the thing is spiritual.

20) Man can not live a fleshly life, if he does not consider himself in the right and he can not live a spiritual life if he does not consider himself sinful.

21) . . .

I am going to sleep. It is 12:30 in the morning, July 30th. July 31, Y. P. If  
Hive.

Random break

July 31, Y. P.

I am alive. It is evening now. It is past four. I am lying down and can not fall asleep. My heart aches. I am tired out. I hear through the window they play tennis and are laughing. S.

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went away to the Shenshins. 118 Every one is well, but I am sad and can not master myself. It is like the feeling I had when St. Thomas 119 locked me in and I heard through my prison how every one was gay and was laughing. But I don't want to. One must suffer humiliation and be good. I can do it.

I continue to copy :

1) The disbelief in reason is the source of all evil. This disbelief is reached by the teaching of a distorted faith from childhood. Believe in one miracle and the trust in reason is destroyed.

2) ...

3) Christianity does not give happiness but safety; it lets you down to the bottom from which there is no place to fall.

4) I rode horseback from Tula and thought about this; that I am a part of Him, separated in a certain way from other such parts, and He is everything, the Father, and I felt love, just love, for Him. Now, especially now, I not only can not reproduce this feeling, but not even recall it. But I was so joyful that I said to myself: Here I was thinking that I can not learn anything new and suddenly I acquired a wonderful blessed new feeling, a real feeling.

5) What humbug 12 beauty, truth, good-ness! Beauty is one of those attributes of outer objects, like health, an attribute of the living body.

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Truth is not the ideal of science. The ideal of science is knowledge, not truth. The good can not be placed on the plane with either of these, because it is the goal of life.

(It is unclear, but it was clear and will be.) 6) I do not remember good works, because they are outside of the material man of memory.

August if Ysn Pol If I live. which is doubtful. My heart aches very much.

...

It is dreadful to think how much time has elapsed; a month and a half.  
To-day, Sept. 14, Y.P.

During this time I took a trip to the monastery with Sonya. 121 . . . I wrote on Hadji-Murad 122 very poorly, a first draft. I have continued my work on the Declaration of Faith. The Chert-kovs have gone away. . . . All three sons are here now with their wives. 123 There was a letter from the Hollander who has refused to serve. 124 I wrote a preface to the letter. 125 I wrote a letter also to Mme. Kalmikov 126 with very sharp statements about the Government. The whole month and a half has been condensed in this. Oh, yes; I have also been ill from my usual sickness and my stomach is still not strong. One thing more. During this time there was a 70

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letter from the Hindu Tod and an exquisite book of Hindu wisdom, loga's Philosophy. 12 ' 1 In the meantime I thought :

- 1 ) There are many people, especially Euro-peans and especially women, who not only talk but who write things that appear intelligent, in the same way as dumb people speak; as a matter of fact, it isn't any more natural for them to think than for a dumb person to speak, but both one and the other, both the stupid and the dumb, have been taught.
- 2) To love an individual man, one has to be blinded. Without being blinded one can love only God, but people can be pitied, which means to love in a Godly way.
- 3) To get rid of an enemy, one must love him, as it is also said in the " Teaching of the twelve apostles." 128 But to love one has to put to oneself the task for all one's life of love towards an enemy, to do him good through love and to perfect oneself in love for him.
- 4) At first, one is surprised that stupid people should have within them such an assertive convincing intonation. But it is as it should be. Otherwise no one would listen to them.
- 5) I find this note: "A decoration for peas-ants, our happiness " I can not remember what that means, but it is something that pleased me.

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I think it means that to a poor man looking on the life of the rich, it appears as happiness. But this happiness is as much happiness, as cardboard made into a tree or a castle is a tree or a castle.

6) We are all attracted to the Whole and one to another, like particles of one body. Only our roughness, the lack of smoothness, our angles, interfere with our uniting. There is already an attraction, there is no need of making it, but one must plane oneself, wipe out one's angles.

7) One of the strongest means of hypnotism, of exterior action on the spiritual state of man, is his dress. People know that very well; that is why there is a monastic garb in monasteries and a uniform in the army.

8) I was trying to recall two excellent subjects for novels, the suicide of old Persianninov and the substitution of a child in an orphan asylum.

9) When my weakness tortured me, I sought means of salvation, and I found one in the thought that there is nothing stationary, that everything flows, changes, that all this is for a while, and that it is only necessary to suffer the while while we live I and the others. And some one of us will go away first. (The while does not mean to live in any way, but means, not to despair, to suffer it through to the end.)

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10) I wanted to say that I was grateful, so as to make the other one well disposed, and later to tell the truth. No, I thought, that is not permitted. He will ascribe it to his virtues and the truth will be accepted even less. Man, not acknowledging his sins, is a vessel hermetically closed with a cover which lets nothing enter. To humble oneself, to repent, that means to take off the cover and to make oneself capable of perfection, of the good.

11) Barbarism interferes with the union of people, but the same thing is done by a too great refinement without a religious basis. In the other, the physical disunites, and in this, the spiritual.

12) Man is a tool of God. At first I thought that it was a tool with which man himself was called to work; now I have understood that it is not man who works, but God. The business of man is only to keep himself in order. Like an axe, which would have to keep itself always clean and sharp.

13) Why is it that scoundrels stand for des-potism? Because under an ideal order which pays according to merit, they are badly off. Under despotism everything can happen.

14) I often meet people who recognise no God except one which we ourselves recognise in our-selves. And I am astonished; God in me. But  
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God is an infinite principle; how then, why then, should He happen to be in me ? It is impossible not to question oneself about this. And as soon as you question yourself, you have to acknowledge an exterior cause. Why do people not feel them-selves in need of answering this question? Be-cause for them, the answer to this question is in the reality of the existing world, whether accord-ing to Moses or to Darwin it is all the same. And therefore, to have a conception of an ex-terior God, one has to understand that that which is actually real, is only the impression of our senses, i. e. it is we ourselves, our spiritual “ self.”

15) In moments of passion, infatuation, in or-der to conquer, one thing is necessary, to destroy the illusion that it is the “ self “ who suffers, who desires, and to separate one’s true “ self “ from the troubled waters of passion. Sept. 15. Y. P. If I live.

To-day October 10. Y. P.

It is almost a month that I have made no en-tries and it seemed to me it was only yesterday. During this time, though in very poor form, I finished the Declaration of Faith. During this time there were some Japanese with a letter from Konissi. 129 They, the Japanese, are undoubt-edly nearer Christianity than 6ur church Chris-

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tians. I have learned to love them very much. . . .

I want to write out the whole Declaration of Faith from the beginning again. Yesterday there was a good letter from Verigin, Peter. 130 All last night I thought about the meaning of life and though there are other things to note down, I want to note down this :

The whole world is nothing else than an in-finite space filled with infinitely small, colourless, silently moving particles of matter. At

bottom, even this is not so; I know that they are particles of matter only through their impenetrability, but the impenetrability I know only through my sense of touch and my muscle sense. If I did not have this sense, I would not know about impenetrability or about matter. As to motion, also, I, strictly speaking, have no right to speak, because if I did not have the sense of sight or again muscle sense, I would not know anything about motion either.

So that all that I have the right to assert about the outer world is that something exists, some-thing entirely unknown to me, as it was said long ago both by the Brahmins and by Kant and by Berkeley. There is some kind of occasion, some kind of grain of sand which causes irritation in the shell of the snail and produces a pearl (secretion, secretion in the snail). This is our whole outside world.

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What is there then ? There is myself with my representations of myself, of the sun, trees, ani-mals, stones. But what then is it that I call my-self? Is it something arbitrary depending on my-self? No, it is something independent of myself, predetermined. I can not not be myself, and not have that representation which I have, namely, that I include in myself a small part of these moving atoms and call them myself. And all the other remaining atoms I see in the form of be-ings .more or less like myself. The world ap-pears to me to consist entirely of beings which are like me or resemble me. 131

(I have become confused, yet have something to say. I am going to try when I have the strength. )

I am continuing to write out what I had to say and what I dreamt of all night, namely :

People think that their life is in the body, that from that which takes place in the body; from breathing, nutrition, circulation of the blood, etc., life flows. And this seems unquestionable; let nutrition, breathing, circulation of the blood cease and life will end. But what ends is the life of the body, life in this body. . . .

And in fact if you consider that life comes from the process of the body and only in the body then as soon as the processes of the body are

ended, then life ought to be ended. But certainly this is an arbitrary assertion. No one has proven and  
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can prove that life is only in the body and can not be without the body. To assert this, is all the same as asserting that when the sun has set then the sun has come to an end. One must first de-cide what is life. Is it that which I see in the others as it begins and stops, or is it what I know in myself? If it is what I know in myself, then it is the only thing that is and therefore it can not be destroyed. And the fact that in bodies before me processes end which are connected with life in me and in other beings, shows me only this, that life goes away somewhere from my sensual eyes. To go away entirely, to be destroyed, it absolutely can not be, because outside of it there is nothing in the world. The problem, then, might be this : Will my life be destroyed, can it be destroyed? And the destruction of the body of a man, is that a sign of the destruction of his life? In order to answer this question one must first decide what is life ?

Life is the consciousness of my separateness from other beings, of the existence of other beings and of those limits which separate me from them. My life is not bound up with my body. There may be a body, but no consciousness of separate-ness like for a sleeping one, an idiot, an embryo or for those who have fits.

It is true that there can be no life without the consciousness of the body; but that is because life

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is the consciousness of one's own separateness and of one's own boundaries. But the consciousness of one's own separateness and of one's own bound-aries happens in our life in time and space, but it can happen in any other way and therefore the destruction of the body is not the sign of the de-struction of life.

(Not clear and not what I want to say.) Oct. u. Y. P. If I live.

To-day October 20. Y. P. Morning.

I feel like writing down three things.



i) In a work of art the principal thing is the soul of the author. Therefore among medium productions the feminine ones are the better, the more interesting. A woman will push her-self through now and then, speak out the most inner mysteries of her soul; and that is what is needed. You see what she really loves, although she pretends that she loves something else. When an author writes, we the readers place our ears to his breast and we listen and say, " Breathe. If you have rumblings, they will appear." And women haven't the capacity of hiding. Men have learned literary methods and you can no longer see him behind his manner, except that you know he is stupid. But what is in his soul, you don't see.

(Not good; malicious.) 78

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The 2nd thing I wanted to write was that yes-terday, in blowing out my candle, I began to feel for matches and did not find them, and an uneasiness came over me. "And you are getting ready to die ! What, then, are you also going to die with matches?" I said to myself. And I at once saw in the dark my real life and became calm.

What is this fear of the dark? Besides the fear at the incapability of meeting whatever accident might happen, it is the fear at the absence of the delusion of our most important sense, that of sight. It is fear before the contemplation of our true life. I now no longer have that fear on the contrary, that which had been fear is now peace; there only has remained the habit of fear; but to the majority of people the fear is exactly of that which alone can give them peace.

The 3rd thing I wanted to write was that when a man is put in the necessity of choosing between an act which is clearly beneficial to others, but with the thwarting of the demands of conscience (the will of God), then the problem is only one of short-sightedness, because the man sees in the immediate future the good which will arise from his act, if he thwarts the will of God, but he does not see in the more remote future the other good, which is an infinite number of times greater, which

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will come from the abstention of this act and the fulfilment of the will of God. It is the same kind of thing that children do, destroying the general order of a house which is necessary for their own happiness, for the sake of the immediate pleasure of play.

The fact is that for the work of God and for man accomplishing the work of God, time does not exist. Man can not but represent to himself everything in time, and therefore in order to correctly judge of the importance of the work of God, he has to represent it to himself in the very remote future, even in infinite time. The fact, that I will not kill the murderer and will forgive him, that I shall die unseen by any one, fulfilling the will of God, will bear its own fruit ... if I insist upon thinking in terms of time in infinite time. But it will bear its fruit surely. I have to finish the former :

4) Refinement and power in art are almost always diametrically opposed.

5) Is it true that works of art are obtained by assiduous work? That which we call a work of art yes. But is it real art?

6) The Japanese sang and we could not restrain ourselves from laughter. If we had sung before the Japanese they would have laughed. The more so had Beethoven been played for them. Indian and Greek temples are understood by all.

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And Greek statues are understood by all. And our best painting is also understandable. So that architecture, sculpture, painting, having reached their perfection, have reached also cosmopolitanism, accessibility to all. To the same point in some of its manifestations has the art of speech reached; in the teaching of Buddha, of Christ, in the poetry of Sakia-Muni, Jacob, Joseph. In dramatic art; Sophocles, Aristophanes did not reach it. It is being reached in the new ones. But in music they have been lagging behind entirely. The ideal of all art to which it should strive is accessibility to all but it, especially music today, noses its way into refinement.

7) The principal thing which I wanted to say about art, is that it does not exist in the sense of some great manifestation of the human spirit as it is understood now. There is play, consisting in the beauty of

construction, in sculpting figures, or in representing objects, in dancing, in singing, in playing on various instruments, in poetry, in fables, in stories, but all this is only play and not an important matter to which one could con-sciously devote his strength.

And so it was always understood and is under-stood by the working, unspoiled people and every man who has not gone away from labour, from life, can not look upon it in any other way. It is necessary, one must, say it out loud how much

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evil has come from this importance attributed by the parasites of society to their plays !

8) The whole outer world is formed by us, by our senses. We know nothing and can know noth-ing about it. All that we can know, in studying the outer world is the relation of our senses (sens) among themselves and the laws of these relations. There is no question but that this is very interest-ing, and from the study of these relations are opened many new situations which we can make use of and which increase the comforts of our life, but this is not only not everything, not all of science as people busying themselves with this study are now asserting, but it is only one minute particle of science.

Science is the study of the relation of our spirit-ual “ self “ that which masters the outer senses and uses them to our outer senses or to the outer world, which is the same thing. This re-lation has to be studied, because in this relation is accomplished the movement of humanity as a whole to perfection and the good, and the move-ment of each individual man to the same goal. This relation is the object of every science; but to-day the study of this relation is called Ethics by our present-day scholars, and is considered as a science by itself, and a very unimportant one from out the great mass of other sciences. It is all topsy-turvy; the whole of science is considered

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as a small part and a small part is considered as the whole. From this comes the brutalisation of men.

This arises out of the astonishing ignorance of most of the so-called learned. They are naively convinced that the outer world is an actual reality, just in the same way as the peasants are convinced that the sun and the stars move around the earth. Just as the peasants know nothing of the work of Galileo, Copernicus and Newton, or if they have heard of it do not believe so the materialist scholars have never heard, do not know or do not believe what has been done as to criticism of knowledge by Descartes, Kant, Berkeley and even before, by the Hindus and by all religious doctrines.

9) When you suffer, you must enter into your-self not seek matches, but put out that light which is there, and which interferes with the seeing of your true "self." You must turn upside down the toy which stood on the cork and place it on the lead and then everything will become clear and the greatest part of your suffering will cease all that part which is not physical.

10) When you suffer from passion, here are some palliative prescriptions:

(a) Remember how many times you have suffered before because in your consciousness you have connected yourself to your passion; lust, 83

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greed, desire, vanity, and remember how everything passed away and you have still not found that "self" which suffered then. And so it is now. It is not you who are suffering, but that passion which you wrongly joined to yourself.

(b) Again, when you suffer, remember that the suffering is not something disagreeable which you can wish to get rid of, but it is the very work of life, that very task which you have been designated to do. In wanting to get rid of it, you are doing that which a man would do who lifts the plough there where the earth is hard, just where, in fact, it has to be ploughed up.

(c) Then remember, at the moment when you suffer, that if there is anger in the feelings you have, the suffering is in you. Replace the anger with love, and the suffering will end.

(d) Also this is possible; love towards enemies, which is indeed the one real love. You must struggle for it, struggle with toil, with the

conscious-ness that in it is life. But when you have at-tained it, what relief!

(e) The principal thing is to turn the toy upside down, find your true “ self “ which is only visible without matches, and then anger will van-ish by itself. That “ self “ is incapable of, can-not, and has no one to be angry with loving, it can only pity.

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During these latter days I didn't feel like writ-ing. I merely wrote letters to every one and sent to Schmidt an addition to the letter about the incompatibility . . . with Christianity. 132 I have begun the Declaration of Faith anew. I am going to continue.

Went to Pirogovo with Masha. Serezha 133 is very good. . . . October 21. Y. P. If I live.

To-day probably October 23. Y. P.

All these days I have been out of tune with my work. Wrote a letter yesterday to the com-mander of the disciplinary battalion in Irkutsk about Olkhovik. 134

It is evening now, I am sitting down to write because I feel the special importance and serious-ness of the hours of life which are left to me. And I do not know what I have to do, but I feel that there has ripened in me an expression of God's will which asks to be let out.

Have re-read Hadji Murad it isn't what I want to say. As to Resurrection I can't even get hold of it. The drama interests me.

A splendid article by Carpenter on science. 135 All of us walk near the truth and uncover it from various sides.

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October 26. Y. P.

I am still just as indisposed and don't feel like writing. My head aches. Serezha came yester-day. 136 Wrote a letter to Sonya and to Andrusha. But it seems to me that during this time of doubt, I arrived at two very important conclu-sions :

i ) That, which I also thought before and wrote down; that art is an invention, is a temptation for amusement with dolls, with pictures, with songs, with play, with stories and nothing more. But to place art as they

do ( and they do the same with science), on the same level with the good is a horrible sacrilege. The proof that it is not so, is that about truth also (the right) I can say that truth is a good (as God said, great good, teib, i.e., good) , and about beauty one can say that it is good; but it is impossible to say about good that it is beautiful (at times it is homely), or that it is true (it is always true).

There is only one good; good and bad; but truth and beauty are good qualities of certain ob-jects.

The other very important thing, is that reason is the only means of manifesting, and freeing love. It seems to me that this is an important thought, omitted in my Declaration of Faith.

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To-day November 1. Y. P.

All this time I have felt neither well nor like working. I have written letters only, among the number was one to the Caucasian disciplinary battalion. 137 Yesterday, walking at night on the snow, in the blizzard, I tired my heart and it aches. I think I am going to die very soon. That is why I am writing out the notes. I think I am going to die without fear and without re-sistance.

Just now I sat alone and thought how strange it was that people live alone. People; I thought of Stasov; 138 how is he living now, what is he thinking, feeling. Of Kolichka, 139 too. And so strange and new became the knowledge that they, all of them, people are living, and I do not live in them; that they are closed to me. November 2. Y. P. If I live.

November 2nd. Y. P.

Am alive. Am a little better. Have written on the Declaration of Faith. I think it is true that it is cold because it endeavours to be infallible. 140 A blizzard. Sent off the letters to Schmidt and Chertkov. Did not send the letter to Mme. Kalmikov.

To-day I thought about art. It is play. And when it is the play of working, normal people it is good, but when it is the play of corrupted para-

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sites, then it is bad and here now it has reached to decadence.

November 3. Y. P. If I live.

To-day November 5. Y. P. Morning.

Yesterday was a terrible day.

... At night I hardly slept and was depressed. I just now found the prescriptions 141 in my diary, looked them over and began to feel better; to separate one's true "self" from that which is offended and vexed, to remember that this is no hindrance, no accidental unpleasantness, but the very work predestined me, and above all to know that if I have a dislike for any one, then as long as there is that dislike in me then I am the guilty one. And as soon as you know you are guilty, you feel better.

To-day, lying on the bed, I thought about love towards God ... I wish I could say, the love of God, i.e., divine love that the first and principal commandment is divine love, but that the other resembling it and flowing from it, especially flowing from it, is the love for neighbour.

Yesterday I wrote 18 pages of introduction to Art. 142

It is wrong to say of a work of art, "You don't yet understand it." If I don't understand it, that means that the work of art is poor, because its

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task is in making understandable that which is not understandable.

November 6. Y. P. If I live.

November 6. Y. P.

Am alive. It is the third day that I continue to write on art. It seems to me it is good. At least I am writing willingly and easily.

. . . Have received a good letter from Vander-veer. Wrote another letter to the commander of the battalion in the Caucasus. Chertkov sent me his copy of a similar letter.

To-day I rode horseback to Tula. A marvelous day and night. I am just now going to take a walk to meet the girls.

Have been thinking.

1) Natural sciences, when they wish to determine the very essence of things, fall into a crude materialism, i.e., ignorance. Such, besides Descartes' whirlwinds, are atoms and ether and the origin of species. All

that I can say, is that it appears to me so, just as the heavenly vault appears round to me, while I know that it is not round and that it appears to me so, only because my sight for all directions extends on only one radius.

2) The highest perfection of art is its cosmo-politanism. But on the contrary, with us at present  
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ent it is becoming more and more specialised, if not according to nations, then according to classes.

3) The refinement of art and its strength are always in inverse proportion.

4) " Conservatism lies in this "... That is the way I have it noted, but further I can't remember now.

5) Why is it pleasant to ride? Because it is the very emblem of life. Life you ride.

I wanted to take a walk. . . . November 7. Y. P. If I live.

To-day November 12. Y. P.

I haven't noted down anything during this time. I was writing the essay on Art. To-day a little on the Declaration of Faith. A weakness of thought and I am sad. One must learn to be satisfied with stupidity. If I do not love, at least not not to love. That, thank the Lord, I have attained.

November 16. Y. P. Morning.

I still work just as badly and am therefore de-pressed. The day after tomorrow I am going to Moscow, if God commands. 143

... In the meantime I received a strange letter from the Spaniard Zanini, with an offer of 22,000 francs for good works. I answered that

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I would like to use them for the Dukhobors. What is going to happen?

144 I wrote to Kuzmin-sky on Witte and Dragomirov 145 and the day before yesterday I wrote diligently all morning on War. 146 Something will come of it.



I am thinking continually about art and about the temptations or seductions which becloud the mind, and I see that art belongs to this class, but I do not know how to make it clear. This occupies me very, very much. I fall asleep and wake up with this thought, but up to now I have come to no conclusion.

The notes during this time about God and the future life are:

i) They say that God must be understood as a personality. In this lies great misunderstanding; personality is limitation. Man feels himself a personality, only because he comes in contact with other personalities. If man were only one, he would not be a personality. These two conceptions are mutually determined; the outer world, other beings, and the personality. If there were not a world of other beings, man would not feel himself, would not recognise himself as a personality; if man were not a personality he would not recognise the existence of other beings. And therefore man within this Universe is inconceivable otherwise than as a personality. But how

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can it be said of God, that He is a personality, that God is personal? In this lies the root of anthropomorphism.

Of God it only can be said what Moses and Mohammed said, that he is one, and one, not in that sense that there is no other or other gods (in relation to God there can be no notion of number and therefore it is even impossible to say of God that he is one (i in the sense of a number), but in that sense that he is monocentric, that he is not a conception, but a being, that which the Greek Orthodox call a living God in opposition to a pantheistic God, i.e., a superior spiritual being living in everything. He is one in that sense that He is, like a being to whom one can address one-self, i.e., not exactly to pray, but that there is a relationship between me, something which is limited, a personality, and God something inconceivable but existing.

The most inconceivable thing about God for us consists exactly in this, that we know Him as a one being, can know him in no other way, and at the same time it is impossible for us to understand a one being who fills up everything with himself. If God is not one, then He is scattered and He does not exist. If He is one, then we involuntarily represent him

to ourselves in the shape of a personality and then He is no longer a higher being.

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ing, no longer everything. But, however, in order to know God and to lean on Him one must understand Him as filling everything and at the same time as one.

2) I have been thinking how obviously mistaken is our conception of the future life in bodies either more or less similar to ours. Our bodies as we know them are nothing but the products of our outer six senses. How then can there be life for that spiritual being who is separated from his body how can it be in that form which is determined and produced by that body through its senses? November // . Y. P. If I live. November 77. Y. P.

Yesterday I hardly wrote anything.

. . . There is a fight in the papers over Repine's definition of art as amusement. How it fits into my work. The full significance of Art has still not been made clear. It is clear to me, and I can write and prove it, but not briefly and simply. I cannot bring it up to that point.

Yesterday there was a letter from Ivan Michailovich 148 and from the Dukhobors.

Amusement is all right, if the amusement is not corrupted, is honest, and if people do not suffer from that amusement. I have been thinking just

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now; the aesthetic is the expression of the ethical, i.e., in plain language; art expresses those feelings which the artist feels. If the feelings are good, lofty, then art will be good, lofty, and the reverse. If the artist is a moral man, then his art will be moral, and the reverse. (Nothing has come of this.)

I thought last night :

We rejoice over our technical achievements steam, . . . phonographs. We are so pleased with these achievements that if any one were to tell us that these achievements are being attained by the loss of human

lives we would shrug our shoulders and say, “ We must try not to have this so; an 8-hour day, labour insurance, and so forth; but because several people perish, is no reason to renounce those achievements which we have attained.” I. e., Fiat mirrors, phonographs, etc., per eat several people.

It is but sufficient to admit this principle and there will be no limit to cruelty, and it will be very easy to attain every kind of technical improvement. I had an acquaintance in Kazan who used to ride to his estate in Viatka, 130 versts away, in this fashion: he would buy a pair of horses at the market for 20 roubles (horses were very cheap) and would hitch them up and drive 130 versts to the place. Sometimes they would reach the place, and he would have the horses

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plus the cost of the journey. Sometimes they would not cover a part of the road and he would hire. But nevertheless it used to cost him cheaper than hiring stage horses. Even Swift proposed eating children. And that would have been very convenient. In New York, the railroad companies in the city crush several passers-by every year and do not change the crossings to make the disasters impossible, because the change would cost dearer than paying to the families of those crushed yearly. The same thing happens also in the technical improvements of our age. They are accomplished by human lives. But one has to value every human life not to value it, but to place it above any value and to make improvements in a way that lives should not be lost and spoilt, and to stop every improvement if it harms human life. November 18. If I live, then Moscow.

November 22. Moscow.

The fourth day in Moscow. Dissatisfied with myself. No work. Got tangled up in the article on art and have not moved forward.

. . . There were here; the Gorbunovs, 149 Boulevard, 150 Dunaev. I called on Rusanov myself. 151 Received a very good impression. Read Plato; embryos of idealism.

I recalled two subjects which were very good: 95

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1 ) A wife's deception of her passionate, jealous husband; his suffering, his struggle and the enjoyment of forgiveness, and  
2) A description of the oppression of the serfs and later the very same kind of oppression by land property, or rather by being deprived of it. Just now Goldenweiser 152 played. One thing a fantasy fugue : 153 an artificiality; studied, cold, pretentious; another " Bigarrure " by Arensky; 154 sensual, artificial; and a third a ballad by Chopin; sickly, nervous, not one or the other or the third can be of any use to the people.

The devil who has been sent to me is still with me, and tortures me.

November 23. Moscow. If I live.

To-day November 25. Moscow.

Am very weak. My stomach isn't working. I am trying to write on art but it doesn't go. One thing is good; have found myself, my heart. . . . A letter from Zanini with an offer of 31,500 francs. 155 Tischenko, a good novel on pov-erty. 166 It is now past two, am going for a walk.

To-day November 27. Moscow.

Very weak, poor in all respects. And feel as if I had only just now awakened. Have been thinking :

i ) We are all in this life workers placed at 96

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the work of saving our souls. It can be compared to keeping up the fire given from heaven and lighted on the hearth of my body. My work lies in this, to keep up and feed this fire in myself (not to spend the material of this fire as I have done lately, except in burning it) and not to think how and what gets lighted from this fire. It is not a difficult matter to thresh with several flails, but to keep in order, not to get confused (and not only to thresh, but not to interfere with the others), one has only to remember oneself, one's own tempo while beating. But as soon as you have begun to think of others, to look at them, you get confused. The same thing happens in life. Remember only yourself, your own work and this work is one : to love, to enlarge love in yourself not to think of others, of the consequences of your labour and the work of life will go on fruitfully, joyously. Just as soon as you begin to think of that which you are producing, about the results of your labour, just as soon as you begin to modify it in accordance with its results your work becomes confused and ceases, and there comes the consciousness of the

vanity of life. The master of life gave to each one of us separately such a labour, that the fulfilment of that labour is the most fruitful work. And He himself will use and guide this work, give it a place and a meaning.  
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But as soon as I try to find and fix a place for it, and in accordance with this, to modify it then I become confused, see the vanity of labour and I despair. My task is to work and He already knows for what it is needed and will make use of it. "Man walks, God leads." And the work is one; to enlarge love in oneself.

I am a self-moving saw or a living spade and its life consists in this, to keep its edge clean and sharp. And it will work well enough, and its work will be useful. To keep it sharp, and to sharpen and sharpen it all the time, that is to make oneself always kinder and kinder.

2) Once more I wrote to N that she is wrong in thinking that it is possible for one to renounce oneself from the exploit of living. Life is an exploit. And the principal thing is, that that very thing that pains us and seems to us to hinder us from fulfilling our work in life is our very work in life. There is some circumstance, a condition in life which tortures you; poverty, illness, faithlessness of a husband, calumny, humiliation, it suffices only to pity yourself and you become the unhappiest among the unhappy. And it suffices only to understand that this is the very work of life which you are called to do; to live in poverty, in illness, to forgive faithlessness, calumny, humiliation and instead of depression and pain there is energy and joy.

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3) Art becoming all the time more and more exclusive, satisfying continually a smaller and smaller circle of people, becoming more and more selfish, has gone crazy, since insanity is only selfishness reaching to its last degree. Art has reached the last degree of selfishness and has gone out of its mind.

I have felt very badly and depressed these days. Father, help me to live with Thee, not to wander from Thy will. November 28. Moscow. If I live. To-day December 2. Moscow.

Five days have passed and very torturing ones. Everything is still the same.

. . . My feeling; I have discovered on myself a terrible putrefying sore. They had promised me to heal it and have bound it. The sore was so disgusting to me, it was so depressing for me to think that it was there, that I tried to forget it, to convince myself that it was not there. But some time has passed they unbound the sore and though it was healing, nevertheless it was there. And it was torturingly painful to me and I began to reproach the doctor and unjustly. That is my condition. The principal thing is the devil that has been sent me. Oh, this luxury, this richness, this absence of care about the material life 1 Like an over-fertilised soil. If they do not cultivate

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good plants on it, weeding it, cleaning everything around them, it will become overgrown with horrible ugliness and will become terrible. But it is difficult I am old and am almost unable to do it. Yesterday I walked, thought, suffered and prayed and it seems to me not in vain.

Yesterday I went to Princess Helen Ser-geievna. 157 It was very pleasant. I still cannot work. I shall try to in a minute. I have written nothing in the note book. Letters from Koni, 158 from Mme.

Kudriavtsev. 159 Yesterday the fac-tory hands came and a new one, Medusov, I think.

Dec. 12. Moscow.

I have suffered much during these days and it seems I have advanced towards peace, towards the good towards God. Am reading much on art. It is becoming clear. I am not even sit-ting down to write. Masha went away. The Chertkovs came.

To-day I wrote the appendix to The Appeal.

Dec. 75. Moscow.

Now 2 o'clock in the morning. Have done nothing. My stomach ached. Am calm; have no desire to write.

... I have made some notes. I don't write

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out everything. Something struck me forcibly it is my clear consciousness of the weight of the oppressiveness from my personality, from the fact that I am I. This gives me joy because it means that I understood, that I recognised as myself, at least partly, a “ self “ that was not per-sonal. December 16, Moscow. If I live.

To-day December 19 or 20.

Five days have passed and I feel the oppressive-ness, the weight of my body and therefore the consciousness of the existence of that which is not the body has strengthened terribly. I want to throw off this weight, free myself from these chains and nevertheless I feel them. I am sick of my body.

All this time I have not worked at all and I feel heavy melancholy. I am fighting against it by seeking in my life a task which is beyond this life. There is only one such: an approach to the per-fection of God, to love. Yesterday it became so clear to me that life here is nothing else than a manifestation in these forms of the greatest per-fection of God. “ To live an age and unto the night “ that is in terms of time. To live for a universal life and for this one that is in terms of space.

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I have done nothing during this time and am unable to. I am living badly. I have noted a few trifles on Art :

1 ) They bring as a proof that art is good, the fact that it produces a great impression on you. Yes, but who are you? On the decadents, their works produce a great impression on them. You say that they are spoilt. But Beethoven, who does not produce an impression on the working man, produces such an impression on you, only because you are spoilt. Who then is right ? What music is beyond question as to its value? That kind which produces as impression on a decadent and on you and on the working man; simple, under-standable, popular music.

2) What relief all would feel who are locked up in a concert-room listening to Beethoven’s last works, if a jig or a cherdash or something similar would be played for them.

3) N. was here and said that he recognised only sensation, that man himself, the “ self “ was only a sensation. Sensation receives sensation. He reached this nonsense because of the scientific method; the limiting

of the field of research, the non-recognition of anything else than sensation, is very good and profitable for the practical ends of the science of experimental psychology, but it is good-for-nothing as far as a living universal point of view is concerned. And this error is often

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made by people; they transfer to life the method which is suitable to science.

4) Nothing so confuses the conception of art as the acceptance of authorities. Instead of de-termining by a clear concise conception of art whether the works of Sophocles, Homer, Dante, Shakespeare, Goethe, Beethoven, Bach, Raphael, Michael-Angelo, come up to the conception of good art and exactly how they do so, they de-termine by the existing works of the recognised great artists, art itself and its laws. But, however, there are many works of noted artists which are below every criticism and there are many false reputations, accidentally won fame; Dante, Shake-speare.

5) I am reading the history of music: 161 out of sixteen chapters on artificial music there is one short chapter on popular music. And they know almost nothing about it. So that the history of music is not the history of how real music was born and spread and developed; the music of mel-odies but the history of artificial music, i.e., how real melodious music was distorted.

6) Artificial, master-class music, the music of parasites, feeling its own impotence, its own hol-lowness, takes recourse, in order to replace real in-terest by artificiality, now to counterpoint, to the fugue, now to opera, to illustration.

7 ) Church music is good, therefore, because it is

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understood by the masses. The undeniably good is only that which is understood by all. And there-fore it is true, that the more understandable it is, the better.

8) The various characters expressed by art touch us only because in each one of us is the possi-bility of every possible character. (Forgot)



9) The history of music, like all history, is written on the plan to show how it has gradually reached that condition in which the thing is found about which the history is now being written. The present condition of music, or that about which the history is written, is supposed to be the highest. But what if it is not only a lower thing, but something entirely distorted, an accidental de- viation towards distortion.

10) Belief in authorities causes the errors of authorities to be accepted as models.

n) They say that music strengthens the im-pression of words in arias, songs. It isn't true. Music gets ahead of impressions made by words, by heaven knows how far. An aria of Bach; what words can rival it at the time when it is being rendered? It is a different thing the words by themselves. To whatever music you would place the Sermon on the Mount, the music would remain far behind, once you penetrated the words. " Crucifix " by Faure, 162 the music is pitiable com-pared to the words. They are two entirely dif-

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ferent and incompatible feelings. In song they go along together only because the words give tone.

(Not exact. About this in another place.)

12) So vividly have I recalled Vasili Per-fileev 163 and others, whom I saw in Moscow, and so clear did it become that, although they are dead, they still are.

13) The Scylla and Charybdis of artists; either understandable, but shallow, vulgar; or pseudo-lofty, original and incomprehensible.

14) The poetry of the people always reflected and not only reflected, predicted, prepared, popu-lar movements; the Crusades, the Reformation. What could the poetry of our parasitical circle pre-dict and prepare? Love, debauchery; debauch-ery, love.

15) Popular poetry, music, art in general is ex-hausted, because all the talented have been won over by bribes to be buffoons to the rich and the titled; chamber music, opera, odes and 164 . . .

1 6) In all art, there exists the struggle between the Christian and the pagan. The Christian be-gins to conquer and the new wave of the 15th Cen-tury overflows, the Renaissance, and only now at the end of the

19th, the Christian rises again, and paganism in the shape of decadence having reached the highest degree of nonsense, is being destroyed.

17) Besides the fact that the most gifted of the

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people were won over by bribes into the camp of the parasites, the cause of the destruction of popular poetry and music were: at first the serfdom of the people and later the most important one printing.

18) Chertkov said that around us there are four walls of the unknown; in front, the wall of the future, in back the wall of the past, to the right the wall of ignorance, of that which is taking place there where we are not, and the fourth wall, he says, is the ignorance of that which is going on in the soul of another. In my mind this is not so. The first three walls are as he says. One should not look through them. The less we look beyond them the better. But as to the fourth wall of the ignorance of that which is going on in the souls of other people, this wall we ought to break down with all our strength, striving for a fusion with the souls of other people. And the less we will look beyond those three other walls, the closer we will get to others in this respect.

19) After death in importance, and before death in time, there is nothing more important, more irrevocable, than marriage. And just as death is only good then when it is unavoidable, but every death on purpose is bad, so it is with marriage. Only then is marriage not evil, when it is not to be conquered.

20) Apostasy comes from a man professing

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what he professes not for himself, not for God, but for people. He betrays his professions, either because he has become convinced that more people, or better people according to his mind, do not profess the same thing as he, or because that which he did before, he did for human fame and now he wants to live for himself, before God.

21) If I believed in a personal God to whom one could turn to with questions, I would say, Why, for what has God made it so, that some,

knowing the undoubted truth, burn wholly with its fire, while others do not want it, cannot understand or accept it, and even hate it.

It is now past one. The same weakness, but keen in spirit, when I remember the significance of the whole of life, and not only this one which I have lived through as Leo Nicholaievich (Tol-stoi). Help me, Lord, to do always, everywhere Thy will, to be with Thee. But not my will, but Thine, be done. December 21, Moscow, if I live.

I am still writing December the 20th, Moscow.

Still the same depression. Father, help me. Relieve me. Strengthen Thyself in me, vanquish, drive forth, destroy, the foul flesh and all that I feel through it.

. . . Father, help me. Moreover, I feel better already. What is especially calming is the task, the test of humility, of humiliation, an entirely

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unexpected, exceptional humiliation. In chains, in a prison, one can pride oneself on one's humili-ation, but here it is only painful, unless one accepts it as a trial sent by God. Yes, learn to bear calmly, joyfully and to love.

December 21. Moscow.

I am learning badly. I continually suffer, help-lessly, weakly. Only in rare moments do I rise to the consciousness of the whole of my life (not only this one) and my duties in it.

I thought (and felt) : There are people lack-ing both in aesthetic feeling and in the ethical (es-pecially the ethical), to whom it is impossible to instil that which is good the less so when they do and love that which is bad, and think that the bad is good . . .

December 22, Moscow, if I live, which is get-ting to be very doubtful; my heart does not stop aching. Almost nothing gives me rest. To-day Posha alone refreshed me. It is so disgusting I want to cry over myself, over the remnant of my life which is being futilely ruined. But per-haps it must be so, yes, in fact, it must be so ...

December 25, Moscow.

9 o'clock at night. Spiritually I feel better. But I have no intellectual, artistic work, and I am mel-ancholy. Just now I felt that particular Christ-

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mas softening and gentleness, and poetical im-pulse. My hands are cold, I want to cry and to love . . .

December 26, Moscow.

I am still not writing anything, but I feel my thoughts revive. The devil still does not leave me.

I thought to-day about The Diary of a Mad Man. 16 \* The principal thing is that I have un-derstood my filial relation to God, brotherhood, and my attitude to the whole world has changed.

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Jan. 5, Moscow.

There is still nothing good to write about my-self. I feel no need of working and the devil does not leave me. Have been ill for about 6 days.

Began to reread Resurrection and reached up to his decision to marry and threw it away with disgust. It is all untrue, invented, weak. It is hard to repair a spoiled thing. In order to re-pair it, there is necessary: i) alternately to describe his feeling and life, and hers, 168 and 2) sympathetically and seriously hers, and critically and with a smile, his. I shall hardly finish it. It is all very spoilt.

Yesterday I read Arkhangelsky's 16T article " Whom to Serve " and was very delighted.

Have finished the notebook. And here I am writing from it:

1 ) My article on ... must be written for the people . . .

2) (For The Notes of a Madman or for The Drama). Despair because of madness and wretchedness of life. Salvation from this despair in the recognition of God and one's filial-ity to Him. The recognition of filiality is the

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recognition of brotherhood. The recognition of the brotherhood of man and the cruel, brutal, un-brotherly arrangement of life which is justified by people leads inevitably to a recognition of one's own insanity or that of the whole world.

3) I read Nakashidze's 188 letter about the Congress of the Dukhobors, where they discussed social questions. Here is an instance of the possibility of administration without violence. One condition is necessary no, two conditions: the respect of the youth and of the spiritually weak in general, to the resolutions of the elected elders, the spiritually stronger the "little old men" as the Dukhobors call them; and the second condition that these "little old men" be rational and loving. At this Congress the question of uniting property (in common), was discussed and the "little old men" were in favour of it, but constantly repeated: "Only let there be no violence, let things be done voluntarily."

Among the people and the Dukhobors this respect and recognition of the necessity of fulfilling the resolutions of the old men exist. And all this without forms; the election of the elders and the methods of agreement.

4) No matter how you grind a crystal, how you dissolve it, compress it, it will mould itself again at the first opportunity into the same form. And so the structure of society will be always the

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same, no matter to what changes you submit it. The form of a crystal will only then be changed when chemical changes occur in it, inner ones; the same with society.

5) It would be good to write a preface to Spier 169 containing the following:

The world is such as we see it, only if there do not exist any other beings differently built from us and endowed with other senses than ours. If we see not only the possibility, but the necessity, of the existence of other beings endowed with other senses than ours, then the world is in no case, merely such as we see it. Our imagination of the world shows only our attitude to the world, just as the visual picture which we form for our-selves from what we see as far as the horizon

and the sky represents in no way the actual outlines of the objects seen. The other senses, hearing, smell, principally touch, in verifying our visual impressions give us a more definite conception of the seen objects; but that which we know as broad, thick, hard or soft or how the things seen by us sound or smell, do not prove that we know these things fully and that if a new sense (above the five) were given us, it would not disclose to us that our conception of things formed by our five senses was not just as deceptive as that conception of the flatness of objects and their diminishing in perspective which sight only gives us.

Random break

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I see a man in the mirror, hear his voice and am fully convinced that he is a real man; but I approach, I want to grasp his hand and I touch the glass of the mirror and see my delusion. The same thing must come to pass in a dying man; a new feeling is born which discloses to him (through his new feeling and the new knowledge it gives him) the delusion of recognising his body as himself, and of all that he recognised as exist-ing through the means of the senses of this body.

So that the world is certainly not such as we know it to be: let there be other instruments of knowledge and there will be another world.

But no matter how that which we consider as the world, our attitude to the world, should change one thing is unalterably such as we know it and is always unchanging, it is that which knows. And it knows not only in me, but in everything which knows. This thing which knows is the same everywhere and in everything and in itself. It is God, and it is that for some reason limited particle of God which composes our actual "self."

But what then, is this God, i. e., something eter-nal, infinite, omnipotent, which has become mor-tal, finite, weak? Why did God divide himself within himself? I do not know, but I know that this is so, and that in this is life. All that we know is nothing else than just such divisions of

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God. All that we know as the world is the knowl-edge of these divisions. Our knowledge of the world (that which we call matter in space and

time) is the contact of the limits of our divinity with its other divisions. Birth and death are the transitions from one division into another.

6) The difference between Christian happiness and pagan is this, that the pagan seeks happiness, prepares it for himself, awaits it, demands it the Christian seeks, prepares, awaits and demands the kingdom of God and accepts happiness when it comes as something unexpected, undeserved, unprepared. And it is no less.

Jan. 18. Moscow.

Dismal, horrid. Everything repels me in the life they lead around me. Now I free myself from sadness and suffering, then again I fall into it. In nothing is it so apparent, as in this, how far I am from what I want to be. If my life were really entirely in the service of God, there would be nothing which could disturb it.

I am still writing on art. It is bad. A Duk-hobor was here.

Feb. 4. Nicholskoe with the Olsuphievs.

I am already here the 4th day and am inexpress-ibly sad. I am writing badly on art. I just now prayed and became horrified at how low I have  
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fallen. I think, I ask myself, what am I to do; I doubt, I hesitate, as if I did not know or had for-gotten who I was and therefore what I was to do. To remember that I am not master, but servant and to do that to which I have been put. With what labour have I struggled and attained this knowledge, how undoubted is this knowledge and how I can forget it nevertheless not exactly for-get it, but live without applying it.

. . . Well, enough about this.

I am going to write out what I thought during this time :

i ) When all is said and done, it is those people over whom violence is used who always rule, i.e., those who fulfil the law of non-resistance. So women seek rights, but it is they who rule, just because they are the ones subjected to force they were and they still are. Institutions are in the power of men, but public opinion is in the power of women. And public opinion is a million times stronger than any laws and armies. The proof that public opinion is in the hands of women is that not only the construction of homes, food, are determined by women, and not only do the women spend the wealth, consequently control the labour of

men, but the success of works of art, of books, even the appointment of rulers, are determined by public opinion; and public opinion is determined by women. Some one well said that  
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men must seek emancipation from women, and not the contrary.

2 ) ( For The Appeal) . 17 Unmask the deceivers, spread the truth and do not fear. If it were a matter of spreading deception and murder, then of course, it would be terrible, but here you would be spreading the freedom from deception and murder. Besides, there is no ground for fear. Of whom? They . . . are themselves afraid.

I remember there worked for us in our village a weak and phlegmatic 12 year-old boy who once caught on the road and brought back, an enormous healthy peasant, a thief, who had taken a coat from the hall.

3) The poets, the verse-makers torture their tongues in order to be able to say every possible kind of thought in every possible variety of word and to be able to form from all these words something which resembles a thought. Such exercise can only be indulged in by unserious people. And so it is.

4) If we never moved, then everything which we saw would appear to us flat and not in perspective. Motion gives us a conception of things in three dimensions of space. The same thing is true concerning the material side of things : if we weren't living, were not moving in life, we would see only the material side of things; but moving in life, moving our spiritual side across the material side of the world, we recognise the falseness of the idea that the material is actually such as it appears to us.

5) Twenty times I have repeated it, and 20 times the thought comes to me as new, that release from all excitement, fear, suffering, from physical and especially from spiritual, lies in destroying in one's self the illusion of the union of one's spiritual " self " with one's physical. And this is always possible. When the illusion is destroyed then the spiritual " self " can suffer only from the fact that it is joined to the physical, but not from hunger, pain, sorrow, jealousy, shame, etc. In the first case, as long as it is joined it does that which the physical " self " wants: it gets angry, condemns, scolds, strikes; in the second case, when it is



separated from the physical, it does only that which can free it from the torturing union. And only the manifestations of love frees it.

6) For the article on Art. When it is beauty that is recognised as the aim of art, then every-thing will be art which for certain people will appear as beauty, i.e., everything which will please certain people.

7) I have noted, " the harm of art, especially music " and I wanted to write that I had forgot-ten, but while I was writing, I remembered. The  
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harm of art is principally this, that it takes up time, hiding from people their idleness. I know that it is harmful when it encourages idleness both for the producers and those who enjoy it, but I cannot see a clear definition of when it is permis-sible, useful, good. I should like to say only then when it is a rest from labour, like sleep, but I do not yet know if that is so.

8 ) ( For The Appeal) . You are mistaken, you poor, if you think that you can shame or touch or convince the rich man to divide with you. He cannot do that because he sees that you want the same thing that he wants and that you are fighting him with the same means with which he fights you. You will not only convince him, but you will com-pel him to yield to you only by ceasing to seek that which he seeks, ceasing to struggle with him, but if you cease to struggle you will cease also . . . (very important).

9) If the end of art is not the good, but pleas-ure, then the distribution of art will be different. If its end is the good, then it will inevitably be spread among the greatest number of people; if its end is pleasure, then it will be confined to a small number (not exact and still unclear).

10) Art is I was going to write food, but it is better to say sleep, necessary for the sus-tenance of the spiritual life. Sleep is useful, nec-  
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essary after labour. But artificial sleep is harm-ful, does not refresh, does not stimulate, but weakens.

1 1 ) I heard counterpoint singing and . . . 171 This is the destruction of music, a means of per-verting it. There is no sense to it, no melody, and

any first senseless sequence of sounds are taken and from the combination of these insignificant sequences is formed some kind of a tedious resem-blance to music. The best is when the last chord is finished.

12) The most severe and consequential agnos-tic, whether he wants it or does not want it, recog-nises God. He cannot but recognise that in the first place, in the existence both of himself and of the whole world, there is some meaning inac-cessible to him; and in the second, there is a law of his life, a law to which he can submit or from which he can escape. And it is this recognition of the highest meaning of life, inaccessible to man but inevitably existing, and of the law of one's life, which is God and His will. And this recognition of God is immensely stronger than the recognition of ... etc. To believe like this means to dig to bedrock, to the mainland, and to build the house on that.

13) Stepa 172 related the physiologic process which takes place in the infant when it separates from its mother. Truly it is a miracle.

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This thought occupied me in relation to the doc-trine that everything material is illusion. How can illusion take place there where I do not see it? As you see it, so it takes place. You see every-thing through your glasses. That is well enough as regards all other phenomena, but here the most fundamental thing is taking place, that from which the whole of my life and of everything living is composed: the detachment from the world. And here right in front of my eyes this detachment is taking place; there was one and there became two, like among the first cells, (unclear.)

14) Every living being carries within himself all the possibilities of its ancestors. Having been detached, he manifests several of them, but car-ries in himself the remaining ones and acquires new ones. In this lies the process of life; to unite and to separate. (Still more unclear.) I have decided no matter what happens, to write every day. Nothing strengthens one so much for the good. It is the best prayer.

Evening, February 4. Nicholskoe.

In the morning I wrote this diary and later tried to write, but could do nothing; had no desire. Undoubtedly if there be strength and capacity to write, then one ought to serve God.

It is just as gloomy. I do not pray enough, hourly.

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The Journal of Leo Tolstoi [1897 February 5, Nicholskoe. If I live.  
February 5, Nicholskoe.

Still the same intellectual, creative, weakness. But I think it is almost hopeless. There was a search at Chertkov's. S. arrived.

I thought: I, a worker, am I doing the work commanded? In this is everything. Lord, help me.

Feb. 6. Nicholskoe.

In the morning Gorbunov arrived; in the evening a telegram that the Chertkovs are leaving on Thursday. 173 I prepared to go with Sonya.

174 Am just going. Health better.

Feb. 7. Petersburg.

Went to Chertkov. It is joyous there. Then to Yaroshenko. 175

... I pray that I do not abandon here or any-where the consciousness of my mission, to be fulfilled by kindness. Feb. 8. Petersburg. If I live.

I was alive, but made no entries the two days. To-day, Feb. 10.

It doesn't matter, it doesn't matter, silence. I was at Stasov's and Tolstoi's. 178 Did nothing

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bad, but nothing good either. Rather some good. Lord keep me from a spell, but I am better. Have thought nothing.

Again at the Olsuphievs in Nicholskoe, Feb. 16.

I returned on the morning of the day before yesterday, and fell ill.

Yesterday I was better, wrote on art. Good.

... Women do not consider the demands of reason binding upon themselves and cannot progress according to them. They haven't got this sail spread. They row without a rudder. 177

I am again feeling unwell and very sweetly sad. Wrote a letter to the Chertkovs and to Posha. Am not working.

Feb. 17. Nicholskoe.

I do not feel well. I tried to write on art. . . .

. . . Received letters; an adaptation of On Life from the American. 178

Wrote two letters to Sonya yesterday and sent them to-day. 179

Having been thinking even before Petersburg:

1) (For The Appeal) : To describe the condition of the factory workers, the servants, soldiers, agricultural labourers in comparison with the rich, and show that it all comes from. . . .

2) In the Middle Ages, in the XIth Century, poetry was general the people and the masters, les courtois et les vilains; then they separated and

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les vilains began to mimic the masters' and the masters the people's. A union ought to take place again.

3) A hundred times I have said it to myself and have written it down : the real and only salvation from all sorrow is the knowledge of one's mission, the anxiety whether you have done that for which you were sent.

4) Nearly every husband and wife reproach each other for things for which they do not consider themselves guilty. But on the one side there is no ceasing to accuse, nor on the other to vindicate.

5) They do not run after a poet or a painter so much, as after an actor, and especially after a musician. Music calls forth a direct physical effect, sometimes acute, sometimes chronic.

6) We absolutely falsely ascribe intelligence and goodness to talent, and the same to beauty. In this lies great self-delusion.

7) It came into my head with remarkable clearness that in order to always feel good, it is necessary always to think of others, especially when you speak with some one.

8) The movement of life, the broadening of a separate being gives time. If there would be no movement, no enlarging of love, then there would be no time; as to space, it is the representation of other beings. If there were no other beings,

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there would be no space. (All nonsense, un-thought).

9) Women are deprived of a moral sense for a motor. They haven't got this sail spread and therefore it does not carry. Feb. 18, Nicholskoe. If I live.

Feb. 18. Nicholskoe.

Forty-five years ago I was in battle. 180 I feel a great sinking in energy. I am very weak, cannot work. But is it not possible to live unceasingly before God, doing His work in proportion to His strength. I shall try. Help me, Lord. I shall take up the letters. Here demands are made, and it is possible to fulfil His work.

Evening. Indisposed. Apathy, weakness. Am not taking up the essay, 181 wrote letters. Just now a letter from Biriukov. I answered it.

February 19. Nicholskoe.

I am just as apathetic, but am not worried. Wrote letters. Wrote to every one. I am going to bed, it is past twelve.

To-day, Feb. 20, Nicholskoe. Seven o'clock in the evening.

I still feel just as badly; constipation and heart-burn. I fell asleep in the morning. Then, not

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trying to work, I took a walk. Extreme weakness. My soul is calm, only it is a bore that I am unable to work. The house is full of people.

. . . Yesterday I wrote many letters.

I walked and thought:

There is no greater cause for error and confusion of ideas, the most unexpected ones, and inexplicable in any other way, than the recognition of authorities, i.e., the infallible truthfulness or beauty of certain persons, of books or of works of art. Mr. Arnold 182 was a thousand times right when he said that the business of criticism lies in detaching the good from the bad, from all that has been written and done, and mainly the bad from that which is recognised as splendid, and the good from that which is recognised as bad, or is not recognised at all. The most striking instance of this error and its terrible consequences, holding back for ages the forward movement of Christian mankind, is the authority of the Holy Scriptures and the

Gospels. How many of the most unex-pected and remarkable absurdities, sometimes necessary for its own justification, sometimes not necessary for anything, are said and written in the text of the Holy Scriptures. . . . The same thing happens in the Greek Tragedies, in Vergil, Shakespeare, Goethe, Bach, Beethoven, Raphael and in the new authorities.

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Perhaps I omitted the 21st. To-day, -perhaps the 22nd. February, Saturday. Nicholskoe.

Yesterday I did not work. I read through the first draft on art pretty good. I went for Yushkova's 183 dress. It was a nice trip. In the evening they spoke about Art and then I heard the brothers Konius 184 who arrived. . . .

To-day I am a little better in my health, I went on skis and felt weak at heart and uneasy when I went far. It is evening now. I feel like writing letters.

I thought for The Appeal when I looked at the numberless sons of N. in their overcoats : He is bringing them up, " making " men of the world of them. What for?

You will say : you live as you do for the sake of the children. What for ? Why bring up another generation of the same cheated slaves, not knowing why they live, and living such a joyless life? Feb. 23.

Nicholskoe. If I live.

February 23, Nicholskoe.

To-day I wrote willingly and eagerly all morning and it seems to me I advanced on the essay on art. Then I took a walk before dinner. There is still a pile of people. No serious talk. Yesterday there was music. . . .

To-day an amateur theatrical. Tania and Michail Adamovich

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played very well. 185 It is now evening. The day has passed almost without heart-burn.

February 24. Nicholskoe.

To-day I arose apathetic and fell asleep again right after luncheon. After one, I went to meet the riders. Came home, dined. Am struggling successfully with heart-burn. Went for a walk in the evening.

Read and am reading Aristotle (Benard) on aesthetics. Very important. Thought during these days :

- 1) Thought; why is it impossible to even speak to some people . . . about truth and good so far are they away from it. This is so, because they are surrounded by such a thick layer of temptations that they have become impenetrable. They are unable to struggle with sin, because they do not see the sin for the temptations. In this lies the principal danger and all the horror of temptations.
- 2) They say to me when I condemn religious propaganda: You also are preaching. No, I do not preach mainly because I have nothing to preach. Even to atheists I am not going to preach God (if I preached, I erred) . I only draw conclusions from what people accept, pointing out the contradictions which are enclosed in what they accept, and which they do not notice.

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3) ... a general, respectable, clean, correct, with thick eye-brows and important mien ( and uncommonly good-natured, but deprived of every moral motive sense) gave me the striking thought, as to how and by what means those most indifferent to social life, to the good of society as to how just those people rise involuntarily to the position of rulers of people. I see how he will manage institutions upon which a million lives depend, and just because he likes cleanliness, elegance, refined food, dancing, hunting, billiards and every possible kind of amusement, and not having the means to keep himself in those regiments, or institutions, or societies where all this exist, is advanced little by little as a good and harmless man and made a ruler of people. All are like N. and their name is legion.

4) I am reading Aristotle. He says in Politics (Book VII, Chapter VIII): "Dans cette republique parfaite, ou la vertu des citoyens sera reele, ils s'abstiendront de toute profession me-chanique, de toute speculation mercantile, travaux degrades (degradants?) 186 et contraires a la vertu.

Ils ne se livreront pas davantage a l'agriculture. Il faut du loisir pour acquérir la vertu " . . . m

All his aesthetics has for its end ( ) 188

virtue. And we with the Christian understanding of the brotherhood of man want to be guided by

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the ethical and aesthetical conception of the ancients ! 1 Feb. 25.

Nicholskoe. If I live.

February 25. Nicholskoe.

I am alive. I have written a little not as easily as yesterday. The guests have departed. Went for a walk twice. Am reading Aristotle. To-day I received letters . . .

Yesterday, while walking, I prayed and experienced a remarkable sensation which is perhaps similar to that which the mystics excite in themselves by spiritual works; I felt myself to be a spiritual, free being bound by the illusion of the body. Feb. 26. Nicholskoe. If I live.

Feb. 26, Nicholskoe.

I am alive. I am writing, so as to keep my resolution. To-day I wrote letters all morning, but I had no energy for work.

Went to Mme. Shorin. 189 I had a good talk with her. Perhaps even to some purpose. Just as Anna Michailovna 19 said to-day, that I helped her. And thanks be.

I copied the letter to Posha.

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Feb. 27. Nicholskoe.

Wrote this morning poorly, but cleared up something or other. Am well. Took a walk. Spoke with Tania. And that is all.

Yesterday was Feb. 28. Nicholskoe.

I have written nothing. In the morning I worked badly. Received a letter from Chertkov and Ivan Michailovich and wrote to both. Walked and went to Safonovo. 191



This morning I thought of something which seemed to me important, namely:

i) I wiped away the dust in my room and walking around, came to the divan and could not remember whether I had dusted it or not. Just because these movements are customary and un-conscious I could not remember them and I felt that it was impossible to. So that if I dusted and forgot it, i.e., if I did an act unconsciously; then it is just the same as if it never existed. If some one conscious saw it, then perhaps it could be re-stored. But if no one saw it, or saw it unconsciously; if the whole complex life of many people pass along unconsciously, then that life is as if it had never existed. So that life only exists then, when it is lit by consciousness.

What, then, is this consciousness? What are the acts which are lit by consciousness? The acts which are lit by consciousness are those acts which

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we fulfil freely, i.e., fulfilling them we know that we might have acted otherwise. Therefore, consciousness is freedom. Without consciousness there is no freedom and without freedom there can be no consciousness (if we are subjected to violence and we have no choice as to how we should bear that violence, we do not feel the violence).

Memory is nothing else than the consciousness of the past, of the past freedom. If I were un-able to dust or not to dust, I would not be conscious of dusting, if I were not conscious of dust-ing, I would not have the choice of dusting or not dusting. If I did not have consciousness and free-dom, I would not remember the past, I would not unite it into one. Therefore the very basis of life is freedom and consciousness a freedom-con-sciousness.

(It seemed to me clearer when I was thinking.)

March i, Nicholskoe.

. . . To-day I could not write anything in the morning at all fell asleep. I took a walk both in the morning and in the evening. It was very pleasant.

I thought two things :

i) That death seems to me now just as a change: a discharge from a former post and an

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appointment to a new one. It seems that I am all worn out for the former post and I am no longer fit.

2) I thought about N as a good character for a drama; good-natured, clean, spoilt, loving pleasure but good, and incapable of conceiving a radical moral requirement.

I also thought:

3) There is only one means for steadfastness and peace : love, love towards enemies.

Yes, here this problem was presented to me from a special, unexpected angle and how badly I was able to solve it. I must try harder. Help me, Father. March 2, Nicholskoe. If I live.

March 2, Nicholskoe.

I am alive. Entirely well. To-day I wrote pretty well. In the evening after dinner I went to Shelkovo. It was a very pleasant walk in the moonlight. Wrote a letter to Posha. Received a letter from Tregubov. He is irritated because they intercept the letters. But I am not vexed. I have understood that one has to pity them, and I pity truly. To-morrow we go. We have been here a whole month.

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Yesterday was March 3rd. Moscow.

In the morning I did almost nothing. I stumbled up against the historic course of art. I took a walk. After dinner I left. I arrived at 10.

March 4, Moscow.

Got up late. Handled my papers, wrote letters to Posha, Nakashidze.

Went to the public library, took books. In the evening Dunaev and Boulanger were here. It is now late. I am going to bed. S. is at a concert. March 5. Moscow. If I live.

Heavens, how many days I have skipped : To-day, March 6. Moscow.

Out of the four days, I wrote two days on art and to-day pretty much. I wanted to write Hadji Murad very much and thought out something pretty well touching. A letter from Posha. Wrote to Chertkov and Koni about the terrible thing that happened to Miss Vietrov. 192 I am not going to write out what I have noted.

I am still in the same peaceful, because loving, mood. As soon as I feel like being hurt or wear-ied I remember God and that my work is only one, to love, not to think of that which will be and I feel better right away.

Tania is going to Yasnaya.

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To-day, March 15, Moscow.

Lived not badly. I see the end of the essay on art. Still the same peace. I thank God. I have just now written letters. It is evening. I am going into the tedious drawing-room.

To-day, April 4, Moscow.

Almost a month I have not written (20 days), and I have lived the time badly, because I worked little. Wrote all the time on art, became confused these last days. And now for two days I haven't written.

I have not lost my peace, but my soul is troubled, still I am master of it. Oh, Lord! If only I could remember my mission, that through oneself must be manifested (shine) divinity. But the difficulty is, that if you remember that alone you will not live; and you must live, live energetically, and yet remember. Help me, Father.

I have prayed much lately that my life be bet-ter. But as it is, the consciousness of the lawless-ness of my life is shameful and depressing. Yesterday I thought very well about Hadji Murad that in it the principal thing was to ex-press a deception of trust. How good it would have been, were it not for this deception. Also I am thinking more and more often of The Ap-peal.

I am afraid that the theme of art has occupied

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me lately for personal, selfish and bad reasons. Je m\* entends.

During this time I made few notes and if I had been thinking about anything I have forgot-ten it.

1) The world which we know and represent for ourselves, is nothing else than laws of co-relation between our senses (sens), and there-fore, a miracle is a violation of these laws of co-relation, it therefore destroys our conception of the world. In the crudest form, it is thus : I know that water (not frozen) is always liquid. And its specific gravity is less than that of my body. My eyes, hearing, touch, demonstrate to me liquid water; and suddenly a man walks on this water. If he walked on the water, then it proves nothing, but only destroys my conception of water.

2) A very common mistake: To place the aim of life in the service of people and not in the service of God. Only in serving God, i.e., in doing that which He wants, can you be certain that you are not doing something vain and it is not impossible to choose whom you are to serve.

3) Church Christians do not want to serve God, but want God to serve them.

4) Shakespeare began to be valued when the moral criterion was lost.

5) (For The Appeal.) We are so entangled that every one of our steps in life is a participa-

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tion in evil : in violence, in oppression. We must not despair, but we must slowly disentangle our-selves from those nets in which we are caught; not to tear ourselves through, that would en-tangle us worse but to disentangle ourselves carefully.

6 )193

I am in a very bad physical condition, almost fever, and the black gloom that comes before, but up to now the spiritual is the stronger. Escorted Maude's colony. 194 Ivan Michailovich is still free. 195 Everything is all right.

Apr. g. Moscow.

Have been ill. With calmness I thought that I would die. To-day I wrote well on Art. They have taken Ivan Michailovich. There was a search at Dunaev's. 196 It is all right with the exiles. 197

Outwardly I am entirely calm, inwardly not entirely. It is enough to bear in mind that every-thing is for the good, and when I bear that in mind as I do now it is good.

To-day May 3. Yasnaya Polyana.

Almost a month I have made no entries. A bad and sterile month.

I cut out and burned that which I wrote in heat. 198

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To-day July 16. Y. P.

It is not one month that I have made no entries, but two and a half. I have lived through much, both the difficult and the good. 199 Have been ill. Very severe pains I think in the beginning of July. 200

I worked all this time on the essay on art, and the farther I get the better. I finished it and am correcting it from the beginning.

Masha married. 201 . . .

We do not quiet, moderate passion, the source of the greatest calamities, but kindle it with all our strength and then we complain that we suffer. . . .

Good letters from Chertkov. A Kiev peasant was here, Shidlovsky. 202

I feel that I am alone that my life not only does not interest any one, but that they are bored and ashamed that I continue to occupy myself with such trifles.

I thought during this time :

i) A type of woman there are men such also, but mostly it is women who are incapable of seeing themselves, as if their necks were stationary and they could not look back at themselves. It isn't exactly that they don't want to repent : but they can't see themselves. They live as they do and not in another way, because this way seems good to them. And therefore if they do any-

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thing it is because it seems good to them. Such people are terrifying.

And such people may be intelligent, stupid, good, wicked. When they are stupid and wicked it is terrible.

- 2) With a low moral standard, a firmness of judgment. The acts of all the best people are explained by what / would have done. Christ preached out of vanity, condemned the Pharisees from envy, etc.
- 3 ) The second condition of art is novelty. To a child everything is new and therefore it has many artistic impressions. The new for us, is a certain depth of feeling, that depth in which a man finds his separate individuality from all. That is for indifferent art. For the highest, novelty lies only in religion, as religion is the most advanced world point of view.
- 4) (For the drama.) They bring to the table a man in tatters and they laugh at the inconsistency of it and at his awkwardness. Revolt.
- 5) When it happens that you thought of some-thing and then forgot what you thought, but you remember and know the character of your thoughts: sad, dismal, oppressive, joyous, keen and even remember their order: first it was sad, and then it became calm, etc., when you remember things that way, then it is exactly what music expresses.
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- 6) A theme: A passionate young man in love with a mentally diseased woman.
- 7) God gave us His spirit love, reason in order to serve Him; but we use His spirit to serve ourselves we use the axe to plane the handle. I feel fully well and strong physically, but morally, weak. I feel like working and am able. I am going to make notes. 203 July 17. Yasn. Pol. If I live.
- July 17. Y. P.
- Got up late, worked badly. There is neither concentration nor capacity to embrace everything. Nevertheless I have advanced. Masha came with Kolia . . .
- Yesterday I talked about love with N: that we madly kindle this passion and then we suffer from its exaggerations and excesses.
- Went on my bicycle to Yasenki. I love this motion very much. But I am ashamed.
- A letter from Chertkov; he is very ill. I value him very much. And how not value him.

It is now 10 o'clock. The Shenshins have left just now. I feel solemn and gloomy. July 18, 1897. Y. P. If I live.

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I skipped three days. To-day July 21. Y. P.

I am working well enough. I am even satisfied with my work. Though I change much. Everything has come to a head and has gained much. I have been reviewing everything again from the beginning.

The life around me is very wretched. . . .

I do not know why : whether from the stomach or the heat or from excessive physical exercise but in the evenings I feel very weak.

A good speech by Crookes as to how a micro-scopic man would look upon the world. 204

Yesterday Novikov was here and he brought splendid notes by Michael Novikov. 205 Wrote letters: to Carus, 206 Ivan Michailovich. A letter from Evgenie Ivanovich. 207 July 22. Y. P. If I live.

July 28. Y. P.

Six days that I haven't written. Three or four days ago at night, I had an attack of cholera morbus and the day after I was absolutely ill and for two days I have been very weak and have written very poorly. To-day I am a little better.

The children were here: Iliushin's family. 208 They are sweet grandchildren, especially Andru-sha. Whatever notes I made, I will not write

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out to-day. Longinov 209 was here, a friend of Mme. Annenkov's and to-day Maude and Boulanger.

July 2g. Y. P. If I live.

To-day Aug. 7. Y. P.

During this time a pile of guests 21 . . . two Germans, decadents; a naive and a somewhat stupid one. . . . There were here: Novikov, the scribe, a very powerful man, and Bulakhov, 211 also a powerful one

morally and intellectually. I live very badly, weakly. Very little goodness. To-day the Stakhoviches 212 and the Maklakovs 213 arrived also. I continue to work on my essay on art and, strange to say, it pleases me. Yesterday and to-day I read it to Ginsburg, Sobolev, Kasatkin 214 and Goldenweiser. The impression it produces on them is exactly the same as it produces on me.

A letter from Crosby with a joyful letter from a Japanese. 215 From Chertkov good letters. The correspondence has been very neglected. I am entirely alone and I weaken. I often say to myself that one must live serving, but when I enter life, though I do not exactly forget, yet I scatter myself.

I have written down much, but to-day I have no time to write it out.

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Father, help me. I weaken.

I am going to write absolutely every day. Aug. 8. Y. P. If I live.

A peasant was here who had his arm torn by a tree and amputated. He ploughs with a loop attached.

Aug. 9.

Stakhovich arrived. Read the essay. The tenth chapter is bad. I worked pretty much. Have written poor letters. I must write to Posha and to Ivan Michailovich.

There is noted in the book:

1 ) A servant makes life false and corrupt. As soon as you have servants, then you increase your wants, complicate life and make it a burden. Instead of joy when you do things yourself, you have vexation and the principal thing, you re-nounce the main duty of life : the fulfilment of the brotherhood of man.

2) The aesthetic and the ethical are two arms of one lever: to the extent that you lengthen and lighten one side, to that extent you shorten and make heavier the other side. As soon as a man loses his moral sense, he becomes particularly re-sponsive to the aesthetic.

3) People know two Gods: one whom they want to force to serve them, demanding from

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him by prayers the fulfilment of their desires, and another God, one whom we ought to serve, to the fulfilment of whose will, all our desires ought to be directed.

4) It is a common phenomenon that old people love to travel, to go far and to change places. Is it not a foreseeing and a readiness for the last journey?

Aug. 15. Y. P.

I am continuing to work. Am advancing.

Lombroso was here a limited, naive little old man. The Maklakovs. Leo arrived with his wife. 216 Boulanger a nice man. Wrote letters to everybody: Posha and Ivan Michailo-vich and Van-der-Veer. The oppressive Leon-tev 217 was here.

There was something I wanted to write very much, but have forgotten.

...

A revolting report concerning the missionary congress in Kazan. 218 There is noted: "Woman's character" and I remember that it was something very good. Now I have forgotten. It seems to me that it was that the peculiarity of woman's character is that her feeling alone guides her life, and that reason only serves her feeling. She cannot even understand that feeling can be made subservient to reason.

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2) But there are not so many women as there are such men who do not hear, do not see, the unpleasant, do not see it just as if it didn't exist

3) When people haven't the power to get rid of superstition and they continue to pay tribute to it, and at the same time when they see that others have freed themselves, they grow angry at those who have freed themselves. " But I suffer when I commit stupidities and he is free."

4) Art, i.e., artists, instead of serving people, exploit them.

5) From the time I became old, I began to con-fuse people, . . . belonging or being marked in my mind as one type. So that I do not know N, N N, but I know a collective personality to which N, N N, belong.

6) We are so accustomed to the thought that everything is for us, that the earth is mine, that when we have to die, we are surprised that my

earth, something belonging to me, will remain and I won't. Here the principal mistake is in thinking the earth as something acquired and complementary to me, when it is I who am acquired by the earth, an appendage to it.

7 ) How good it would be if we could live with the same concentration, do the work of life principally; communion among people with

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that concentration with which we play chess, read music, etc.

Aug. 16. Y, P. If I live.

To-day Sept. ig. Y. P.

More than a month I have made no entries. Things are the same and the work has been advancing all the time. And it could advance still more as to form, but there is absolutely no time. Such an amount of work ! A typist is making the final copy on a Remington. I have reached the 19th chapter, inclusive.

During this time the important thing was the expulsion of Boulanger.

219

My work has been interrupted occasionally only by a letter to the Swedish papers about the Duk-hobors 22 on the occasion of the Nobel prize.

Also ill health interrupted: a terrible boil on the cheek. I thought it was a cancer, and I am happy that it was not very unpleasant to think that: I am receiving a new appointment; one which in any case, isn't slipping past me.

St. John was here. 221

My work was interrupted also by the arrival of the Molokans from Samara in reference to their children which were taken away. 222 I wanted to write abroad and even wrote a very violent, and what seemed to me, strong letter, but

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changed my mind. It was not to be done before God. I have to try again.

To-day I wrote letters: to the Emperor, 223 to Olsuphiev, 224 to Heath, 225 and to E. I. Chert-kov, 226 and saw the Molokans off.

I wanted to write from my notebooks, but it is late. I am going to bed.  
Sept. 20. Yasn. P. If I live.

Sept. 20. Y. P.

Let me write even a few words. The boil still bothers me very much. I have no full liberte d f esprit. I wrote the Swedish letter to-day, and in the evening translated it into Swedish 227 with the Swede.

I am not writing from the notebook, but I will note that which entered my head with special vividness.

Our life is so arranged that all our care for ourselves, the use of our reason (our spiritual forces) for the care of ourselves, brings only unhappiness. And yet this egotism is necessary in order to live a separate life. That is His mysteri-ous will. As soon as you live for yourself, you perish; when you live beyond yourself, there is peace and joy both for yourself and for others. Sept. 20. Y.P. If I live.

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To-day Sept. 22. Y. P.

. . . Yesterday I finished the translation with Langlet.

To-day I was busy with Art, but it didn't go at all, and therefore the preceding did not please me.

S. arrived to-day.

At night I thought of the separation of lust from love, and that ether is a conception outside of the senses.

It is now past twelve in the morning. I am waiting for Ilya and Andrusha. I have just now written a letter to the editor of the Tagblatt Stockholm, and to Chertkov.

September 23. Y. P. If I live.

i

Oct. 2. Y. P.

I am working all the time on Art. The abscess is going away. I should have liked more peace. Yes . . .

To-day Oct. 14. Y. P.

... I am still writing on art. To-day I cor-rected the loth chapter. I cleared up the vague parts.

I must write out the notebooks; I am afraid I have forgotten much.

i ) There is no greater prop for a selfish, peace-ful life, than the occupation of art for art's sake.

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The despot, the villain, must inevitably love art. (I have jotted down something on this order, but I can't recall it now.)

2) I imagined clearly to myself how joyous, peaceful, and fully free a life could be, if one gave oneself entirely to God, i.e., in every instance in life to seek only one thing: to do that which He wants to do that in sickness, in offence, in humiliation, in suffering, in all temptations and in death which would then be only a change in appointment.

Weakness, the non-fulfilment of that which God wants what happens then? Nothing: There is a return to the consciousness that only in its fulfilment is life. The moments of weakness they are the intervals between the letters of life, not life. Father, help me.

3) I saw in my sleep how I think, I say, that the whole matter lies in making an effort, that very effort which is spoken of in the Gospels: "The Kingdom of God is attained by effort." Everything that is good, everything that is real, every true act of life is accomplished through efforts; make no effort, swim with the current and you do not live. But, however, the . . . doctrine preaches that effort is sin, it is pride, it is relying on one's own strength: the lay doctrine says the same thing: effort by oneself is useless; organisation, surroundings do everything. What error I Effort is more important than anything.

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Every least little bit of effort: the conquering of laziness, greed, lust, wrath, depression is the most important of important things; it is the manifestation of God in life; it is Karma; it is the broadening of one's "self." Whatever had been marked off is guess work. 228

4) Details for Hadji Murad: i) The shadow of an eagle over the slope of a mountain; 2) at the river, on the sands, are tracks of horses, animals, people; 3) riding into the forest, the horses snort keenly; 4) from behind a clump of trees a goat jumped out.

5) When people are enthusiastic about Shakespeare, Beethoven, they are enthusiastic about their own thoughts, dreams, which are called forth by Shakespeare, Beethoven, just as people in love do not love the object of their love, but what it calls forth in them. In this enthusiasm, there is no true reality of art, but absolute bound-lessness.

6) Only then can one understand and feel God when one has understood clearly the unreality of everything material.

7) Not long ago, in the summer, I felt God clearly for the first time; that He existed and that I existed in Him; and that the only thing that existed was I in Him : in Him, like a limited thing in an unlimited thing, in Him also like a limited being in which He existed.

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(Horribly bad, unclear. But I felt it clearly and especially keenly for the first time in my life.)

In general, I don't know why, but I haven't the same religious feeling which I had when I form-erly wrote my Journal for no one. The fact that it was read and that it can be read, kills this feel-ing. But the feeling was precious and helped me in life. I am going to begin anew from the present date, the 14th, to write again as before so that no one will read it during my life time. If there will be thoughts worth it, I can write them out and send them to Chertkov. 229

8) A man incapable of repentance has no sal-vation from his sins. Even if his sins are pointed out to him, he only gets angry at those who point them out, and a new sin is added.

9) All attempts to live on the land and feed oneself by one's own labour have been unsuccess-ful, and could not help being unsuccessful in Russia, because it is necessary for a man of our educa-tion feeding himself by his own labour, to compete with the peasant who fixes the prices, beating them down by his offer. But he was brought up for generations in stern life and stubborn work, while we were brought up for generations in lux-urious life and idle laziness. From this it does not follow that one ought not to try to feed one's self by one's own labour, but only that it is im-

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possible to expect its realisation in the first generation.

10) All calamities which are born from sex relations, from being in love, come from this, that we confuse fleshly lust with spiritual life, with terrible to say love; we use our reason not to condemn and limit this passion, but to adorn it with the peacock feathers of spirituality. Here is where les extremes se touchent. To attribute every attraction between the sexes to sex desire seems very materialistic, but, on the contrary, it is the most spiritual point of view: to distinguish from the realm of the spiritual everything which does not belong to it, in order to be able to value it highly.

n) Everything that I know is the product of my senses. My senses demonstrate to me my limits, coming in contact with the limits of other beings. This sensation, or the knowledge of limits, we recognise and cannot recognise other-wise, than as matter. And in this matter we see either only matter or beings who like us are bound by limits. The beings near to us in size, from the elephant to the insect, we know we know their limits. The beings that are far from us in size, like atoms or like the stars, we recognise as matter only. But besides these two kinds of beings which we know by our senses, we must inevitably acknowledge still other beings (not

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spiritual beings like us, that is obvious) not recognisable by our senses, but which are material, i.e., they also form limits. Such beings are atoms, ether. The presence of these beings, the admission of which is demanded by our reason, undoubtedly proves that our senses give us only a one-sided and a very limited knowledge of other beings and of the outer world. So that we can imagine for ourselves such beings endowed with such senses (sens) for whom ether would give the very same reality, as matter for us. (It is still unclear, but understandable.)

12) If we would always remember that our tongue was given us for the transmission of our thoughts, and the capacity of thinking for the understanding of God and His law of love, and that therefore you must talk only then when you have something good to say ! But when you

can-not say anything good, cannot keep back the bad then be silent, even all your life.

13) As soon as you have a disagreeable feeling towards a man, it means there is something you don't know. And you ought to find out : you ought to find out the motives of that act which was disagreeable to you. And as soon as you have understood the motives clearly then it can anger you as little as a falling stone.

14) You get angry at a woman because she does not understand or she understands, but

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does not do that which her reason tells her. She is unable to do it. Just as a magnet acts on iron and does not act on wood, so are the conclusions of reason not binding on her have no motor power. For her feeling is binding, and the conclusions of reasons are so only when they are transmitted by authorities, i.e., by the feeling of the desire not to remain behind others. So that she will not believe and will not follow an obvious demand of reason, if it be not confirmed by an authority; but she will believe and follow the greatest absurdity if only every one does it. She cannot do otherwise. But we get angry. There are also many men like that womanish.

15) One has to serve others, not oneself, if only for the reason that in the serving of others there is a limit and therefore it is possible here to act rationally, build a house for him who is without, buy cattle, clothes; but in the serving of one-self there is no limit: the more you serve, the worse it is.

16) Time is only for the body: it is the relationship of beings with the various limits seen by us, to beings whose limits we do not see; to the movement of the sun, the moon, the earth, to the movement of the sands in the hour-glass. And therefore time is for that which we call the body, for that which has limits; but for that which has no limits : for the spiritual there is no time.

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Therefore you remember only those times in which you lived spiritually.  
(Unclear, but was clear.)

17) We suffer from ourselves, from the demands of our "self," and we all know that the only means for not suffering from that "self," is to forget it. And we seek forgetfulness in distractions, in occupations with art, science, in wine, in smoking and there is no real forgetfulness. But God made it so that there should be only one real forgetfulness, one that is real and always at hand in the care for others, in the serving of others.

But I forgot this and I live a terribly selfish life, and therefore I am unhappy.

18) I went past the out-houses. I remembered the nights that I spent there, and the youth and the beauty of Duniasha (I never had any relation with her), her strong, womanly body. Where is it? It has been long nothing but bones. What are those bones? What is their relation to Duniasha? There was a time when those bones formed a part of that separate being which had been Duniasha. Then this being changed its centre and that which had been Duniasha became a part of another being, enormous, inconceivable to me in magnitude, which I call earth. We do not know the life of the earth, and therefore we think it dead, just like an insect who lives one hour

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thinks my body dead, because he does not see its movement.

19) Space is the relation of various limited beings among themselves. It exists. But time is only the relation of the movement of living beings among themselves, and the movement of matter which we consider dead.

20) The most horrible of all is intoxication: of wine, of games, of money greed, of politics, of art, of being in love. It is impossible to speak with such people as long as they haven't slept it off. It is terrible. 230

The letter to Stockholm has been printed. Oct. 75. Y. P. If I live.

To-day Oct. 16. Y. P.

Did not write yesterday. My health is entirely improved. . . . From Olga Dieterichs, a letter from Chertkov. It is evident that as a result, he and she also have lived through difficult times. 231



Last night and to-day, I wanted to write Hadji Murad. Began it. It has a semblance of some-thing, but I did not continue it, because I was not in full mastery. I ought not to spoil it by forc-ing. Up to now the Peterburaskia Viedomosti has not printed it. 282

I have noted :

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1 ) I have noted many resolutions, rules, which if I could remember, I would live well. But the rules are too many, and it is impossible to remem-ber them always. The same thing as to imitations of art: the rules are too many, and to remember them always is impossible; it ought to come from within, be guided by feeling. The same thing in life. If only you are touched by feeling, if you live in God, then you would not recede from a single rule and you would do more than is in the rules. If one could only always be in this state.

But to-day, just now, I was in the worst mood. I was angry with everything. What does it mean? How explain this state to oneself?

2) This explanation came to me: the soul, the spiritual essence, can live in its own centre or within its own limits. Living in itself, it is not conscious of its limits; living in the periphery it incessantly and painfully feels its limits. A re-lease from this state is the recognition of the illu-sion of the material world, to go away from the limits, to concentrate in oneself. (Unclear.) Oct. 17. Y. P. If I live.

Oct. 77. 7. P. 12 midnight.

. . . Help me, Lord, to act not according to my will, but according to Thine. Received a letter

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from N about Beller and other ministers who preach the inconsistency of military service and Christianity, 233 and about Chertkov, that he was fussy, had sinned and had fallen ill. 234

Am correcting the loth chapter, it is about to be sent off. 235 . . . My letter was printed in the Peterburgskia Fiedomosti.

I thought: The road of all evil and of all suf-fering is not so much ignorance as false knowl-edge deception. The Appeal ought to be fin-

ished with an appeal for all to help towards the abolition of deception.  
Oct. 18. Yasn. Pol. If I live.

Yesterday I made no notes; to-day Oct. ig. Y.P.

. . . Both yesterday and to-day I felt great apathy, although I was well. I don't feel like working. Corrected Chapters 13, 14, 15. I re-ceived the re-copied chapters from Moscow and the conclusion. Yesterday I went to Yasenki. To-day I chopped wood and carried it. Novikov was here. Viacheslav 236 spent the night. To-day a letter from Boulanger. I want to write to him right away and to my wife. I ought to write to Salomon. Solitude nevertheless is very pleasant. Oct. 20. Y. P. If I live.

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To-day Oct. 21. Y. P.

Received proof of the Carpenter article from Sievernii Viestnik and began to write a preface. Corrected Art, received letters from Chertkov and Boulanger.

Yesterday my work didn't go. Went to Ya-senki.

Just now, remaining alone after my work, I asked myself what I should do, and having no personal desire (except the bodily demands arising only when I want to eat or sleep) I felt so keenly the joy of the knowledge of the Will of God, that I need and want nothing but to do what He wants. This feeling arose as a result of the question which I myself put to myself when I remained alone in the silence: Who am I? Why am I? And the answer came so clearly by itself: No matter who and what I am, I have been sent by some one to do something. Well, let me do that work. And so joyously and so well did I feel my fusion with the Will of God.

This is my second live feeling for God. Then I simply felt love for God. At this moment, I cannot remember how it was; I only remember that it was a joyful feeling.

Oh, what happiness is solitude! To-day it is so good : you feel God. Oct. 22. Y. P. If I live.

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Oct. 22. Y. P.

I am writing in the evening. All day I did not feel like working. I slept badly. ... I corrected the nth chapter in the morning, in the evening I began the 12th. I was unable to do anything there is a boil on my head and my feet perspire. Is it from the honey? Aphanasi 887 and Maria Alexandrovna were here.

It is evening now. I am alone and horribly sad. I have neither doubts nor hurts, but am sad and want to cry. Oh, I must prepare myself more, more, for the new appointment.

A letter from Grot; 238 I ought to give him "Concerning Art."

Thought only this :

In childhood, youth, the senses (sens) are very definite, the limits are firm. The longer you live, the more and more do these limits become wiped out, the senses get dulled there is established a different attitude towards the world. Oct. 23. If I live.

Oct. 26. Y. P.

A very strange thing: It is the third day that I cannot write. Am displeased with everything that I have written. There is something new and very important for Art, but I cannot express it clearly in any way.

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A letter from Vanderveer. It is now morning, will go to the post.

To-day Nov. 10. Y. P.

I have lived through much these two weeks. The work is still the same; I think I have finished it. To-day I have written letters and among them one to Grot to be set up in type. S was here, she left for Moscow from Pirogovo, where we went together. It was good there. Since I have come home, my back has ached and in the evening I have fever.

Alexander Petrovich 239 is writing in the house. . . .

To-day I wrote 9 letters. One letter to Khil-kov, 240 remained. How terrible, his affair and condition. Mikhail Novikov was here and also a peasant-poet from Kazan.

Have been thinking:

1) The condition of people who are befogged by a false religion is just the same as in blind-man's-buff : they tie their eyes, then they take them by their arms, and then they turn them around and finally let

them go. The same with every-body. Without this they do not let them go. (For The Appeal.)

2) The most usual judgment about Christian-ity, especially among the new Nietzschean reason-ers, is that Christianity is a renunciation of dignity,

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a weakness, a submissiveness. It is just the con-trary. True Christianity demands above every-thing else the highest consciousness of dignity, a terrible strength and steadfastness. It is just the contrary: The admirers of strength ought to debase themselves before strength.

3 ) I walked in the village, and looked into the windows. Everywhere there was poverty and ignorance. And I thought of the former slav-ery. Formerly, the cause was to be seen, the chain which held them was to be seen; but now it is not a chain in Europe they are hairs, but they are just as many as those which held Gul-liver. With us the ropes are still to be seen, well let us say the twine; and there there are hairs, but they hold so tightly that the giant-people can-not move.

.There is one salvation : not to lie down, not to fall asleep. The deception is so strong and so adroit that you often see that those very people which it sucks and ruins, defend the vampires with passion and attack those who are against them. . . . November n, Y. P. If I live.

November n, Y. P.

Since morning I have been writing Hadji Murad and nothing has come of it. But it is becoming clear in my head and I feel like writing

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very much. I wrote a letter to Khilkov and to others, but I shall hardly send the one to Khilkov. Maria Alexandrovna was here. My health is entirely good. November 12, Y. P. If I live.

November 12, Y. P.

To-day Peter Ossipov came : 241 “ In our place they have begun to sell indulgences.” The Vladimir-ikon was there and it was ordered through the village elder, that the people be driven to the Church. 242

N. found ore and considers it very natural that people shall live under the ground, in danger of their lives, and he will receive the income.  
. . . The most important thing is that I have decided to write The Appeal; there is no time to postpone it. To-day I corrected On Science. It is evening now, have taken up two versions of The Appeal, and am going to work on it.

Nov. 14, Y. P.

. . . One thing I want: To do what is better before God. I don't know how yet. I slept badly at night; bad thoughts, wicked ones. And I am apathetic, no desire to work. Corrected the preface On Science. I made the following notes : 165

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1) I read of the behavior of the English in Africa. It is all terrible. But the thought came to my head: Perhaps it was unavoidably necessary in order that enlightenment should penetrate these peoples. At first I was absorbed in the thought and it occurred to me that thus it had to be done. What nonsense! Why should not people, living a Christian life, go in simply like Miklukha-Maklai, 243 live with them, but is it necessary to trade, make drunkards of them, kill? They say: " If people were to live as Christians, they would have no work." Here is the work and it is an enormous work: while the Gospels are being preached to all creation.

2) Science, losing its religious basis, has begun to study trifles in the main, it has ceased to study important things. From that time on was formed the theory of experimental science, Bacon.

3) I was thinking, pendant to Hadji Murad, of writing about another Russian brigand, Greg-ori Nicholaev. He should see the whole lawlessness of the life of the rich, he should live as a watchman of an apple-orchard on a rich estate with a lawn-tennis?\*

4) To-day I am in a very bad mood, and it is very difficult for me to remember, to imagine to myself what I am when I am in a good mood. But it is absolutely necessary, so as not to despair and not do something bad when in a bad mood,

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to abstain from every activity. Is it not the same in life? One ought not to believe that I am this good-for-nothing which I feel myself to be, but to make an effort, remember what I am there, what I am in spirit, and live according to that remembered "self," or do not live at all abstain. 5) "Toute reunion d'hommes est toujours inferieure aux elements qui la composent."\*\*\* This is so because they are united by rules. In their own natural union, as God has united them, they are not only not lower, but many times higher.

I read Menshikov's article. There is much that is good in it : about one-God and many Gods, and much that is very weak; the examples. 248 Nov. 75, Y. P. If I live.

Nov. 75, Y. P.

I worked badly on the preface to Carpenter. After dinner, in the blizzard, I went to Yassenki. Took Tania's letter. Returned and here for the first time I knew prostration. Then drank tea recovered. Read but did nothing. Wrote a letter only to Maude in answer to his re-marks. 247

I thought this trifle : that love is only good then when you are not conscious of it. It suffices to be conscious of the love, and moreover to rejoice in it and there is an end to it.

The Journal of Leo Tolstoi [1897 Nov. 16, Y. P. If I live.

To-day, Nov. 17. Y. P.

For the second day, I have been thinking with special clearness about this:

i) My life, my consciousness of my personal-ity, gets weaker and weaker all the time, will be-come still weaker and will end in coma, and in an absolute end of the consciousness of my personal-ity. At the same time, absolutely simultaneously and in the same tempo with the destruction of my personality, that thing will begin to live, and will live ever stronger and stronger, that which my life made, the results of my thought, feelings; it is living in other people, even in animals, in dead matter. And so I feel like saying that this is what will live after me. But all this lacks consciousness, and therefore I cannot say that it lives. But who said that it lacked consciousness? Why can I not suppose that all this will be united in a new consciousness which I can justly call my consciousness, because it is all made from my consciousness? Why can-

not this other new being live among these things which live now? Why not suppose that all of us are particles of consciousness of other higher beings, such as we are going to be?

“ My Father has many dwellings.” 248 Not in the sense that there are various places, but that

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the various consciousnesses, personality, are inter-enclosed and interwoven one into the other. In fact, the whole world as I know it, with its space and time, is a product of my personality, my consciousness. As soon as there is another person-ality, another consciousness, then there is an entirely different world, the elements of which are formed by our personalities. Just as when I was a child, my consciousness awoke little by little (which made it so that even when a child, an embryo, I saw myself as a separate being), so it will awake and is awakening now in the consequences of my life, in my future “ self “ after my death.

“ The Church is the body of Christ.” 249 Yes, Christ, in his new consciousness, lives now through the life of all the living and dead and all the future members of the Church. And in the same way each one of us will live through his own church. And even the most valueless man will have his own valueless and perhaps bad church, but a church which will create his new body. But how? This is what we cannot imagine, because we cannot imagine anything which is beyond our consciousness. And there are not many dwellings, but many consciousnesses.

But here is the last, most terrible, insoluble problem: What is it for? For what is this movement, this passing over from some lower,

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more separate consciousnesses, into a more common, higher one? For what that is a mystery which we cannot know. It is for this that God is necessary and faith in Him. Only He knows it and one must have faith that so it ought to be.

2) And again I thought to-day, entirely unex-pectedly, about the charm exactly the charm of awakening love, when against the back-ground of joyous, pleasant, sweet relationships, that little star suddenly begins to shine. It is like the perfume of the linden or the falling shadow from the moon. There is no full-blown blossom yet, no clear light and shadow, but there is a joy and fear of the new, of the charming. This is good, but only when it is for the first time and the last.

3) And again I thought about that illusion which all are subjected to, especially people whose activity is reflected on others the illusion that, having been accustomed to see the effects of your acts on others, you verify the correctness of your acts by their effect on others.

4) I thought still further: For hypnotism it is necessary to have faith in the importance of that which is being suggested (the hypnotism of all artistic delusions). And for this faith, it is nec-essary to have ignorance and cultivation of cred-ulence.

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To-day I corrected the preface to Carpenter. Received a telegram from Grot. I want to send off the loth chapter. A sad letter from Bou-langer. Well, Nov. 18, Y. P. If I live.

To-day, Nov. 20. Evening.

Wrote the preface to Carpenter. Thought much about Hadji Murad and got my materials ready. I still haven't found the tone.

... I think with horror of the trip to Mos-cow. 250

Last night I thought about my old triple rem-edy for sorrow and offence :

1) To think how unimportant it will be in 10, 20 years, just as is unimportant now that which tortured you 10, 20 years ago.

2) To remember what you did yourself, to re-member those deeds which were no better than those which are hurting you.

3) To think of that which is a hundred times worse, and might be.

This could be added; to think out the condition, the soul of the man who makes you suffer, to understand that he cannot act in any other way. Tout comprendre c'est tout pardonner.

The most important and the strongest and the surest of all is to say to oneself: Let there not be my will, but Thine, and not as I wish but as



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Thou wilt; and not that which I wish but that which Thou wilt. My work, then, is under those conditions in which Thou hast placed me, to fulfil Thy Will. To remember that when it is difficult, it is just this very thing which has been assigned to you, it is the very instance which will not be repeated, in which you may have the happiness of doing that which He wishes. Father, help me to do only Thy Will.

To-day I corrected the Carpenter translation. My stomach is not good; bad mood and weakness. Nov. 21, Y. P. If I live.

Nov. 21, Y. P.

I am still thinking and gathering material for Hadji Murad. To-day I thought much, read, began to write but stopped at once. Went to Yasenki, took S's letter. 251 Received nothing.

Maria Alexandrovna was here. She is evidently tired, a poor girl and nice. 252

I thought and noted down:

i) I thought about death how strange it is that one does not want to die, although nothing holds one and I thought of prisoners who have become so at home in their prisons that they do not want to leave them for freedom and are even

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afraid to. And so we have become at home in the prison of our life and are afraid of freedom.

2) We have been sent here to do the work of God. In this sense, how good is the parable about the servants who in the absence of their master, squander his fortune away instead of doing his work.

3) When you are angry, when you do not love some one, know that it is not you, but a dream, a nightmare, a most horrible nightmare. As when they stop mowing in order not to spoil the grass, so it is here. One ought to pray.

Rozanov discusses Menshikov and makes fun of him. 253 How ... (I have forgotten) made fun of Nicholai, but he remained silent and smiled at me gaily. How touching this always is. Nov. 22, Y. P. If I live.

Nov. 22, Y. P.

I saw very clearly in a dream, how Tania fell from a horse, has broken her head, is dying, and I cry over her.

Nov., Y. P.

. . . Yesterday and to-day I prepared some chapters to send them off to Maude 254 and to Grot. There have been no letters for a long time either from Maude, or from Chertkov. To-day

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there was a nice letter from Galia. Exquisite weather; I took a walk far on the Tula road.

In the morning I worked seriously revising Art. Yesterday I worked on Hadji Murad. It seems clear.

During this time I thought:

1) What a strange fate: at adolescence anxieties, passions begin, and you think: I will marry and it will pass. And indeed it did pass with me, and for a long period, 18 years, there was peace. Then there comes the striving to change life and again the set-back. There is struggle, suffering, and at the end, something like a haven and a rest. But yet it wasn't so. The most difficult has begun and continues and probably will accompany me unto death. . . .

2) It would be easy to treat erring people mildly, simply, patiently, with compassion, if these people would not argue and would not argue in such a truth-like fashion. One has to answer these arguments somehow or other, and this you cannot stand.

3) Each of us is in such a condition that whether he wants to or does not want to, he has to do something, to work. Every one of us is on the treadmill. The question lies only in this, on which step will you stand ?

Nov. 25. Y. P. If I live.

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Nov. 25, Y. P.

. . . Corrected Art, it is pretty good; wrote a letter to Maude. A good letter from Galia.

Have been thinking:

1 ) It always seems to us that we are loved because we are good, but it does not occur to us that we are loved because they who love us are good. This can be seen if you listen to what that mis-erable, disgusting and vain man says whom with a great effort you have pitied: he says that he is so good you could not have acted otherwise. The same thing, when you are loved.

2) “ Lobsters like to be boiled alive.” That is no joke. How often do you hear it, or have said it yourself or are saying it: Man has the capacity of not seeing the suffering which he does not want to see. And he does not want to see the suffering which he himself causes. How often I have heard it said about coachmen who are waiting, about cooks, lackeys, peasants at their work, that they are having a good time “Lob-sters like to be boiled alive.”

Nov. 26. Y. P. If I live.

To-day, Nov. 28, Y. P.

Two days I haven't written. I am still busy with Art and the preface to Carpenter. . . .

This morning Makovitsky arrived, a nice, mild, clean man. He told me many joyful things about

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our friends. I went to Yassenki: a letter from Maude, a good one, and from Grot not a good

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one.

All these days, have not been in a good mood. How to be in Moscow in such a state ?

Have been thinking :

1) Often it happens that you are speaking to a man and suddenly he has a tender, happy ex-pression, and he begins to speak to you in such a way that you think he is going to tell you some-thing most joyful, but it turns out he is speak-ing about himself. Zakharnin 256 about his oper-ation, Mashenka 257 about her audience with Father Ambrose 258 and his words.

When a man speaks about something which is very near to him, he forgets that the other one is not he. If people do not speak about abstract or spiritual things, they all speak necessarily about themselves, and that is terribly tedious.

2 ) You dash about, struggle all because you want to swim in your own current. But along-side of you, unceasing and near to every one, there flows the divine and infinite current of love, in one and the same eternal course. When you are thoroughly exhausted in your attempts to do some-thing for yourself, to save yourself, to secure your-self then drop all your own courses, throw yourself into that current and it will carry you

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and you will feel that there are no barriers, that you are at peace forever and free and blessed.

3) Only not to love oneself, one's very self, one's own Leo Nicholaievich (Tolstoi) and you will love both God and people. You are on fire and you can't help but burn; and burning you will set fire to others and you will fuse with that other fire. To love oneself means to be niggardly with one's light and to put out the fire.

4) When a man says an obvious untruth or an offence to you, then certainly he doesn't do it from joy : and both are very difficult. If he does it then evidently he can't do otherwise, and doing it, he suffers. And you, instead of pitying him, get angry at him. On the contrary, you ought to try to help him.

5 ) The tragedy of a man kindly disposed, wish-ing only the good, when in this state and for this state, which he cannot help but count as good, he meets hissing malice and the hatred of people. Nov. 28. If I live. Y. P. To-day, Dec. 2. Y. P.

Agonising, sad, depressed state of body and spiritual force, but I know that I am alive and in-dependent of this condition, yet I feel this " self " but little. . . .

I was busied all this time with corrections and 177

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additions to Art. The principal thing during this time, was that Dushan was here whom I love very much and learned to love still more. Together with the Slavonian Posrednik, he is forming a center of a small, but I think divine work. 259 From Chertkov there is still no news. An anguish, a soft, mild, sweet anguish, but yet an anguish. If I were without the consciousness of life, then probably I would have had an em-bittered anguish.

Have been thinking:

1) I was very depressed at the fear of vexa-tion and severe conflicts, and I prayed God prayed almost without expecting aid, but nevertheless I prayed : “ Lord, help me to go away from this. Release me.” I prayed like this, then rose, walked to the end of the room and suddenly I asked myself: Have I not to yield? Yes, to yield. And God helped God who is in me, and I felt light-hearted and firm. I entered that divine current which flows there along-side of us always and to which we can always give ourselves when things are bad. 260

2) I had a talk with Dushan. He said that since he has become involuntarily my represen-tative in Hungary, then how was he to act. I was glad for the opportunity to tell him and to clarify it to myself that to speak about Tolstoyanism, to seek my guidance, to ask my decision on problems,

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is a great and gross mistake. There is no Tol-stoyanism and has never been, nor any teaching of mine; there is only one eternal, general, universal teaching of the truth, which for me, for us, is especially clearly expressed in the Gospels. This teaching calls man to the recognition of his filiality to God and therefore of his freedom or his slavery (call it what you want) : of his free-dom from the influence of the world, of his slav-ery to God, His will. And as soon as man un-derstands this teaching, he enters freely into direct communication with God and he has nothing and no one to ask.

It is like a man swimming in a river with an enormous overflow. As long as the man isn't in the middle current, but in the overflow, he has to swim himself, to row, and here he can be guided by the course taken in swimming by other people. Here also I could direct people while I

myself approach the current. But as soon as we enter the current, then there is no guide and can-not be. We are all carried along by the strength of the current, all in one direction, and those who were behind can be in front. When a man asks where shall he swim, that only shows that he has not yet entered the current and that he from whom he asks, is a poor guide if he were unable to bring him into the current, i.e., to that state in which it is impossible because it is senseless

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to ask. How ask where to swim, when the current with irresistible force is drawing me in a direction that is joyous to me?

People who submit themselves to a guide, who have faith in him and listen to him, undoubtedly wander in the dark together with their guide.

I think I have finished Art.

Random break

Dec. 3. Y. P. If I live.

My work on Art has cleared up much for me. If God commands me to write artistic things, they will be altogether different ones. And to write them it will be both easier and more difficult. We shall see.

To-day, Dec. 6, Moscow.

On the 4th I went to Dolgoe. 261 I had a very tender impression from the ruined house; a swarm of memories.

Almost two days that I haven't written. I only prepared the chapters on Art and packed my things ... I have jotted down nothing. I woke feeling badly.

Dec. 7, Moscow.

... I was at Storozhenko's. 262 Kasatkin was here 263 in the evening. I asked for examples. In the morning I corrected Art.

I jotted down nothing: there is much bustle. Health good.

Dec. 8 t Moscow. If I live.

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To-day, nth.

I have already spent so many days in Moscow. I have done almost nothing, only corrected Art. A pile of people and letters. Thank God the most important is good, i.e., I have done nothing that I ought not to have done. To-day I wrote a letter to Gali.

It seems to me that the divisions of Art have turned out just as they were before.

A sad impression was produced by what N told about Chertkov 284 and by the letter of Ivan Mi-chailovich. Moreover, A, B, C, D, they are all suffering. Well, it is forgivable in them, but how can a Christian suffer? During this time N N's condition became clear. He is mentally diseased, like all people who are non-Christians.

I have consented to give to Troubetskoi by in-stalments. 265

A sad letter from Chertkov. I want to write to him. Dec. 12, Moscow. If I live.

To-day, the ijth. Morning.

I wrote a letter to the Chertkovs. It seems to me I have corrected the i6th chapter very well.

Yesterday I read the correspondence of Z on the sex-problem and I was very indignant and I spoke disagreeably to him at Rusanov's.

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Rusanov has the head of Hadji Murad. This morning I wanted to write Hadji Murad I lost the outline.

I wrote down something. I now want to write out the themes which are worth while and which can be treated as they ought to be :

i) Sergius, 2) Alexander I, 3) Persianninov, 4) the tale of Petrovich the husband, who died a pilgrim. The following are worse: 5) the legend of the descent of Christ into hell and the reconstruction of hell, 6) a forged coupon, 7) Hadji Murad, 8) the substituted child, 9) the drama of the Christian resurrection and perhaps 10) Resurrection the trial of a prostitute, n) (excellent) a brigand killing the defenceless, 12) a mother, 13) an execution in Odessa. 266

It is depressing in the house, but I want to be and will be joyous.

I am going to write out only two things :

1) That the physical union with an accidental husband is one of the means established by God for the spread of His truth: for the testing

and the strengthening of the stronger and for the enlightenment of the weaker.

2) For people professing filiality to God, not to rejoice in life, to yearn, is a dreadful sin, an error. If you understood that the end of life is the activity for God for no personal ends, then nothing could hinder this activity, could hold it

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back. The main thing is that life willy-nilly goes forward to the better : one's own life and the life of the world. How not rejoice at this movement? One has only to remember that life is movement.

I write and I sleep and therefore express myself badly. Until evening, if I live.

To-day, December 14, Moscow. Morning.

Yesterday I received an unpleasant letter from Chertkov and sent him an answer (about the publications). 267

The day before yesterday, I read the correspondence of Z about sex relations and became vexed and went to the Rusanovs' and met Z there and showed my condemnation of him sharply. That tortured me and I wrote him a note yesterday apologising and I received a nice answer which touched me.

I feel very ill. I am in the worst mood and therefore am dissatisfied with everything and can-not love. And just now am thinking:

We find sickness a burden; but sickness is a necessary good condition of life. Only it alone (perhaps not alone, but one of the most important and generally common conditions) prepares us for death, i.e., for our crossing over into another life. Therefore indeed it was sent to every one : to children, to adults, to old people, because all, at all

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ages, die. And we find it burdensome. The fact that we find sickness burdensome shows only that we do not live as we ought to : both a temporary and at the same time an eternal life but we live only a temporary life.



Sickness is the preparation for the crossing-over and therefore to grumble against sickness is just the same as grumbling against cold and rain. One ought to make use of them and not grumble. In fact, only those who live playing, get angry at the rain, but those who live seriously rejoice at it. The same with sickness. More than this : not only sickness but a bad mood, disappointment, sorrows, all these help to detach oneself from the worldly and facilitate the crossing-over into the new life.

I am now in such a state of crossing-over.

Evening, the

The whole day I have been ill and I am in the worst mood. I cannot master myself and every-thing is disagreeable and burdensome. I did noth-ing. I read and talked. Dec. 75, Moscow. If I live.

To-day, December if.

To-day, I am still in the very worst spirits. I am struggling with ill-will. I gave the essay away. 268 Telegraphed to England. No answer as yet.

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A pile of people here, all evening. To-day I wrote twelve letters, but did not work at all.

To-day I thought the very oldest thing: That one ought to perfect oneself in love, in which no one can interfere and which is very interesting. But love is not in exclusive attachments, but in a good, not in an evil attitude to every living being.

Wrote letters: 1) Posha, 2) Masha, 3) Ivan Michailovich, 4) Prince Viazemsky, 5) Bondarev, 6) Strakhov, 7) the school teacher Robinson, 8) Priest, 9) Crosby, 10) Chizhov, 270 n) Nicholaev in Kazan, and 12) 271

I am finishing the note-book in a bad mood. To-morrow I begin a new one. To-day I am also displeased with the essay on art.

The diary of the year 1897, Dec. 21, '97. Mos-cow.

I am beginning a new notebook, almost in a new spiritual mood. Here are already 5 days that I have done nothing. I am thinking out Hadji Murad, but I have no desire or confidence. On Art is printed. Chertkov is displeased and those here also. 272

Yesterday I received an anonymous letter with a threat to kill, if I do not reform by the year 1898; time is given only up to 1898. I was both uneasy and pleased. 273

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I am skating. A sign of an inactive mood is that I have noted down nothing.

Just now I read through Chekhov's, On a Cart. Excellent in expressiveness, but rhetorical as soon as he wants to give meaning to his story. There is a remarkable clearness in my mind, thanks to my book on art.

Dec. 26, '97. Moscow.

The day before yesterday I fell ill and I am still not well. 274 I am reading much. My heart is heavy. Evening. Dec. 27, '97. Moscow. If I live.

To-day, Dec. 29, '97. Moscow. Morning.

I thought of Hadji Murad. All day yesterday a comedy-drama, "The Corpse," 275 took shape. I am still unwell. Yesterday I was at Behr's'. 276

I have received letters with threats of killing. I regret that there are people who hate me, but it interests me little and it doesn't disturb me at all.

Have jotted down something.

A conversation with N : what a pitiable youth : understanding everything and at the same time not having the capacity to put anything in the right place and therefore he is living in unimaginable confusion.

Have been thinking:

i ) They say usually that Christ's teaching, the 186

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real Christ's teaching . . . destroys all union, that it is a disuniting "individualism." How false this is I Christianity only therefore preaches personal salvation, "individualism," as they say, because this personal salvation is indispensable, accessible, joyous to all, and therefore inevitably unites people not mechanically by the pressure of force

from without or by stirring with “ culture,” but chemically by an inner, indissoluble union.

2) Sometimes you complain that they do not love your soul, but love or do not love your body, and you are angry at them, condemning them, but you do not see that they cannot do otherwise : for them your soul, the holy of holies of your soul, that which as you know is the only real thing, the only thing that acts is nothing, be-cause it is invisible, like the chemical rays of the spectrum.

3) [There are people, mainly women, for whom the word is only the means for an attainment of an end, and it is entirely devoid of its funda-mental significance which is to be an expression of reality. These people are sometimes terribly strong. [Their advantage is like that which a man would have who in fencing took off the cork from the rapier. His adversaries are bound by condi-tions that . . . No, the comparison is not good. The best of all : they are like a gambler in cards, a sharper. I will find one.

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The examples of this are such: a man wants, for instance, to steal; he takes other people’s money; he says that he was charged to do it, they asked him to, and he believes that he was asked to. And the proof of the untruth of his evidence he refutes with a new lie. He kills: the murdered one suffered so, that he begged him to kill him. He wants to do something nasty or something foolish. Well, to turn all the furniture upside down or to debauch and he explains in detail, how it was recognised by doctors, that it was neces-sary to do this periodically, etc. And he convinces himself that it is so. But when this proves to be not so, he does not hear, he brings forth his own arguments and then at once forgets both his own arguments and other people’s. [These people are terrible, horrible.

4) The spiritualists say that after death the soul of people lives on and communicates with them. Soloviev, the father, 277 said truly, I re-member, that this is the Church dogma of saints, of their intercession and of prayers to them. Evgenie Ivanovich also said truly that as the Pash-kov Sect is a taking out of the dogma of the Re-demption alone

and the adaptation of everything to it, so spiritualism is the taking out of the dogma of saints, and the adaptation of everything to it.

5) But I say the following in regard to this dogma of the soul : What we call the soul, is the

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divine, spiritual, limited in us in our bodies. Only the body limits this divine, this spiritual. And it is this limiting which gives it a form like a vessel gives form to a liquid or a gas which is enclosed in it. But we only know this form. Break the vessel and that which is enclosed in it will cease to have that form which it has and will spread out, be carried off. Whether it combines with other matter, whether it receives a new form we know nothing about this, but we know for a fact that it loses that form which it had when it was limited, because that which limited it was destroyed. The same with the soul. The soul after death ceases to be the soul and remaining a spirit, a divine essence, becomes something other, such that we cannot judge.

I wrote the preface to Chertkov. 278 Dec. so. Moscow. If I live.

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Two days have passed. Jan. 1st.

I meet the new year very sad, depressed, unwell. I cannot work and my stomach aches all the time.

Received a letter from Verhkolensk from Phe-doseev about the Dukhobors, a very touching one. 279

Still another letter from the editor The Adult about free love. 280 If I had time, I would like to write about this subject. Probably I shall write.

The most important is to show that the whole matter lies in appropriating to oneself possibilities of the greatest enjoyment without thinking of consequences. Besides, they preach something which already exists and is very bad. Why would the absence of outer restraint 281 improve the whole thing? I am, of course, against any

regulation and for full freedom, but the ideal is chastity and not pleasure.

I have been thinking during this time only one thing and it seems an important thing, namely :

i ) We all think that our duty, our vocation, is to do various things: bring up children, make a

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fortune, write a book, discover a law in science, etc. But for all the work is only one thing: to carry out one's own life to act so that life would be a harmonious, good, and rational mat-ter. And the work ought to be not before people, to leave behind one a memory of a good life, but the work is before God: to present to Him one-self, one's soul, better than it was, nearer to Him, more submissive to Him, more in harmony with Him.

To think so and principally to feel so is very difficult : One always wanders off for human praise. But it is possible and ought to be done. Help me, Lord. I sometimes feel this and do at this moment. Jan. 2. Moscow. If I live.

To-day, already the 4th.

I am a little better. I want to work. Yesterday Stasov and Repine, 282 coffee. . . . When will I remember that much talk is much bother?

I received a pamphlet uncensored.

Only one thing has to be noted down: that all life is senseless, except that which has for its end the service of God, the service of the fulfilment of the work of God, which is unattainable to us. I shall write that out later. Now I am in a hurry.

Dear Masha arrived, later Tania with Sasha. 283 Jan. 5. Moscow. If I live.

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To-day, Jan. 13.

It is more than a week that I haven't written and I have done almost nothing. I have been ill all the time, and depressed. At times, I am good and calm, and at times uneasy and not good. The day before yesterday

was difficult. Then the peasants arrived: Bulakhov, with St., Pet, and two from Tula. I felt so light-hearted and energetic. One need not yield to one's own circle, one can always enter the circle of God and His people.

It is long since I have been so depressed. A letter from Posha. Wrote to Posha, Ivan Mic-hailovich, Chertkov, Maude and Boulanger.

I am still endeavouring to find a satisfactory form for Hadji Murad and I still haven't it, although it seems I am nearing it.

. . . To-day a telegram about the work, " What is Art? "

Have made some notes and I think important ones.

i) Something of enormous importance and ought to be expounded well. Organisation, every kind of organisation, which frees from any kind of human, personal, moral duties. All the evil in the world comes from this. They flog people to death, they debauch, they becloud their minds and no one is to blame. In the tale of the resurrection of hell, this is the most important and new means. 284

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2) Each one of us is that light, that divine essence, love, the Son of God, enclosed in a body, in limits, in the coloured lantern which' we have painted with our passions and habits so that everything we see, we see only through this lantern. To raise oneself so as to see above it, is impossible; on top there is the same kind of glass through which we see even God, through the glass which we ourselves have painted. The only thing which we can do is not to look through the glasses, but to concentrate in ourselves, recognise our light and kindle it. And this is the one salvation from the delusions of life, from its suffering, from its temptations. And this is joyful and always possible.

I do this, and it is good.

3) Dreams they are nothing else than the looking on the world not through the glasses, but only on the glasses, and on the interweaving of various designs interwoven on the glasses. In sleep you only see the glasses; when awake, the world, through the glasses.

4) A woman can, when she loves a man, see merits in him which he has not, but when she is indifferent, she is unable to see a man's merits

other than through the opinion of others. (How-ever, I think it is untrue.)

5) The following when I wrote it, seemed to me very important:  
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Christians strive to a union, and unite among themselves and with other people by the Chris-tian tool by unity, humility, love. But there are people who do not know this means of union, do not believe in it and who endeavour to unite (all people endeavour to unite) with other means, outer ones, with force, threats. It is impossible to demand of these people who do not know, who cannot understand the Christian means of union, that they do not make use of their means; but it is absolutely unjust and unreasonable when these un-Christian people impose their own lower means of union upon people knowing and using a higher means. They say, " You Christians, you profit by our means; if you have not been robbed and killed, it is thanks to us." To this the Christians answer, that they don't need anything which force gives them (as is really the fact for a Christian).

And that is why, though it is legitimate for people not knowing a higher means of union, to use a lower, it is illegitimate, that they look upon their own lower means as a general and unique one, and want to compel those for whom it cannot be necessary to use it. The principal step before humanity now consists in this, that people should not only recognise and admit the means of Chris-tian union, but that they should recognise that it is the highest, the one to which all humanity is striv-ing and to which it will inevitably reach.

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6) When you are full of energy, then you live, and you ought to live for this world; when you are sick, then you are dying, i.e., you begin to live for that other after-death world. So that in either phase, there is work. When you are sick, dying, then concentrate in yourself and think about death and about life after death, and stop longing for this one. Both processes are normal and in both there exists work proper to each state.

I feel somewhat fresher spiritually. Jan. 14, Moscow. If I live.

To-day, 18.

My health is a little better. It is now evening. Wrote letters, i) Chertkov; 2) Dubrovin; 3) Dubrovsky; Tver; 4) Tula: N. 1. Kh.; 5) Naka-shidze; 6) Ivan Michailovich.

To-day the plot of Hadji Murad became clearer than ever before.

Jan. 19. Moscow.

Depressing and unproductive. I cannot work. Several times a week I remember that everything disagreeable is only an Ermahnung for an advance onward towards perfection.

Help, Father. Come and dwell within me. You already dwell within me. You are already "me." My work is only to recognise Thee. I

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write this just now and am full of desire. But nevertheless I know who I am.

To-day, Feb. 2. Moscow.

Very weak and apathetic. All the time I either read or corrected proofs of Art. There is much to be noted. But I have neither strength nor desire. There have been no events, no letters. Feb. 3, Moscow. If I live. February 3, Moscow.

I am still as unproductive intellectually. In the morning it flashed across my mind that I left out the places in Art about the trinity, and doing no work, I went to Grot and from there to the publishing house. I returned past two, read, lay down, dined. Tarovat 285 arrived, then Menshi-kov, Popov, Gorbunov, and then Gulenko, 286 Suller. 287 Read Liapunov's The Ploughman. I was very touched. 288

Have noted down the following :

i) In moments of depression I want to ask help from God. And I may ask it. But only such help which might help me and not interfere with any one else. And such help is only one thing: love. Every other kind of help, material help, not only might, but must come in conflict

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with the material good of others. Only love alone the enlargement of love in oneself satisfies everything which one can want and does not come in conflict with the good of others. "Come and dwell within us."

2) Women do not use words to express their thoughts, but to attain their ends, and it is this purpose they hunt in the words of others. That is why they so often understand people wrong side out. And this is very disagreeable.

3) The meaning of life is only one: self-perfection the bettering of one's soul. "Be perfect like our Father in Heaven."

When things are difficult, when something tor-tures you, remember that in life, only you are the life and immediately it will become easier. And joyful. As a rich man rejoices when he gathers his wealth, so will you rejoice if you place your life only in this. And for the attainment of this, there are no barriers. Everything which appears like sorrow, like a barrier in life is a wide step which offers itself to your feet that you may ascend.

4) If you have the strength of activity then let it be a loving one; if you have no strength, if you are weak, then let your weakness be a loving one.

5) Inorganic matter is simply the life of that which we do not understand. For fleas the inor-

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ganic is my finger-nail. In the same way, evil is the non-understood good. 289

6) To serve God and man, but how, with what? Perhaps the possibility doesn't exist? It is not true: the possibility has always been given you to become better.

7) Man is an ambassador, as Christ said, an ambassador indeed for whom the important thing is only to fulfil the errand given to him, and it doesn't matter what is thought about him. Let them think badly sometimes it is necessary. Only let the errand be fulfilled.

8) One of the most common errors consists in this, that people are considered good, malicious, stupid, intelligent. Man flows on and every possibility is in him: he was stupid, and has become intelligent; he was wicked and has become good, and the reverse. In this is the greatness

of man. And therefore it is impossible to judge man as he is. You have judged and he is already another. It is impossible to say I do not love him : you have said it and he is already another.

9) ...

10) The fact that the end of life is self-perfection, that the perfection of the immortal soul is the only end of the life of man, is already true because every other end in the view of death, is senseless.

n) If man deliberates upon the consequences 20 1

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of his act, then the motives of his act are not religious.

12) The paper-knife on my knees fell over on account of its weight, and it seemed to me that it was something alive, and I shuddered. Why? Because there is a duty to everything living and I grew frightened lest I hadn't fulfilled it, and lest I had crushed, squeezed a living being.

13) ... In this lies the whole matter to destroy this hypnosis.

14) It is impossible not to wish that our acts be known and approved. For him who has no God, it is necessary that his acts be known and approved. But for him who has God, it is sufficient that they be known. By this can it be verified if a man has God.

4th Feb. Moscow. If I live.

To-day, the >>th. Morning.

I do not feel like writing at all. All these last days, especially yesterday, I have been feeling and applying to life, the consciousness that the end of life is one: to be perfect like the Father, to do that which He does, that which He wants from us, i.e., to love; that love should guide us in the moments of our most energetic activity, and that we breathe with it alone in the moments of our greatest weakness. Whenever there is something

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difficult, painful, then it suffices to remember this, and all this difficulty, this pain, will vanish and only the joyous will remain.

To a man who seriously, truly uses his reason, it is obvious that all ends are closed to him. One alone is reasonable: to live for the satisfaction of the demands of God, of his conscience, of his higher nature. (It is all the

same thing.) If this is to be expressed in time, then to live so as to prepare one's soul to the passing-over into a better world: if this is to be expressed accurately in terms outside of time, then it is to fuse one's life with its timeless principle, with the Good, with Love, with God. I am afraid only of one thing, that this strong consciousness acting beneficially on me, that the only thing reasonable and free and joyous is the life in God, be not calloused, that it do not lose its effect of lifting me out of the petty annoyances of life, and of freeing me. Oh, if that could be so to every one and if it could be so for-ever! In this light last night I considered the various manifestations of life and I felt so well and joyous. I will await the examination. I shall prepare for it. When I wrote out the notes, I forgot : i ) How absurd is the argument of the enemies of moral perfection, that a man, sacrificing him-self really, will sacrifice his perfection for the good of others, i.e., that a man is ready to become evil,

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in order to act well. If one understands by this that a man is ready to act badly before people, if only he could thereby fulfil the demands of his conscience and not serve a certain cause or even certain people, then this is true. The serving of a cause and of people can sometimes coincide, and can sometime not coincide with the demands of conscience; and not serving a certain cause or peo-ple, can sometimes coincide and can sometimes not coincide with the demands of conscience. These are individual cases.

2) To doubt that the source of all evil is false religious teaching, can only be done by a man who hasn't thought of the causes of the daily manifesta-tions of social life. The causes of all these mani-festations are thoughts thoughts of people. How then could false thoughts not have an enor-mous influence on the social system? People, some of them, are well off in a false system based on false thoughts; it is natural that they support false thoughts, false-religious teaching.

3) I cannot write and I suffer, I force myself. How stupid! As if life lay in writing. It does not even lie in any outer activity. It is not as I will, but as Thou wilt. It is even fuller and more significant without writing. And here now I am learning to live without writing. And I am able to.

4) I see that I have made a note and have al-  
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ready said it here, namely, that to perfect oneself does not mean to prepare oneself for a future life 29 (that is said for convenience, for simplicity of speech); but to perfect oneself means to get nearer to that basis of life for which time does not exist and therefore no death, i.e., to carry one's "self" more and more away from the bodily life into the spiritual.

5) Evgenie Ivanovich says about N: she is at peace only when one occupies oneself with her. Any occupation with anything not concerning her, does not interest her. Every such occupation with other people offends her. It seems to her that she bears the life of every one near her, that with-out her everybody would be lost. For the least reproach, she insults every one. And in 10 min-utes she forgets it, and she hasn't the least re-morse.

This is the highest degree of egotism and mad-ness, but there are many grades approaching this. At bottom, to think that I live for myself, for my own enjoyment, for fame, is absolute potential madness. In living it is impossible not to live for oneself, impossible not to defend oneself when attacked, 291 not to fall on the food when hungry; but to think that in this is life, and to use that very thought given you to see the impossibility of such a life, to use it for the strengthening of such a separate individual life, is absolute madness.

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6) A wife approaches her husband and caress-ingly speaks to him as she did not speak before. The husband is moved, but this is only because she has done something nasty.

7 ) Jean Grave, 292 " L'individu et la Socle te" says that revolution will only then be fertile when l'individu will be strong-willed, disinterested, good, ready to help his neighbour, will not be vain, will not condemn others, will have the conscious-ness of his own dignity, i.e., will have all the merits of a Christian. But how will he acquire these virtues if he knows that he is only an acci-dental chain of atoms ? All these virtues

are possible, are natural, in fact, their absence is impossible when there is a Christian world-point-of-view that is, that we are sons of God sent to do His Will; but in a materialistic world-point-of-view these virtues are inconsistent.

It is now past one. I am going downstairs. I am going to write tomorrow. Feb. 6. Moscow. If I live.

To-day, Feb. 10. Moscow.

It is long since I have made any entries. 293 At first I was ill. For about 5 days I have been better. During this time I was correcting, putting in things and spoiling the last chapters of Art. I decided to send away Carpenter with the introduction to Sieverni Viestnik. Was correcting the

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preface also. The general impression of this article " On Science " as well as that of the 20th chapter is remorse. 294 I feel that it is right, that it is necessary, but it is painful that I hurt and grieve many good people who err. It is obvious that .0999 will not understand why and in the name of what I condemn science, and will be indignant. I should have done that with greater kindness. And in this I am guilty, but it is now too late.

The last time I wrote, I expressed fear lest the carrying over of myself from this worldly life, the offending, the irritating one, into the life before God, the eternal life (now, here) which I experienced would become lost, would become calloused. But here 13 days have passed and I still feel this and felt it all the time and rejoiced and am rejoicing. Sometimes I begin to lay out patience, or hear an irritating conversation, contradiction, or am dissatisfied with my writing, with the condemnation of people, or I regret something and suddenly I remember that it only seems so to me, because I am bent over searching on the floor, and it suffices to straighten up to my full height and everything that was disagreeable, irritating, not only vanishes, but helps the joys of triumph over my human weakness.

I haven't yet experienced this in strong physical 207

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suffering. Will it endure? It ought to endure. Help, Lord.

Otherwise I am very joyous.

I am joyous, that in old age there has been disclosed absolutely a new condition of the great indestructible good. And this is not imagination, but a change of soul as clearly perceived as warmth and cold, it is a going over from confusion, suffering, to a clearness and peace and a going over which depends upon myself. Here, in truth, is where wings have sprouted. As soon as it becomes difficult, painful, to walk on foot, you spread the wings. Why not always then on wings? Evidently, I am still too weak; still untrained; and perhaps a rest is necessary.

It is interesting to find out if this state is an attribute of old age, if young people can experience it also? I think that they can. One must accustom oneself to this. This indeed is prayer.

‘ You must hide something, be afraid of something, something tortures you, something is lacking,’ and suddenly: there is nothing to hide, nothing to be afraid of, nothing to be tortured over, nothing to want. The main thing is to go away from the human court into God’s court. Oh, if this would only hold out unto death! But even for that which I have experienced, I am grateful to Thee, Father.

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I jotted down the following:

1 ) People can in no way agree to the unreality of all that is material. “ But a table exists and always, even when I go out of the room it is there, and for all it is the same as it is for me,” they generally say. Well, and when you twist two fingers and roll a little ball under them do you not unquestionably feel two? It is certainly so, every time I take up a little ball in that way there are two and for every one who takes up a ball in that way there are two, and nevertheless there are no two little balls. In the same way, the table is a table only for the twisted fingers of my senses, but it is perhaps half a table, a thousandth of a table in fact, no part of a table at all, but something altogether different. So that what is real is only my ever recurring impression, confirmed by the impressions of other people.

2) ... I acted badly when I gave my estate to the children. It would have been better for them. Only it was necessary to have been able to do this without violating love, and I was un-able.

3) You are often surprised how intelligent, good people can defend cruelty, violence, savage superstitions . . . ? But it is sufficient to remember the exilings, the oppressions, the offences, which are beginning to penetrate the working-classes and you see that this is only a feeling of

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self-preservation. Only by this is explained the tenacity of life. . . .

4) Pharesov told me about Malikov's 295 teaching. All this was beautiful, all this was Chris-tian: be perfect like your Father; but it was not good that all this teaching had for its end influ-ence over people and not inner satisfaction, not an answer to the problem of life.

Influence on oth-ers is the main Achilles' heel.

So that my condition, which is false for people, is perhaps the very thing necessary.

5) ... In order to wipe out one's sin, one ought to ... repent before all the people for the deception, to say: forgive me that I have deceived you . . . What a strong scene ! And a true one.

6) Our art with its supplying of amusement for the rich classes, is not only similar to prostitu-tion, but it is nothing else than prostitution.

Feb. 20. Moscow.

To-day, Feb. 25. Moscow.

Have made no entries; corrected something. Wrote letters to-day, more than 7 letters. But I can't write anything, although I haven't stopped thinking about Hadji Murad and The Appeal. Feb. 26. Moscow. If I live.

Have made no entries for more than three weeks. To-day March ig. Moscow.

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Finished all my letters. During this time wrote serious letters :

i) To the American colony, 296 2) Peter-burgskia Fiedomosti about the Dukhobors; 297 3) to the English papers also about the Dukhobors, and 4) a preface to the English edition What is Art about the censor distortions. 298

My inner life is the same. As I foresaw, the new consciousness of life for God, for the perfection of love, has become dulled, weakened, and when I needed it, these days, it proved itself to be, if not exactly ineffectual, yet less effectual than I expected.

The principal event during this time was the permission to the Dukhobors to emigrate.

What is Art? seems to me to be entirely finished now.

I have worked very little during all this time.

I made rather many notes; I shall try to write them out:

i) One of the greatest errors in summing up a man, is that we call, we define a man as intelligent, stupid, good, evil, strong, weak. But man is everything, all possibilities, is a flowing matter. 299 This is a good theme for an artistic work and a very important one and a good one, because it destroys malicious judging "the cancer" and assumes the possibility of everything

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good. The workers of the devil, convinced of the presence of bad in man, achieve great results : superstition, capital punishment, war. The workers of God would attain greater results, if they believed more in the possibility of good in people.

2) They want to become the masters of China the Russians, Japan, England, the Germans: there are quarrels, diplomatic struggles, there will even be military ones. And all this is only for the mixing of the yellow race into one Christian batter, the propagating and the assimilating of ideas like the Crusades and the Napoleonic wars.

3) Lebon writes: "Not only are they going to make food in laboratories, but there will be no need for labour." People have so badly distributed their two functions, food and labour, that instead of joy, these functions are a torture to them and therefore they want to be freed from them. It is just the same as if people would so pervert their



functions of perspiration and breath-ing, that they would seek a way of changing them by an artificial method.

4) The longer you live, the less time there re-mains for life. For an endless duration of life, there would then be absolutely no life.

5 ) Only when you live without consideration of time, past or future, do you live a real, free life for which there are no obstacles. You are only then dissatisfied, in straits, when you remember

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the past (the offences, the contradictions, even your own weaknesses) and when you think of the fu-ture: will something be or will it not be? Only at one point, do you fuse with God and live your divine essence: in the present (even when you live your animal life). Whenever you use your reason to consider what will be, then you are weak, insignificant; but whenever you use it to do the will of Him who sent you, then you are omni-po-tent, free. You can even see this in the way you immediately weaken, become deprived of strength, when you consider the consequences of your act.

To-day, March 21. Moscow.

I continue copying. I am very indisposed, weak, but thank God, in peace, I live in the pres-ent. Just now I put in order the papers on Art.

6) Socialists will never destroy poverty and the injustice of the inequality of capacities. The stronger, the more intelligent, will always make use of the weaker, the more stupid. Justice and equality of goods will never be attained by any-thing less than Christianity, i.e., by negating one-self and by recognising the meaning of one's life in the service to others.

7) I have written down the same as in the 5th, but differently. In order to live with God, by God and in God, it is necessary not to be guided

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by anything from without. Neither by that which was nor by that which can be; to live only in the present, only in this, to fuse with God.

8) Intelligent Socialists understand that for the attainment of their ends the principal thing is to lift the working men intellectually and

physically. This is possible to be done only by religious education, but they do not understand this and therefore all their work is in vain.

9) " Seek the Kingdom of God and His Right, the rest will follow you " this is the only means of attaining the ends of Socialism.

10) For The Appeal:

All are agreed that we live not as we ought to or as we could. The remedy of some is this: a religious fatalism and, still worse, a scientific, evolutionary one. Others comfort themselves by the gradual bettering and bettering of things by themselves : the step by step people. The third assert that everything will establish itself when things will reach their very worst (Socialism), when the Government and the rich classes will control everybody fully, i.e., the working-men, and then the power will somehow or other make a somersault not only to working-men, but to unerring disinterested self-sacrificing working-men, who will then direct all affairs without error and without sin. The fourth say that to improve the whole matter, it is possible only by the destruction of evil people,

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the bad ones. But there is no indication where the bad people end and where the harmless ones, if not the good ones, begin. Either they will destroy every one as bad or as in the big revolution they will catch the good ones with the bad. As soon as you begin to judge strictly, no one will remain in the right. What is to be done? But there is only one instrument : a religious change in the soul of people. And it is this change which is interfered with, by all imaginary remedies.

n) My body is nothing else than that piece of everything existing which I am able to govern.

12) The whole world is that which I sense. But what am I? It is that which acts.

13) How good it would be to write a work of art, in which there would be clearly expressed the flowing nature of man: that he, one and the same man, is now a villain, now an angel, now a wise man, now an idiot, now a strong man, now the most impotent being.

14) Every man, as all people, being imperfect in everything, is nevertheless more perfect in some one thing than in another. And

these perfections, he puts over another human being as a demand, and condemns him.

15) It is impossible to serve, not "God and mammon," but "mammon and God." The service of mammon every kind of vanity is a hindrance to the service of God. Peace, soli-

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tude, even boredom, is a necessary condition to the service of God. In Moscow religiously they are the most savage of people. In Paris they are still more savage.

16) There is a kind of English toy called peepshow: behind a little glass, now one thing is shown, now another. This is the way one ought to show man Hadji Murad: a husband, a fanatic, etc.

17) Not long ago I experienced a feeling, not exactly a reasoning, but a feeling that every-thing that is material, and I myself with my own body, is only my own imagination, is the creation of my spirit and that only my soul exists. It was a very joyous feeling.

18) . . . does on the other hand the same thing that a false religious education does; it ac-customs people to deny their reason.

19) There are two points of view of the world : 1) the world is something definitely existing, that is, existing in definite forms, and 2) the world is something continually flowing, being formed, go-ing towards something. In the first point of view, the life of humanity also appears as some-thing definite, consisting in the peaceful use of the goods of the world. In this point of view there is a continuous dissatisfaction, and dis-content with the construction of the world. It does not fulfil the demands which are presented.

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In the second point of view, the life of humanity is conceived as something which in itself changes and helps to the change and the attainment of the ends of the world. And in this point of view there is no dissatisfaction or discontentment with the construction of the world. And if there is discontent, it is only with one's self, for one's in-

sufficient harmony to the movement of the world and in not helping this movement. (Unclear.)

20) Administrative ambition and greed of misers are therefore alluring, because they are very simple. For every other end of life one has to reflect much, to think, and often you do not see the results clearly. And here it is so simple: where there was one decoration there will be two: where there was one million there will be two, etc.

21 ) I spoke to Evgenie Ivanovich and said to him that I envy his freedom; but he said to me that things are very difficult for him just on account of this freedom and even on account of the authority and the responsibility which is connected with it. So that it only seems to me, that some one is better off and that another is worse, as the strong man to the weak, the healthy to the sick, the rich to the poor. And it became suddenly clear to me that all the differences in our conditions in the world are as nothing compared with our inner conditions. It is just the same, as

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it would be a matter of indifference if a man fell from a boat into the Azov Sea, the Black, the Mediterranean or into the ocean, in comparison with whether he was able to swim or not.

22) I spoke with P about the woman question. There is no woman question. There is the question of freedom of equality for all human beings. The woman question is only quarrel hunting.

23) The more one is guilty before his own conscience, though hidden, the more willingly and involuntarily he seeks the guilt of others and especially those before whom he had been guilty.

24) As soon as you go away into the past or the future, you go away from God and then you immediately become lonely, deserted, unfree.

25) I began to think about myself, about my own hurts and my own future life and I came to my senses. And it was so natural to say to myself: and you, what business is Leo Nicholaievich (Tolstoi) of yours? And I felt better. Thus there is the one who is hindered by the base, stupid, vain, sensual, Leo Nicholaievich.

26) As soon as you begin to think of the future, you begin to guess. If the patience comes out, then this will happen. But this is madness! And

it is bound to come, because to think of the future is the beginning of madness.

I have finished everything. It is now past one, the 21 st.

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April 12. Moscow.

Among the events during this time was the arrival of the Dukhobors, 300 the cares for their emigration, the death of Brashnin. 301 Occupations: Carthago delenda est so2 and Hadji Murad. Worked rather little. The spiritual state rather good. Visitors most of them peasants, young, good ones.

Since yesterday have been in a very depressed mood. I am not surrendering, I do not disclose myself to any one, but to God. I think that is very important. It is important to keep silent and to suffer a thing through. Otherwise the suffer-ing will go over to others and will make them suffer, but here it will burn itself down in yourself. That is the most precious of all.

This thought helps very much, that in this lies my task, in this is my opportunity to elevate my-self, to approach perfection somewhat. Come and dwell within me so that my baseness will be stifled. Awake in me.

I want to cry all the time.

Thought and noted :

i ) I found jotted down : “ Every victory over the enemy is an enlargement of one’s own strength.” I ought to remember that now espe-cially. There is a struggle going on between my

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spiritual and animal self, and all that I gain for the former, by all this will I weaken the latter. I carry over from one scale of the weights to another. If I fall into temptation, it means a roll-ing down the road to evil; if I resist, it is the be-ginning of a rolling on a new road towards the good.

2) It is astonishing how we get accustomed to the illusion of one’s own individuality, separate-ness from the world. We see, we feel that life

compels us every minute to feel our union and dependence on the world, makes us feel our incompleteness; and we nevertheless believe that we ourselves, our very selves, is something in the name of which we can live. However, when you understand this illusion clearly, then you are surprised, how you could not have seen that you are not a piece of a whole, but a manifestation in time and space, of something timeless and infinite.

Women have always recognised the power of men over them. And it could not have been otherwise in an unchristian world. Men are the stronger and men have ruled. It was the same in all the worlds (with the exception of the doubtful Amazons and the law of maternity), and it is the same now among .0999 of mankind. But Christianity has appeared and has recognised perfection not in strength but in love, and by this all the subjected, the captive, the slaves and the

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the women have been freed. But that the freedom of slaves and women be not a calamity, it is necessary that the freed be Christians, i.e., that they affirm their life in the service of God and people, and not in the service of themselves. Slaves and women are not Christians, and nevertheless they are freed. And they are terrible. They act as the main-spring of all the calamities of the world.

What must be done ? Bring slaves and women back again into slavery? That is impossible to do, because there is no one who will do it: Christians cannot subject. And non-Christians will no longer surrender themselves into slavery, but will fight. They will fight among themselves and one or the other will subject and hold the Christians in slavery.

What must be done? One thing must be done : attract people to Christianity, turn them into Christians. It is possible to do this only by fulfilling in life the law of Christ.

Help me, Lord. Help me. Come into me, awake in me. Apr. 13. Moscow. If I live.

To-day April 27. Grinevka 3

The 3rd day here. I am all right. A little in-disposed. . . .

The latter days in Moscow I spent finishing Carthago delenda est. I am afraid I have not

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finished it, and that it is still before me. Still I did quite a lot. Here I have not worked at all.

The misery of the famine is by far not as great as it was in 1891. There are so many lies in all the affairs among the upper classes, everything is so tangled up with lies that it is never possible to answer any question, simply for instance, is there a famine? I am going to try to distribute as well as I can the money which has been con-tributed.

Yesterday there was a conversation about the same thing: Is exclusive love good? The resume is this : a moral man will look on exclusive love, it is all the same whether he be married or single as on evil and will fight it; the man, who is little moral, will consider it good and will encourage it. An entirely unmoral man does not even understand it and makes fun of it.

The Russkia Viedomosti was suspended be-cause of the Dukhobors and of me; that is too bad and I am grieved. 304

1) The proverb: for a good son you do not have to make a fortune, for a bad one, do not leave one.

2) I have made the following note: "God doesn't know when the awakening of people will take place." This is what it means : I think that the life of humanity consists in a greater and

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greater awakening, in an enlightening. And this awakening, this enlightening, will be done by peo-ple themselves (by God in people).

And in this is life, in this is the good, and therefore this life and this good cannot be taken away from peo-ple.

3) My awakening consisted in this, that I doubted the reality of the material world. It lost all meaning to me.

To-morrow Apr. 28. Grinevka. If I live, I'll finish.

To-day Apr. 29. Morning. Grinevka.

Felt great weakness. Am better since yester-day. But unable to write anything. Went to Lopashino, 305 took notes. 306

Read Boccaccio it is the beginning of the master-class, immoral art.

No letters. Serezha was here. 807

Random break

I continue. Thought:

i) You look deeply into the life of man, especially of women, and you see from what world point of view their acts flow, and you see, principally, how inevitably all argument against this world point of view recoils and you cannot imagine how this world point of view will be changed in the same way as how a piece of a date-stone has grown through a date. But there are conditions when a change is produced  
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and accomplished from within. Live man can always be born, from seeds there are sprouts.

2) I look into the future, and ask: were I to act as I ought to, would everything then be all right, would all obstacles then be destroyed? This question is pleonism. The question is this, whether, were I to act in a realm where there were no obstacles, would there then be any obstacles ?

3) It is remarkable how we are without understanding and without gratitude. God arranged our life so, that he forbade us all false paths, that everything drives us from these false, harmful paths, impoverishing us to ruination, and making us suffer, onto the only free, always joyous path of love but we nevertheless do not go on this path and we complain that we suffer from the attempts of going on the false, ruinous paths.

4) One of the most urgent needs of man, equal with and even more urgent than eating, drinking, sex desire, and the existence of which we often forget, is the need to manifest oneself, to know that it is I who have done a thing. Very many acts which are otherwise inexplicable, are explained by this need. One ought to remember this both in their bringing up, and in dealing with men. The main thing is that one has to try to make this an activity and not a boast.

5) Why is it that children and simple people

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are by such an awful height higher than the major-ity of people? Because their reason is not per-verted by the deception of faith or by temptations or by sins. Nothing stands on their road to per-fection, while adults have sin and temptation and deception on theirs. The former have only to walk forward, the latter must struggle.

6) They spoke about love and falling in love, and I made the following conclusion for myself : a moral man fights falling in love and exclusive love, an unmoral man condones it.

7) Children are selfish without lies. All of life teaches the aimlessness, the ruination of self-ishness. And therefore old people attain unself-ishness without lies. These are two extreme limits.

8) I began to consider soup-kitchens and the purchase of flour, and money, and my soul became so unclean and sad. The realm of money, i.e., every kind of use of money, is a sin. I took money and undertook to use it only so as to have a reason for going away from Moscow and I acted badly.

9) I thought much about The Appeal, yester-day and to-day. It became rather clear how a bad arrangement of life results in religious decep-tion. If something is unclear in one's mind, if life is disorderly and you don't want any-thing. . . . (Somehow I haven't succeeded.)

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10) In my sleep I thought to-day that the shortest expression of the meaning of life is this : the world moves, perfects itself; the task of man is to take part in this movement, to submit himself to it and to help it. My weakness still continues. I have written this out very badly.

May 4. Grinevka. (Evening.)

Yesterday there was a whole house full of guests: The Tsurikovs, Mme. Ilinsky, 308 Stak-hovich. I have done nothing during the day. In the morning I wrote a letter to Chertkov 309 and to S 310 and to still some one else. The day be-fore yesterday I was in Sidorovo and at Se-rezha's. 311 In the morning I read Chertkov's article. 312 It is very good.

The ist of May, Lindenberg 313 was here and a teacher 314 and they went to Kamenka. On the 30th, I went to Gubarevka.

What hurts me, is that I seem to have lost en-tirely the capacity for writing. To my shame I am indifferent. Latterly in my sleep, I thought

keenly about the contrast between the crushed people and the crushers, but did not write it out.

To-day, yes and in the preceding days, it seemed to me that Hadji Murad became clear, but I could not write it. It is true they interfered.

Thought :

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1 ) Just as an athlete follows the growth of his muscles, so you ought to follow the growth of love, or at least the decrease of evil and lies and life will be full and joyous.

2) Yesterday there was a discussion about the old question : what is better to take part in evil, to endeavour to diminish it (...) or to keep away from it? The eternal objection is: " There will be anarchy " yes, but now it is worse than anarchy: injustice. "What, then, if to begin everything from the beginning; the strong will again offend the weak." Yes, everything from the beginning again, but with this difference, that while now we continue the cruelty and injustice which have been established in heathen barbaric times, we now live in the light of Christianity and the cruelty and injustice will not be the same cruelty and injustice. ... (It isn't quite all right, but it was. )

3)! look about me and the lines which I see I force into that form which lives in my imagination. I see white on the horizon and involuntarily I give this white the form of a church. Is it not in this way that everything we see in this world takes on the form which already lives in our imagination (consciousness), which we carried over from our former life? (An idea.)

Exquisite weather. Friendly, hot Spring. I am at peace and am well.

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The Journal of Leo Tolstoi [i May 5. Grinevka. If I live.

To-day May g. Grinevka.

During these days we had visitors: Masha, Varia. 316 I go every day somewhere to open a soup-kitchen. I am not writing at all. I feel weak. Yesterday there was a rain storm. I went to Bobrika. To-day I went to Nicholskoe. I went to Gubarevka and returning through the wood,

thought. ... I don't feel like writing, later I shall write out two thoughts, very important ones:

1) One, that I cannot put before me, that which tortured me before : my destruction.

2) That the other life begins to attract me, only the process of getting there is terrible. If only I could arrive safely, everything there will be all right;

3) To-day I thought that the object of faith is only one God. This I must write out, explain.

To-day I am in a very weak state. May 10. Grinevka. If I live.

To-day May n. Grinevka.

Yesterday I wrote a little on The Appeal. Then I went to Mikhail's Ford. Saw Strakhov in my sleep, 316 who said to me 228

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that I should write out clearly, for the plain man, what God is. ' You ought to write it, Leo Nich-olaievich,' (Tolstoi.)

To-day my stomach ached a little. I didn't dine and wrote much on The Appeal. It seems to be taking form. I am feeling fresh in the head, a thing I haven't felt for a long time. Thanks to my gymnastic exercises, I have become convinced for the first time, that I am old and weak and I must stop physical exercise entirely. This is even pleasant.

I forgot for a moment, my rule, not to expect anything from others, but to do what one ought to do oneself before God, and there arose in me an evil feeling. . . . But I remembered, asked in good faith what was necessary and I felt better.

1) There is one object of faith God, He who sent me. He who sent me, He who is every-thing of which I feel myself to be a part. This faith is indispensable and satisfying. If you have this faith then there is no room for any other. Everything else is trust and not faith. You can only have faith in that which undoubtedly is, but which we cannot embrace with our reason.

2) Yesterday I thought that the form of think-ing categories are not seven but four : cause, matter, space, time. But only one: movement, encloses everything in itself. Movement is a

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change of place, therefore there is space; change of place can be swifter and slower, therefore there is time; and a preceding movement is a cause, a following one, an effect; that which is displaced is matter. Everything is movement. Man him-self moves incessantly and therefore everything explains itself to him by movement alone.

3) The most harmful effect of an evil act is that when a man accomplishes it he frees himself from the demands of his conscience. “ We eat ani-mals, therefore why not hunt?” . . . and so you have no need to stand on ceremony . . . etc.

4) A strange thought came to me. Our whole life is in this, that we consider ourselves a sepa-rate unit, an individual, a man. But besides this being specialised, individualised, from all others, chemistry discloses for us entirely different sepa-rate units, acids, nitrogen, etc. They are sepa-rate and therefore they have life. (Nonsense.) May 12. Grinevka. If I live.

To-day May 75. Morning. Grinevka.

Within these two days I went to Mtsensk, 317 Kukuevka, and yesterday to Batyevo. 318 Wrote Hadji Murad unwillingly. I have exercised again. 319 It is stupid, almost an insanity. Wrote a poor letter to Posha. I am pleased with every one here.

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Just now I have reread this journal and it did not leave me very dissatisfied. Oh, if I would only remember more my transitory, subservient condition here !

Have made no entries. My health would be good if my back weren't aching. Began to write letters. Not succeeding. One must wait peacefully and live before God. May 1 6. Grinevka. If I live.

To-day May ig. Grinevka.

Sonya was here. She arrived the 17th. This morning she went away. I have been trying to write these two days. Can't do anything. An exceptional weakness and pain in my spinal column.

To-day May 20. Evening. Grinevka.

This morning I wrote rather much on The Ap-peal. In the evening I wrote 13 letters. Went nowhere. My back is better. The main thing, is that my brain is working and I am happy.

Received 500 roubles, and 1000 roubles are lying in Cherni. 320

I am not going to write any more, although I have many notes.

To-day May 27. Grinevka. In the morning. During this time I wrote The Appeal and 231

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finished the article on the condition of the people. 321

Just now I am writing to write out my notes there is much that has to be written out that everything which is said in Paul (Corinthians xiii) about love has to be said, and even more about the renunciation of oneself. It is impossible to lay up love within oneself but the renunciation of oneself is possible. It suffices to renounce oneself and love will arise.

I thought this, because just now in the morning, I began to remember all the difficulties which might arise from the distribution of the contributions, about everything which had to be done for the Dukhobors, for my own writing, and of which I had done nothing, and about all my weaknesses, errors, about my joyless life with the children, and such as I had not wanted it to be, and my lack of consequence and it sufficed only to negate myself, my own desires, and immediately all wrong passed away, both of the past and the future, and one thing remained, the need of service in the present. How time vanishes remarkably in the consciousness of one's mission.

To-day, I think, June 12. Yasnaya Polyana.

I went with Sonya (my daughter-in-law) 322 to the Tsurikovs,

Aphremovs, and the Levitskys. 323 I have a very pleasant impression and fell in love

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with many; but fell ill and did not do my work and made a lot of fuss both for Levitsky and the household. 324 . . .

It is four days since I arrived in Yasnaya and I am recovering nicely.

Wrote many letters.

I received almost 4,000 roubles, which I can-not use this year. 325  
Masha is here with her husband and Iliusha. The Westerlunds were  
here. 326 . . .

To-day, entirely unexpectedly, I began to finish Sergius. 321 No news  
from England. 328

I have made many notes.

1) I cannot remember now what and how I thought it: this is the note: “  
You are often too strict with people, and he, poor man, is good for  
nothing.”

2 ) Although I noted it before, I can’t help but repeat: . . .

3)

4) The life of the world is one, i.e., in the sense that it is impossible to  
apply the conception of number to it. Plurality comes only from the  
partitions of consciousness. For a universal con-sciousness there is no  
number, no plurality.

5 ) Non-resistance to evil is important not there-fore only, because a  
man has to act so for him-self, for attaining the perfection of love, but  
also because only non-resistance alone stops evil, local-ises it in itself,  
neutralises it, does not permit it

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to go farther, as it inevitably does, like the trans-mission of movement  
to elastic balls, if there be no force which would absorb it. Active Chris-  
tianity is not in doing, creating Christianity, but in absorbing evil.

I feel very much like writing out the story, The Coupon.

6) Death is the crossing-over from one con-sciousness to another, from  
one image of the world to another. It is as if you go over from one  
scene with its scenery to another. At the moment of crossing over, it is  
evident that that what we consider real, is only an image, because we  
are going over from one image into another. At the moment of this  
crossing-over, there be-comes evident, or at least one feels, the most  
actual reality. Because of this, the moment of death is important and  
dear.

7) For a universal consciousness, for God, matter does not exist. Matter  
is only for beings, separated one from another. The limits of sepa-  
rateness is that which we call matter, in all its in-finite forms.

8) It is impossible to remember sufficiently that the life of all beings is continuous movement. Al-most all our misery comes from the fact that we do not know this or forget this. And imagining that we do not go forward, but that we stand still, we grasp the beings moving alongside of us

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some going faster, some going slower than we we grasp them and hold on as long as the force of the movement does not tear us away. And we suffer.

9) We are all rolling down a slope, going down lower and lower to the plain. Every attempt to hold to one's place, only makes the fall bigger, the more you hold on.

10) We are sent to cross this sloping path, carrying across it that light which is entrusted to us. And all that we can do is to help each other on the road to carry this light; but we hold back, pushing each other down, extinguishing our light and that of the others. (It isn't good, not what I wanted to say.)

n) I know, that when people yawn in front of me, I can become infected, and therefore I say to myself : I don't want to yawn and I won't. I have learned to do this as to yawning, but I am only beginning to learn this as to anger.

12) The sight depresses me strangely ... of those owning the land and compelling the people to work. How my conscience is struck. And this is not something reasoned, but a very strong feeling. Was I wrong in not giving my land to the peasants? I don't know.

13) Lieskov made use of my theme and badly. 330 I had an exquisite thought three problems: What was the most important time?

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what man? and what act? The time is the im-mediate, this minute; the man he with whom you have immediate business; the act, to save your soul, i.e., to do the act of love. 331

14) It is impossible to save humanity from that deception in which it is caught. . . . Only a re-ligious feeling can give the counterstroke and conquer. June 13. Y. P. If I live.

June 14. Y. P. Evening.

Both days I wrote Father Sergius. It is com-ing out well. Wrote letters.

To-day there was a christening. 332

I still cannot be fully good. ... It is dif-ficult, but I do not despair.

To-day June 22. Y. P.

On the 16th I fell very ill. 333 I never had felt so weak and so near death. I am ashamed to have made use of the care which they gave me. I could do nothing. I only read and made some notes. To-day I am a great deal better. Ukhtomsky 334 was pleased with my article, 335 but nevertheless he refused to print it. I telegraphed to Menshikov that he should try the Viestnik Evropa and the Russki 7>d. 336 I am afraid I am going to be-come tiresome.

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The youth have been driven away. For they have forbidden that the flour that was bought be sold. 337

. . . Received a letter from Chertkov, a good one. The Dieterichs arrived.

338 Dear Dunaev was here. They talked about the great riot of the factory workers. I shall finish later.

To-day June 28. Y. P. Evening.

I am only now recovered, and am experiencing the joy of convalescence. I feel nature very vividly, keenly, and have a great clarity of thought.

I wrote a little on The Appeal. To-day I wrote Father Sergius and both are good. Wrote many letters yesterday. All that I received yesterday were unpleasant: from N, but principally from Gali, with the news that they have all quarrelled. Posha is going to Switzerland and Boulanger to Bulgaria. 339

Tania went to Masha's. . . .

There is only one thing; one real thing that has been given us : to live lovingly with one's brothers, with every one. One must renounce oneself. I wrote that to my friends and I am going to be strict with myself.



Here is what I have written down. . . .

I have just read up to this point, where every-thing that is difficult can be made to vanish when you throw off the illusion of a personal life, when

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you recognise your mission in the service to God, and that it would be good to experience this in physical suffering, whether it will stand physical suffering. And here was a chance to experience it and I forgot and did not experience it. It is too bad. But the next time. Have written down:

1 ) Paul Adam 34 gives the peasants a cruel characteristic, especially the working men : they are vulgar, selfish, slaves, fanatics perhaps all this is just, but the one thing, that they can live with-out us and we cannot live without them, wipes out everything. And therefore it is not for us to judge. (Something is wrong here.)

2) It is especially disagreeable for me when people who have lived little and thought little, do not believe me, and not understanding me, argue with me about moral problems. It would be the same for which a veterinary surgeon would be hurt, if people who were not familiar with his art were to argue with him. The difference is only in this, that the art of the veterinary, the cook, the samovar-maker or any kind of art or science, is recognised as an art or a science where only those people are competent who have studied that realm; in the matter of morality every one considers himself competent, because every one has to justify his life. But life is justified only by theories of morality. And every one makes them for himself.

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3)! have often thought about falling in love, about the good, ideal falling in love, which is exclusive of every sensuality, and I cannot find either place or meaning for it. But its place and meaning is very clear and definite: it is to lighten the struggle between sex desire and chastity. Falling in love ought to be for a young man who cannot keep to full chastity before marriage, and to release the young men in the most

critical years, from 16 to 20 or more, from the torturing struggle. Here is the place for falling in love. But when it breaks out in the life of people after marriage, it is out of place and disgusting.

4) I am often asked for advice as to the problem of owning land. It is my old custom to answer: that it is unsuitable for me to answer such problems, just as it would be unsuitable for me to answer the problem how to make use of the ownership or the labour or the rent of a bonded serf.

5) People who stand on a lower moral plane or religious world point of view cannot understand people standing on a higher plane. But that there should be a possibility of union between them, there has been given to people standing on a lower plane the instinct for the good and a respect for this good. If there is not this instinct and respect, then it is very bad. But in our society, among so-called educated people, this is getting to be less and less.

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To-day June 30. Y. P.

I am still ill, and very weak. But I think I am improving, and my spiritual state is good. The day before yesterday I received a letter about the quarrel in England. 341 I wrote to them. It is very sad and very instructive. Yesterday I received a letter from Khilkov with a letter from Miss Pickard about the Dukhobors. 342 I wrote letters to Crosby, and Willard 343 and Khilkov. The affair of the Dukhobors is important and big and evidently something will come out of it which is entirely different from what we are preparing, but it is God's affair. To-day Mme. Annenkov arrived. Menshikov telegraphed that Gaidebu-rov 344 will print with omissions. During these days I wrote Sergius it isn't good. I am going to continue to write out the former :

6) ...

7) A man is a being separated from all others, who feels his limits. Among the number of general limits by which he separates himself from other beings, are his limits which are in common with that being incomprehensible to him the earth. Death is the destruction of all the various common limits with other beings and always of the common

limit of the being of the earth a fusion with earth. Every sickness, wound, old age, is a destruction of these limits.

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8) The work of life is to love. It is impossible to love expressly those people unworthy of love; but it is possible not to love to behave well, in a good way, toward such people in every given moment.

9) I remembered keenly what a matter of enormous importance was complete truthfulness in every detail, in everything, the avoidance of all outer false forms. And I decided to keep to this. It is never too late to mend. 346

10) The minister said to the murderer: " Oh brother, don't worry. God has pardoned even greater sinners. But who are you? Don't lose heart. Pray." The murderer burst into tears.

n) How great and stable seemed the happiness of the American people, and how unstable it proved to be, like all happiness not founded on life, according to the law of Christ. The Spanish-American War, Jingoism.

12) I have often prayed (almost without believing, to try out) that God arrange my life as I wish. To-day I simply prayed my customary morning prayer and rather attentively. And after this prayer, I recalled my wish and wanted to add a prayer about the fulfilment of this wish, and tried to address God about it. And immediately I realised my mistake that it would be very much better if everything was not according to

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my will, but according to His. And without the least effort and with joy I said: " Yes, let there not be my will, but Thine."

13) A spiritual life means that you should see the connection between cause and effect in the spiritual world and that you be guided in life by this connection. Materialists do not see this connection and therefore do not take it as a guide for their acts, but they take as a guide for their acts the physical, causal connection, the one which is so complicated that we never fully know it, because every effect is an effect of an

effect; but the funda-mental cause of everything is always spiritual.  
(Not clearly expressed, but important).

14) Epictetus says this very thing when he re-proaches people for being very attentive to the phenomenon of the outer world to that which is not in our power and being inattentive to the phenomenon of the inner, to that which is in our power.

15) To many it seems that if you exclude per-sonality from life and a love for it, then nothing will remain. It seems to them that without per-sonality there is no life. But this only appears so to people who have not experienced self-renuncia-tion. Throw off personality from life, renounce it, and then there will remain that which makes the essence of life love.

16) (For The Appeal} . . .

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JULY] The Journal of Leo Tolstoi To-morrow, July 1st. If I live.

July 6. Y. P.

Am entirely well. Yesterday I took leave of Dunaev and Mme.

Annenkov, who were here. I live very badly. I cannot reconcile myself to the will of God.

To-day I thought :

The life of Christ is very important as an in-stance of that impossibility of man to see the fruits of his labours. And the less so, the more import-ant the work. Moses could enter into the prom-ised land with his people, but Christ could in no way see the fruit of his teaching even if he had lived up to now. This is what one has to learn. But we want to do the work of God and to receive human reward.

July 17. Y. P. 'g8. Morning.

There was nothing very special during these 1 1 days. I have decided to give my novels away, Resurrection and Father Sergius, to be printed for the Dukhobors. 348

S. went to Kiev.

An inner struggle. I believe little in God. I do not rejoice at the examination, but am burdened by it, admitting in advance that I won't pass. All last night I didn't sleep. I rose early and prayed much.

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To-day the Dieterichs and the Gorbunovs arrived. It was pleasant with them. Took hold of Resurrection, and in the beginning it went well, but from the moment when I became alarmed, these two days, I have been unable to do anything. I took a very nice walk.

I wrote a letter to Jarnefelt 347 and prepared a postscript. This is the only important thing. But I haven't the strength to withstand the customary temptation. 348 Come and dwell within us. Awake the resurrection in me!

I have made many notes. I will hardly have time to write them out now.

1) Brooding leads to dreams, dreams to passions, passion to devils.

(From Love for the Good.) 3 \* 9

2) The aesthetic pleasure which you receive from Nature is attainable to all. Every one is affected by it differently, but it affects every one. Art should have the same effect.

3) How difficult it is to really live for God alone. You think you are living for God, but as soon as life jolts you, as soon as that support in life to which you are holding on, fails you, then you feel that there is no holding power in God and you fall.

4) For Father Sergius: Alone he is good, with people he falls.

5) What an obvious error : to live for worldly 244

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ends. Whenever the purpose is not narrowly ego-tistic then this purpose is not quickly attained in life. Moses did not enter the promised land and Christ despaired of His labour: "Why hast Thou abandoned me?" . . .

6) There is no peace, either for him who lives for worldly ends among people, or for him who lives for spiritual ends alone. There is peace only then when a man lives for the service of God among people.

To-day, July 20. Y. P.

A letter from S and from Masha. I still do not sleep, but things are settling themselves in my soul, and as always, suffering is of benefit.

Yesterday I went to Ovsiannikovo, spoke with Ivan Ivano-vich. 350

Yesterday I worked well on Resurrection.

It is morning now. I am not continuing to write out from the notebooks, but I am going to write out what I not being asleep have just now been

thinking; it is an old but easily forgotten thing, and an important one which should be also told to N with whom they talked last night.

Namely:

i) Life for oneself is a torture, because you want to live for an illusion, for that which does not exist, and it not only cannot be happy, but it cannot be at all. It is the same as dressing and

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feeding a shadow. Life exists only outside of oneself, in the service of others, and not in the service of one's near ones, beloved ones that is again for oneself but in the service of those whom we do not love, and better still, in the service of enemies. Help, Father. The terrible error is that one confuses sex-love, love for children, for friends, with love of people through God, of people to whom you are indifferent, and still more of enemies, that is, of erring people.

Aug. 3. Pirogovo.

Again everything is in the old way, again my life is horrid. I have lived through very much; I haven't passed the examination. But I do not despair and I want a re-examination. I passed the examination exceptionally badly, because I had the intention of going over to another institution. It is just these thoughts one must throw away, then one will learn better.

During this time Sonya returned and dear Tania Kuzminsky was here. The work on Resurrection goes very badly, although it seems to me I have thought it out much better. The 3rd day in Pirogovo. Uncle Serezha 351 is not as good as he was before : he is not in the mood. Maria Nicholaievna. 352 For two days nothing has come into my head. During this time there was alarming news about 246

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the condition of the Dukhobors 353 and that Mme. M. N. Rostovtzev was put in prison. 334 For a long time there has been no letter from Chertkov. Perhaps they intercept them. 355

Am going to continue to write out that which I had not written out :

i) ...

2) There are two methods of human activity and according to which one of these two kinds of activity people mainly follow, are there two kinds of people : one use their reason to learn what is good and what is bad and they act according to this knowledge; the other act as they want to and then they use their reason to prove that that which they did was good and that which they didn't do was bad.

3) It is absolutely clear that it is much more profitable to do everything in common, but the reasoning about this is insufficient. If the reasoning were sufficient then it would have happened long ago. The fact that it is seen among Capi-talists is unable to convince people to live in common. Besides the reasoning that this is profit-able, it is necessary that the heart be ready to live like that (that the world point of view should be such that it would harmonise with the indications of the reason) , but this is not so and will not be so until the desires of the heart are changed, i.e., the world point of view of people.

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4) Even if that which Marx predicted should happen, then the only thing that will happen, is that despotism will be passed on. Now the capi-talists rule, but then the directors of the working people will rule.

5) The mistake of the Marxists (and not only they, but the whole materialistic school) lies in the fact that they do not see that the life of humanity is moved by the growth of consciousness, by the movement of religion, by an understanding of life becoming more and more clear, general, meeting all problems and not by an economic cause.

6) The most unthought thing, the error, of the theory of Marx is in the supposition that capital will pass from the hands of private people into the hands of the government, and from the govern-ment, representing the people, into the hands of the workers. . . .

7) There is nothing that softens the heart so much as the consciousness of one's guilt, and noth-ing hardens it so much as the consciousness of one's right.

8) Working people are so ... that it seems to them they have no outlet. Salvation lies in truth, in preaching and professing it.

9) They prove the law of the conservation of energy; but energy is nothing else than an abstract notion, just the same as matter. But an abstract notion is always equal to itself. In fact, this is  
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nothing else than as if we were to begin to prove that the law of gravitation, notwithstanding seem-ing departures, exists unchangingly in everything. (Unclear and perhaps untrue.)

10) The belief in miracles has for its basis the consciousness that our world just as it is, is the product of our senses. But the error lies only in supposing that the miraculous, that is, that some-thing which is against the laws of reason, when applied to our senses, can happen for us with our tool of consciousness, i.e., with our senses. That which is against our laws of reason, when applied to our senses, can happen for other beings, for be-ings with other “senses, just as our tool of consciousness, our sense, is only one particular in-stance from the innumerable quantity of other pos-sibilities.

1 1 ) It is a great error to think that the reason of man is perfect and can disclose everything to him. The limitation of reason is best seen and most obvious from the fact that a man cannot solve (he clearly sees that he cannot) the problems of infinity: for each time there is still more time, for each space there is still more space, for each number there is still a number, so that all time and space is unknowable.

12) The reason of man is just as weak and in-significant in comparison (and in an infinite num-ber of times more so) with that which is, as is the

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reason (the means of perception) of a beetle and an amaeba in comparison with the reason of man. The reason of man in comparison, not only with the highest reason, but with the reason which is higher than his is just the same as the under-standing of a complicated problem of higher math-ematics or even of algebra for a man not knowing mathematics, to whom it seems insoluble, as are the problems of the infinity of space and time to us. While the problem is simple and



clear for one knowing mathematics. The difference is only in this, that one can learn mathematics, but no study will help to solve the problem of space and time. This is the limit of the possibility of our knowledge under our reason.

13) I pray God that He release me from my suffering which tortures me. But this suffering is sent to me by God in order to release me from evil. The master whips his cattle with the whip in order to drive them from the burning yard and save them, and the cattle pray that he do not whip them.

14) There are common, sometimes intentional, sometimes unintentional, misunderstandings of my opinions which I confess irritate me :

a) I say that God ... is not God and that God is that which alone is the unattainable good, the beginning of everything: against me they say, that I deny God;

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b) I say that one ought not to resist violence by violence : against me they say, that I say it is not necessary to fight evil;

c) I say that one ought to strive towards chastity and that on this road the highest grade will be virginity, and second a clean marriage, the third not a clean, that is, not a monogamous marriage : against me they say, that I deny marriage and I preach the destruction of the human race.

d) I say that art is an infectious activity and that the more infectious art is, the better it is. But that this activity be good or bad, does not depend on how much it satisfies the demands of art, i.e., its infectiousness, but on how much it satisfies the demands of the religious consciousness, i.e., morality, conscience; against me they say that I preach a tendence art, etc.

15) Woman and the legends say it also is the tool of the devil. She is generally stupid, but the devil lends her his brain when she works for him. Here you see, she has done miracles of thinking, far-sightedness, constancy, in order to do something nasty; but as soon as something not nasty is needed, she cannot understand the simplest thing; she

cannot see farther than the present moment and there is no self-control and no pa-tience (except child-birth and the care of children) .  
1 6) All this concerns women, un-Christians, un-chaste women, as are all the women of our Chris-,  
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tian world. Oh, how I would like to show to women all the significance of a chaste woman. A chaste woman (not in vain is the legend of Mary) will save the world.

17) People are occupied with three things: i) to feed themselves, i.e., to continue their existence, 2) to multiply to continue the existence of the specie, and 3) to fulfil that for which they had been sent in the world: to establish the kingdom of God. For this there is one means to perfect oneself. Almost all people are occupied with the first two matters, forgetting the last, which at bottom is the only real work.

18) The decline of the moral consciousness of humanity lies in the greatest part of the people be-ing placed in such a situation that all interest in life for them is only to feed and to multiply. It is just the same as if the master kept his cattle, car-ing only that they be fed, or better, that they do not die from hunger and that they multiply, and never received any income from them : no wool, or milk, or work from them from these cattle. The Master who sent us in this world requires from us, besides existence and its continuation, also the labour He needs.

19) For Resurrection. It was impossible to think and remember one's sin and be self-satisfied. But he had to be self-satisfied in order to live, and therefore he did not think and forgot.

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20) It is impossible to demand from woman that she valuate the feeling of her exclusive love, on the basis of moral feeling. She cannot do it, because she hasn't got a real moral feeling, i.e., one that stands higher than everything.

To-day I plan to go home.

Aug. 4. Y. P. If I live.

Why does the 4th of August come to my mind as if it were important?  
Nothing important has happened.

To-day, August 24. Y. P.

During this time I received no letters from Chertkov and am very perplexed. 356 I think that during this time the Dukhobors were here. Letters from Khilkov, from Ivan Michailovich. I answered them all. To-day Sullerzhitsky arrived. 357 I am working all the time on Resurrection and am pleased, even very much so. I am afraid of shocks.

. . . And I feel well. A full house of people : Mashenka, 358 Stakhovich, Vera Kuzminsky, 359 Vera Tolstoi. 880

I am copying:

i) People were sent into the world to do the work of God, but they quarrelled, fought and established things in such a way that for some, there is no time to do the work, because they have to  
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feed themselves, and for others there is no time, because they have to guard that which they took away. What a waste of strength! It is just as if workers had been sent to work and given food; some have taken the food away and they have to guard it and the others have to get food, and the work stands still.

2) People live in the world not fulfilling their mission it is the same way as if factory workers were only busied with how to lodge themselves, feed themselves and amuse themselves.

3) One of the most important tasks of humanity consists in the bringing up of a chaste woman.

4) I often think that the world is such as it is, only because I am so separated from all the rest. As soon as my separateness from Everything will end, then the limits will be torn away and other limits will be established and then the world will become altogether different for me.

5) You wish to serve humanity? Very well. That which you wish to do, another will do. Are you satisfied? No, dissatisfied, because the important thing for me is not what will be done, but what / will do; that I do my work. This is the best proof that the matter is not in the doing, but in the advancement towards the good.

Is it possible that I am advancing? Help, Lord.

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6) How difficult it is to please people: some need one thing, others another. They need both my past and my future. God is one, and His Will in respect to me is one, and He wants only my present, what I am doing this minute is what He wants. And what was, has been, and what will be, isn't my business.

7) Egoism, the whole egoistic life, is legitimate only as long as reason has not awakened. As soon as it has awakened, then egoism is lawful, only to that degree in which one has to sustain oneself as a tool necessary for the service of people. The purpose of reason is the service to people. All the horror lies in its being used for service to oneself.

8) Man gives himself to the illusion of egoism, lives for himself and he suffers. It suffices that he begin to live for others, and the suffering becomes lighter and there is obtained the highest good in the world : love of people.

9) As one disaccustoms oneself from smoking or other habits, so one can and must disaccustom oneself from egoism. When you wish to enlarge your pleasure, when you wish to exhibit yourself, when you call forth love in others, stop. If you have nothing to do for others, or you have no desire to do anything, then do nothing only don't do anything for yourself.

10) The Bavarian told about their life. He

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boasts about the high degree of freedom, but at the same time they have compulsory religious teaching, a crude Catholic one. That is the most horrible despotism. Worse than ours. Aug. 25. Y. P. If I live.

Nov. 2. Y. P.

It is horrible to see for what a long time I have made no entries : more than two months. And not only has there been nothing bad, but rather every-thing was good. The Jubilee was not as repulsive and as depressing as I expected. 361 The sale of the novel and the receipt of

the 12,000 roubles which I gave to the Dukhobors was well arranged. 362 I was displeased with Chertkov 363 and I saw that I was at fault. A Dukhobor arrived from the province of Yakutsk. I liked him very much 364 . . .

Masha is pitiable in her weakness, but she is just as near in spirit. . . . But glory to God and thanks be to Him that he has awakened it in me and has kept it burning so that it is natural for me either to love and rejoice, or to love and to pity. And what happiness!

Archer was here yesterday, arriving from Chertkov I liked him. 365 There is much to do, but I am all absorbed in Resurrection, being sparing with the water and using it only for Resurrection. 256

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tion. It seems to me it won't be bad. People praise it, but I don't believe.

Everything that I noted it was all very important I will write out later, but now I want to write that which I just now, walking on the path, in the evening, not only thought but felt clearly:

i) Under my feet there is the frozen, hard earth; around, enormous trees; overhead a cloudy sky; I feel my body, I feel pain in the head; I am occupied with thoughts on Resurrection; and yet I know, I feel in all my being, that both the firm and frozen earth and the trees and the sky and my body and my thoughts all this is only a product of my five senses, my image, the world, made by me because such is my partition from the world. And that it will be sufficient for me to die and all this will not disappear but will become transformed, as they make transformations in the theatres: from bushes and stones, they make castles, towers, etc. Death is nothing else than such a transformation, dependent from another partition from the world, another personality: Here I consider as myself, my body with my senses, and then something else will detach itself to be myself. And then the whole world will become something else. But the world is such and not something else, only because I consider myself as this and not as something else. But there can be

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an innumerable quantity of divisions of the world. (This is not entirely clear for others, but for me very. ) 366 Nov. j. // I live.

Nov. 14. Y. P.

Again I have not noticed how 1 1 days have passed. Have been very intensely occupied with Resurrection and am making good progress. Am absolutely near the end. Serezha and Suller were here and both went away to the Caucasus with my letter to Golitsin. 367 S. arrived yesterday. Very well. It is a long time since I have felt so well and keen, intellectually and physically.

I cannot make out what I have written out and what I haven't. 368

1 ) How difficult it is to please people ! In order to please them it is necessary that the past and the future meet their demands. But in order to please God, one has only to satisfy His demands in the present.

2) To live for others seems difficult just as to work seems difficult. But just as in work, in the care for others there may be the best reward : love of others may and may not be; while in labour there is an inner reward, you work to the end, get tired, and you feel good.

3) The poetry of the past occupied itself only with the strong of the world : with the Czars, etc.,

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because the strong of the world appeared as the highest and the most complete representatives of the people. But if you take the plain people, then it is necessary that they express general phenomena . . .

(Unclear.)

4) If you do not permit yourself to live for yourself, then involuntarily, from boredom, you begin to live for others.

5) Woman, just like man, is endowed with feeling and brain, but the difference is in this, that men mostly consider themselves and their feelings bound by the commands of reason, while women consider their feelings binding for themselves and for their reason. The same thing, but only in different places.

6) You get angry at the philosopher who reasons, who considers that the main basis of the life of man is his material nature; but this man

does not know the spiritual, but knows only material effect and therefore he cannot think other-wise.

7) You think that you are alone and you suffer from loneliness; yet you are not only in harmony, but you are one with every one; only artificial and removable barriers separate you. Remove them and you are one with every one. The removing of these barriers according to your strength is the business of life.

8) If a man considers his animal being as him-  
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self, then he will represent God also as a material being, a ruler who rules materially over material things. But God is not such, God is spirit and does not rule over anything, but lives in everything.

9) ... If people could have been so deceived, then there is no deception into which they would not fall.

10) I have noted down that it is depressing because there is no life, but only an egoistic existence. I cannot remember what else I could have meant by this.

1 1 ) God manifests himself in our consciousness. When there is no consciousness there is no God. Only consciousness gives the possibility for the good, for continence, service, self-sacrifice. Every-thing depends to what consciousness is directed. Consciousness directed to the animal " self " kills, paralyzes life. Consciousness directed to the spir-itual " self " rouses, lifts, frees life. Conscious-ness directed to the animal " self " strengthens, ignites passion, creates fear, struggle, the horror of death. Consciousness directed towards the spiritual " self " frees love. This is very import-ant and if I live, I will write it out.

12) Death is a change of consciousness, a change of that which I can recognise as myself. And therefore fear of death is a horrible super-  
stition. Death is a joyous event standing at the

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end of each life. Suffering is sent to people to hold them back from death. Otherwise every one understanding life and death, would

struggle to-wards death. But now it is impossible to go to-wards death unless through suffering.

13) The greatest act in life is the consciousness of one's self, and its consequences are benevolent or most terrible, according to whether you direct your consciousness towards the spirit or towards the body.

14) In order to get rid of moral suffering (and even physical) there are two means : to destroy the cause of suffering or the feeling in one's self which produces suffering. The first is not in man's power, the second is. (I am repeating Epictetus) .

15) The moral progress of humanity advances only because there are old people. The old people become kinder, wiser, and give over that which they have lived through to the following generations. If this were not so, humanity had not advanced; and what a simple method !

16) If man looks on life materially, then old people do not become better, but worse, and there is no progress.

17) Technical progress is greeted by every one, is pushed on by every one; the moral, the religious progress, is held back by the priests. From this come the main calamities in life.

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November 15. Y. P. If I live.

It seemed to me that I made no entries for about three days and now it is ten days. To-day, Nov. 25. Y.P.

... I promised to arrive December 6th. 369 . . . I feel also like going to Pirogovo. We are alone : Tania, Masha, Kolia. Only Liza Obolensky. 370 I am still diligently occupying myself with Resurrection.

Last night I thought out an article on why the people are corrupted. They have no faith of any kind. They christen naive infants and then they consider every reasoning about faith (perversion) and every lapse, as a capital crime. Only the secularians have faith. Perhaps I am going to bring that into the Appeal. What a pity. I thought it out well at night.

Resurrection is growing. It can hardly be compressed into 100 chapters. 371

I have noted down the following and I think it is very important (which might be good for the Declaration of Faith) :



i ) We are very much accustomed to the reason-ing as to how the life of other people, people in general, should be arranged. And such kind of reasoning does not seem strange to us. And yet such kind of reasoning could in no ways exist among religious and therefore free people; such reasoning is the consequence of despotism, . . .

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In this way reason . . . They say : “ If I had the power I would do so and so with the others.” That is a dangerous error, not only because it tortures, deforms people who have to undergo violence . . . but it weakens in all people the consciousness of the necessity of improving them-selves, which is the only effective means of influ-encing other people.

2) To-day I thought about this from another angle. I recalled the words of the Gospel : “ And the pupil is not higher than the teacher; if he learns then he will be like the pupil.” We, the rich mas-ter-classes, teach the people. What would happen if we succeeded in teaching them so that they be-come as we are ?

3) They talk, they write, they preach about the knowing of God. What a horrible blasphemy, and horrible admission of the non-understanding of what God is and what we are. We, a particle of the infinite whole, wish to understand not only this whole, but its causes, the origin of the whole. What absurdity and what a recognition of godless-ness, or a recognition of God of that which is not God. We can only know that He is, To oV, He exists, and we can only conclude by ourselves, what He is not.

4) Love is God. Love is only the recognition that God is not flesh, not passion, not egoism, not malice. (Doubtful.)

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5) Violence rules our world, i.e., malice, and therefore there is always found in society a ma-jority of dependent, unstable members: women, children, stupid ones brought up on malice, and who side with malice. But the world ought to be ruled by reason, by goodness; then all this majority would be brought up on goodness and would side with it. In

order that this should take place it is necessary that reason and goodness manifest themselves, and undismayed, assert their existence; that is very important.

6) The complexity of knowledge is a sign of its falseness. That which is true is simple.

7) How bad it is that people seeking perfection are pained at calumny, at a deserved bad name (or better still, at an undeserved). Calumny, a bad name, gives an opportunity, drives toward an activity, the value of which is only in our conscience. This is so rare, so difficult, and so useful. Involuntary simpleness is the best school for goodness. 372

8) I have noted down : " Justice is insufficient. It is . . . 373 necessary to oppose." I cannot remember what this means.

9) Physical labour is important, because it prevents the mind from working idly and aimlessly.

10) Perhaps it is more important to know what one ought not to think about, than to know what one ought to think about.

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11) Women are weak and they not only do not want to know their own weakness, but want to boast of their strength. What can be more disgusting?

12) A good man if he does not acknowledge his mistakes and tries to justify himself can become a monster.

13)-..

Now Nov. 26. Morning. Y. P.

Did not sleep and thought :

i) Evil is the material for love. Without evil there is none and can be no manifestation of love. God is love, i.e., God manifests Himself to us in victory over evil, i.e., in love. The question of the origin of evil is just as absurd as the question of the origin of the world. It is not " whence comes evil? " that one must know, but " how to conquer it ? How to apply love ? "

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1899

Jan. 2. Yasnaya Polyana.

The last time I wrote it was November 25, which means a month and a week. I made en-tries in Yasnaya Polyana, then I was in Moscow, where I did not make one entry. At the end of November I went to Pirogovo. I returned on the first and since that time have not been quite well the small of my back ached and still aches, and lately I have had something like bilious fever. It is the second day that I am better.

All this time I have been occupied exclusively with Resurrection. 374 I have had some communi-cations about the Dukhobors, 375 an innumerable pile of letters. Kolechka Gay is with me, with whom it is a rest to be. ... I am calm in the fashion of an old man. And that is all.

There is quite a lot to write out. I am going to write it out on the pages I skipped. Lately I feel as if my interest in Resurrection has weakened, and I joyously feel other, more important, inter-ests, in the understanding of life and death. Much seems clear.

Made an entry, the 2nd of January. To-day, Feb. 21. Moscow.

More than six weeks that I have made no en-269

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tries. Am all the time in Moscow. At first Res-urrection went well, then I cooled off entirely. 376 I wrote a letter to the non-commissioned officer 377 and to the Swedish papers. 378 For about three days I have again taken up Resurrection. Am ad-vancing.

Students' strike. They are trying to drag me in all the time. 379 I am counselling them to hold themselves passively, but I do not feel like writing letters to them.

... As to me my back is better. There is living with us, an interesting and live Frenchman, Sinet, the first religious Frenchman. 380 There is very much that I ought to write out. Have been in a very bad mood; now all right. Feb 22. Moscow.

June 26. Yasnaya Polyana.

Four months that I have made no entries. I will not say I have lived badly all this time. I have worked and am working diligently on Resur-rection. There is much that is good, there is that, in the name of which I write. During these days I have been gravely ill; now well. . . .

Difficult relations because of the printing and translating of Resurrection, 381 but most of the time am calm.

Neglected correspondence. They continue sending money for the famine-stricken, but I can

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do nothing else but send it to them through the post. 382 Kolichka is with me helping me in the work.

I continue to write out from my note-book :

14) Nearing the place of destination, one thinks more and more often of that place to which one is nearing. Thus also while nearing death, the change of destination.

15) Only always to remember that there is no other meaning in life, no other way of finding the joy of life, but through fulfilling His will. And how peacefully and joyously one could live !

16) In time of illness, to fulfil His will by pre-paring oneself for the going over into another form.

17) It seems to us that the real labour is the labour on something external: to make, to collect something; property, houses, cattle, fruit; but to labour on one's own soul that is just phantasy. And yet every other labour except on one's own soul, the enlarging of the habits of good, every other labour is a bagatelle.

18) They do not obey God, but adore Him. It is better not to adore, but to obey.

19) No matter what the work you are doing, be always ready to drop it. And plan it, so as to be able to leave it.

20) The machine ... is a terrible machine.

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If we would have clearly understood its danger, we would never have permitted it to be formed.

21) It seems strange and immoral that a writer, an artist, seeing the suffering of people, sympathises less than he observes, in order to reproduce this suffering. But that is not immoral. The suffering of one

personality is an insignificant thing in comparison with that spiritual effect, if it is a good one, which a work of art will produce.

22) Humanity, it is an enormous animal who seeks and cannot find what it needs. Very slowly, sensations call forth emotions, and emotions are transmitted to the brain and the brain calls forth acts. The activity of the liberals, Socialists, revolutionaries, are attempts to galvanise, to compel the animal to" act by arousing its motor nerves and muscles. But there is one organ which does every-thing when it is not impaired; in the animal it is the brain, in the people, religion.

23) I am depressed and I ask God to help me. But my work is to serve God and not that He should serve me.

24) An individual, personal life is an illusion. There is no such life; there is only function, a tool, for something.

25) ... is vestigial, having no application, like the appendix.

26) We complain at our depressed spirits, but

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they are necessary. Man cannot stay on that height to which he sometimes rises; but man rises and then hypnotises himself for the time of his depression and in the time of his depression he already acts from the view-point that was dis-closed to him in the moment of rising. If only to know how to make use of those moments of rising and to know how to hypnotise oneself !

27) The evil of the world, its cause is very sim-ple. Every one seeks midi a quatorze heures now in the economic system, now in the political. I just now read the discussions in the German parliament, on how to keep the peasants from running to the cities. But the solution of all prob-lems is one and no one recognises it and it does not even seem to be of interest to them. But the solution is one, clear and undoubted: . . . The salvation is one : the destruction of false teaching.

28) The difference between people: N thinks about death, and that does not lead him farther than the question of how and to whom he should leave his money, where and how be buried. And Pascal also thinks about death.

29) ...

30) There is no future. It is made by us.

31) The infinity of time and space is not a sign of the greatness of the human mind, but on the contrary, it is a sign of its incompleteness, of its inevitable falsity.

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32) We think of the future, we build it; but nothing future is important, because the important thing is to do the creative work of love, which can be done under every possible condition; and therefore it is altogether indifferent, what the future will be.

33) We get angry at circumstances, are pained, wish to change them, but all possible circumstances are nothing else than indications as to how to act in different spheres. If you are in need, you must work, if in prison think, and if in wealth, free yourself . . . etc.

It is just like a horse getting angry with the road on which he is being led.

34) The press that is a lie: with a 'venge-ance?」\*\*

35) Everything is divided. Only God unites us, living in everything. That is why He is love.

36) The conception of God to a religious man, is continuously destroyed and being replaced by a new, higher conception.

37) . . . is not only the loss of labour, of lives, but the loss of the good.

38) With many people it is possible to live only when you treat them as you would a horse : not to take them into consideration, not reproaching them, not suggesting, but only finding a modus vivendi. It is about them: "Not to cast pearls"

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... It is terrible, but without this rule, it would be worse.

39) Is it possible to imagine to oneself a Socialist working-man with faith in the Iversk Ikon? Then, first of all, there must be a religious eman-cipation.

40) We are all agreed that only he is free who has overcome passion, and yet knowing this, we seriously trouble ourselves with the freeing of people who are full of passions.

41) A rational conviction can never be complete. A full conviction can only be irrational, especially with women.

42 ) Answer good for evil and you destroy in an evil man all pleasure which he receives from evil.

43 ) God is love. We know God only in love, which unites everything. You know God in your-self through the striving towards this union.

44) One continually thinks that the good will be good for him. But the good is, or it is not it is not something that will be.

45) The important thing lies in thoughts. Thoughts are the beginning of everything. And thoughts can be directed. And therefore the principal task of perfection is to work on thoughts.

June 27. If I live. Y.P.

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To-day July 4th. Y. P.

All this time I have been ill with my usual stomach sickness. The work which absorbed me very much, has stopped.

Christ as a myth; 384 and Kenworthy's book, a rational exposition of the life of Christ. The first is better. There is need of a philosophy of moral economy, i.e., of religious truth. There is such a thing.

I have had many good thoughts, being ill and nearing death. I think often with pain of brother S.

I have noted down the 4th :

1 ) The government destroys faith, but faith is necessary. Some violating themselves believe in the miraculous, in the absurd; others in science. But in which? In the contemporary. But in the contemporary, there is 99/100 of lie and error. In every contemporary science there are lies. Truth revealed by God is of course the right, it is religion; and truth obtained by the reason of man, by science, is also of course, the right. But the matter lies in recognising what is discovered by God and what has been gained by human reason.

2) Death is the destruction of those organs by means of which I perceive the world as it appears in this life; it is the destruction of that glass through which I looked and a change to another.

3) Educated people using their education not

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for the enlightenment and freeing of the working-classes, but for befogging them, are like workers using their strength not for sustaining life but for destroying it. These are the intellectual Puga-chevs, Stenka Razins, only a thousand times more dangerous. July 5. Y. P. If I live.

To-day September 28. Y. P.

Have worked all the time on Resurrection; now I have stumbled on the third part. It is long since I have made no progress.

... I have wrought for myself a calm which is not to be disturbed: not to speak and to know that this is necessary; that it is under these conditions one ought to live.

There are here Ilya, Sonya 385 with the children, Andrusha with his wife, Masha with her husband.

I am thinking more and more often about the philosophic definition of space and time. To-day, if I have time, I am going to write it out.

I read an interesting book about Christ never having been, that it was a myth. 386 The probabilities that it is right there are as many for it, as there are against.

Yesterday with the help of Masha I answered all the letters; many remained unanswered. I am still ill; rarely a day without pain. I am dissatis-

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fied with myself, also morally. I have let myself go very much I do not work physically and I am occupied with myself, with my health. How difficult it is to bear sickness resignedly, to go unto death without resistance and one must. I have been thinking during this time :

1 ) Women demanding for themselves the work of man and the same freedom, mostly demand for themselves unconsciously the freedom for licence, and as a result go down much lower than the family, though aiming to stand higher than it.

2) What is this memory which makes from me one being, from childhood unto death? What is this faculty connecting separate beings in time, into one? One ought to ask not what is it that unites, but what



divides, these beings. The faculty of time divides, beyond which I cannot see myself. I am one indivisible being from birth un-til death; but to manifest and to know myself, I must do so in time. I am now such as I was and will be; but one who had to and even will manifest myself and know myself in time. I have to manifest myself and know myself in time for communion with other beings and for influencing them.

3) I plucked a flower and threw it away. There were so many of them, it was no pity. We do not value these inimitable beauties of living beings and destroy them, having no pity not only for

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plants, but for animals, human people. There are so many of them. Culture, civilisation, is nothing else than the ruin of these beauties and the re-placing them . . . with what? The saloon, the theatre . . .

4) They reproach you with malice, debauchery, lies, thefts, bring proof, etc. What is to be done? Answer the question with What time is it? Are you going to take a swim? Have you seen N N, etc. That is the best and only means of bearing these accusations and even clearing them up.

5 ) The dearest thing on earth is the good relation between people; but the establishment of these relations is not the result of conversation on the contrary, they become spoiled by conversation. Speak as little as possible, and especially with those people with whom you want to be in good relation.

6) In eating, I destroy the limits between my-self and other beings; creating children, I do almost the same thing. The results of the destruction of material limits are visible; the results of the destruction of the spiritual limits and the union resulting from this are invisible, only because they are broader.

7) “ People are divided (divided from other beings), and this appears to them as space. The fact that they are inseparable in essence appears to them as time.” That is the way I have noted

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it. Space divides, time unites. But this is un-true. Both time and space are dividers and they form the impossibility of realising unity. (Unclear, but I understand. I will make it clear later.)

8) Brotherhood is natural, proper to people. Non-brotherhood, divisions, are carefully nurtured.

9) Sometimes one feels like complaining child-ishly to some one (to God), to beg for help. Is this feeling good ? It is not good : it is a weakness, a lack of faith. That which more than anything resembles faith the beseeching prayer, is in truth a lack of faith a lack of faith that there is no evil, that there is nothing to ask for, that if things are going badly with you, then it only demonstrates that you ought to improve yourself, and that there is going on, that very thing which ought to be, and under which you ought to do that which has to be done.

10) Just now I wrote this coldly, understanding with difficulty that state in which you wish to live for God alone, and I see through this how there are people who absolutely never understand this, not knowing any other kind of life besides the worldly, for people. I know this state, but can-not just now call it up in myself, but only remember it.

n) Everything which lives without conscious-280

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ness, as I live when I sleep, as I lived in the womb of my mother, lives not materially, i.e., not knowing matter, but lives. But life is something spiritual. Endeavouring to remember my state before consciousness, on the threshold of consciousness, I know only the feeling of depression, satisfaction, pleasure, suffering, but there is no conception of my body or of another's. The conception of body (matter) manifests itself only when consciousness is manifested. The conception of body manifests itself only, because consciousness gives understanding of the presence in one's self of the basis of everything (spiritual). And at the same time, as I know that I am the basis of everything, I know also that I am not the whole basis, but a part of it. And it is this being a part of a whole, these limits separating me from the whole, I know through my body : through my own body and the bodies surrounding me.

12) If you desire something, if you are afraid of something, that means that you do not believe in that God of love which is in you. If you had believed in Him, then you could not have wanted anything or have

been afraid, because all desires of that God which lives in you are being always fulfilled, because God is all-powerful; and you would never have been afraid, because for God there is nothing terrible.

13) Not to think that you know in what the

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will of God really lies, but to be humble; and then you will be loving.

And the will of God in relation to you, lies only in this.

14) People convincing others that reason can-not be the guide of life are those in whom reason is so perverted, that they clearly see that they have been led into a swamp.

15) The only instance where a man can and ought to occupy himself with himself, is when he feels unhappy. Unhappiness is the best condition for perfection, the ascent to the higher steps. Unhappiness is a sign of one's own imperfection. One ought to rejoice at these instances: it is the preparation of one's self for work, a spiritual food.

16) Now I am an ordinary man, L. N. (Tolstoi), and animal, and now I am the messenger of God. I am all the time the same man, but now I am the public and now I am the judge himself with the chain, fulfilling the highest responsibilities. One must put on the chain more often. L'atterly I have got out of the habit, have weakened. I have only just now remembered.

17) Man is a being beyond time and beyond space who is conscious of himself in the conditions of space and time.

18) Games, cards, women, races, are alluring because they have been thought out for the biases. It is not for nothing that the wise teachers have

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forbidden them. Artificial play is corrupting. They are needed for the blase, but the simple working people need the very simplest plays without preparation.

19) Only then will you produce true love, when you will resist offence, overcome offence with love, will love your enemy.

20) They desire, they are excited, they suffer only for trifles or for bad things. The good things are accomplished without excitement. It is from this that the word heart means malice. (Serdit, to get angry, to put into a passion, comes from sertse, the heart. Translator's note.)

To-day Oct. 2. Y. P.

I am still ill, I am not suffering, but I feel threatened constantly. Morally I am better I remember God in myself more often, and death. It seems to me I have come out of the difficult place in Resurrection. . . . Kolichka went away. Sonya arrived she is ill.

I am continuing to write out from the note-books :

i ) I have made this note : Space comes from the consciousness of limits, from the conscious-ness of one's own separateness; I am one, and the world is another. And in the world are simi-lar beings with limits: 2, 3, 4, ... to infinity.

These beings can find place only in space. 283

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From the consciousness of limits comes also time. I have thought this out again and can express it in this way: Separateness, the non-all-comprehen-siveness of our selves, is expressed in recognising a part of moving matter as ourselves. The part of matter which we recognise as ourselves gives us an understanding of space; that part of motion which we recognise as ourselves gives us a con-ception of time.

Or, in other words : We cannot imagine a part of matter in any other way than in space. To imagine a part of motion, we cannot in any other way than in time. Space comes from the im-possibility of imagining two or many objects be-yond time. Time comes from the impossibility of imagining two, many objects beyond space. Space is the possibility of representing to one's self two, many objects at one and the same time. Time is the possibility of representing to one's self two, many objects, in one and the same space (one goes out, the other enters).

Divisions cannot be in one space, without time. If there were no time (motion) all objects in space would be unmoving and they would form not many objects, but one space, undivided and filled with matter. If there were no space, there could be no motion and our " self " would not be separated by anything from all the rest. My body understood by me as my " self," and

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understanding all the rest, is that part of matter which moves for a definite time and occupies a definite space.

(Not good, unclear, perhaps even untrue.)

2) Anarchy does not mean the absence of institutions, but only the absence of those institutions to which people are compelled to submit by force, but those institutions to which people submit themselves voluntarily, rationally. It seems to me that otherwise there cannot be established and ought not to be, a society of beings endowed with reason.

3) "Why is it that after sin, suffering does not follow that person who committed the sin? Then he would see what ought not to be done " because people live not separately but in society and if every one suffered from the sin of each one, then every one would have to resist it.

4) Conscience is the memory of society assimilated by separate individuals.

5) In old age you experience the same thing as on a journey. At first your thoughts are on that place from which you are going, then on the journey itself, and then on the place to which you are going.

I experience this more and more often, thinking of death.

6) It is true that a great sin might be beneficial, by calling forth repentance before God, independ-

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ently from human judgment. Such a sin leads one away from the realm of human judgment, from vanity, which masters man, and hides from him his relation to God. 387

7) The physical growth is only a preparation of material for spiritual work, the service to God and man which begins with the withering of the body.

To-day Oct. 13. Y. P.

I am still not fully well. It is as it ought to be. But that does not hinder from living, thinking and moving towards a fixed goal. Resurrection

advances poorly. Have sent away four chapters, I think not passable by the censor, but at least I think I have settled on one point, and that I won't make any more great important changes. I do not cease thinking of brother Sergei, but because of the weather and ill health I cannot make up my mind to go. . . . Sonya was in Moscow and is going again to-day. To-day I had a kind of intellectual idleness, not only to-day, but all these latter days. For Resurrection I have thought out good scenes. Concerning separate-ness which appears to us as matter in space and movement in time, I am thinking more and more often and more and more clearly.

I have also received Westrup's pamphlets from America about the money, 388 which struck me by

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explaining everything that was unclear in financial questions and reducing everything as it ought to be, to violence. ... If I get time I will write it out. I have another important, joyous thought, although an old one, but which came to me as a new one and which makes me very happy, namely :

i) The principal cause of family unhappiness is because people are brought up to think that marriage gives happiness. Sex attraction induces to marriage and it takes the form of a promise, a hope, for happiness, which is supported by public opinion and literature; but marriage is not happiness, but always suffering, which man pays for the satisfaction of his sex desire. Suffering in the form of lack of freedom, slavery, over-satiety, disgust of all kinds of spiritual and physical defects of the mate which one has to bear; malicious-ness, stupidity, falsity, vanity, drunkenness, laziness, miserliness, greed and corruption all defects which are especially difficult to bear when not in oneself but in another person, and from which one suffers as if they were one's own; and the same with physical defects: ugliness, uncleanliness, stench, sores, insanity, etc., which are even more difficult to bear when not in oneself. All this, or at least something of this, will always be and to bear them will be difficult for every one. But that which ought to compensate: the care, satis-

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faction, aid, all these things are taken as a matter of course; while all defects as if they were not a matter of course, and the more one expected happiness from marriage the more one suffers.

The principal cause of this suffering, is that one expects that which does not happen, and does not expect that which always happens. And therefore escape from this suffering is only by not expecting joys, but by expecting the bad, being prepared to bear them. If you expect all that which is described in the beginning of "The Thousand and One Nights," if you expect drunkenness, stench, disgusting diseases then obstinacy, untruthfulness, even drunkenness, can, if not exactly be forgiven, at least be a matter of no suffering and one can rejoice that there is absent that which might have been, that which is described in "The Thousand and One Nights" : that there is no insanity, cancer, etc. And then everything that is good will be appreciated.

But is it not in this, that the principal means of happiness in general lie? And is it not therefore that people are so often unhappy, especially the rich ones? Instead of recognising oneself in the condition of a slave who has to labour for himself and for others, and to labour in the way that the master wishes, people imagine that every kind of pleasure awaits them, that their whole work lies in enjoying them. How not be unhappy un-

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der this circumstance? Then everything: work and obstacles and illnesses the necessary conditions of life appear as unexpected, terrible calamities. The poor, therefore, are less often unhappy: they know beforehand that before them lie labour, struggle, obstacles, and therefore they appreciate everything which gives them joy. But the rich, expecting only joys, see a calamity in every obstacle, and do not notice and do not appreciate those goods which they are enjoying. "Blessed be the poor, for they shall be comforted; the hungry, for they shall be fed; and woe unto ye, the rich." Oct. 14. Y. P. If I live.

Oct. 27. Y. P.

We are living alone: . . . Olga, 389 Andrusha, Julie 390 and Andrei Dmitrievich. 391 Everything is all right, but I am often indisposed: there are more ill days than healthy ones and therefore I write little. Sent off 19 chapters, 392 very much unfinished. I am working on the end. I have thought much, and perhaps well: i) About the freedom of the will, simply: Man is free in everything spiritual, in love: he can love or not love, more and less. In every-thing remaining he is not free, consequently in everything material. Man can direct and not di-rect his strength towards the service of God. In  
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this one thing (but it is an enormous thing), he is free : he can pull or be driven.

2) ... of the workers, prostitution and many other things, all this is a necessary, inevitable consequence and condition of the pagan order of life in which we live, and to change either one or many of these, is impossible. What is to be done? Change the very order of this life, that on which it stands. How? By this, in the first place, by not taking part in this order, in that which supports it ... etc. And, second, to do that in which man alone is absolutely free : to change self-ishness in his soul and everything which flows from it: malice, greed, violence, and everything else by love and by all that which flows from it: reason-ability, humility, kindness and the rest. It is impossible to turn back the wheel of a machine by force, they are all bound together with cogs and other wheels but to let the steam go which will move them or not let it go is easy; thus it is terribly difficult to change the very outer conditions of life, but to be good or bad is easy. But this being good or evil changes all the outer conditions of life.

3) Our life is the freeing of the enclosed the expansion of the limits in which the illimitable principle acts. This expansion of the limits appears to us as matter in motion. The limit of expansion in space appears to us as matter. That  
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part of matter which we recognise as ourselves we call our body; the other part we call the world. The limit of expansion in time we call motion. That part of motion which we recognise as our-selves we call our life; the other part we call the life of the world. All of life is the expansion of these limits, the being freed from them. (All unclear, inexact.)

Nov. 20. Moscow.

Much I have not written out. I am in Mos-cow. . . . For 70 years I have been lowering and lowering my opinion of women and still it has to be lowered more and more. The woman ques-tion! How can there not be a woman question? Only not in this, how women should begin to di-rect life, but in this, how they should stop ruining it.

All morning I have not been writing and have been thinking two things:  
i ) We speak of the end of life although it is true, not the one which we understand, but the one which would be understood by the highest reason. The purpose is just the same as the cause. The cause is looking backward, the purpose is look-ing forward, but the cause, the conception of the cause (and therefore of an end) appears only then when there is time, i.e., a being is limited in his conceptions by time. And therefore for God,

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and for man living a Godly life, there is no pur-pose. There is life in which consciousness grows (? 393 ) and that is all.

2) A drop fusing with a great drop, a pool, ceases to be and begins to be.

To-day December 18. Moscow.

Almost a month I have not written. Have been severely ill. 394 Had acute pain for one day, then a respite, and weakness. And death became more than natural, almost desirable. And so it has remained now, when I am getting well that is a new, joyous step.

Finished Resurrection. Not good, uncorrected, hurried; but it has fallen from me and I am no longer interested. Serezha is here, Masha and her husband, Maria Alexandrovna.

I am all right. Have not yet begun to write anything. More than anything I am occupied with , 395 but I have no desire for any-

thing very much, am resting. Wrote letters.

I am attempting to write out my notes :

1) (Trifles) about many-voiced music. It is necessary that the voice say something, but here there are many voices and each one says nothing.

2) One of the principal causes of evil in our life is the faith cultivated in our Christian world, the faith in the crude Hebrew personal God, when the principal sign (if one can express it so) of

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God is that he is not limited, by anything, consequently not personal.

3 ) One should conquer death not death, but the fear of death coming from a lack of understanding of life. If only you understand life and its necessarily good purpose death then you cease to fear it, to resist it.

And when you cease to fear it, you cease to serve yourself, a mortal, and you will serve an immortal : God, from whom you came and to whom you are going.

4) Matter is everything which is accessible to our senses. Science forces us to suppose matter inaccessible to our senses. In this realm, there can be beings composed of that matter and perceiving it, matter inaccessible to our senses. I do not think that there are such beings; I only think that our matter and our senses perceiving it, are only one of innumerable possibilities of life.

5 ) "I am a slave, I am a worm, I am a Czar, I am a God." 397 Slave and worm true, but Czar and God untrue. It is in vain that people attribute a special significance and greatness to his reason. The limits of human reason are very narrow and are seen at once. These limits are the infinity of space and time. Man sees the final answers to the questions he asks himself, recede and recede in time and also in space, and in both these realms.

6) I read about Englehardt's book: Evolution, the Progress of Cruelty.

598 I think that here

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there is a great deal of truth. Cruelty has increased mainly because division of labour has been brought to pass, which assists the increase

of the material wealth of man. Every one speaks of the benefits of the division of labour, not seeing that the inevitable condition of the division of labour, besides the mechanising of man, is also the removing of those conditions which call forth a human, moral communion between people. If we are doing the same work, as agricultural labourers, then naturally there would be established between us an exchange of service, a mutual aid, but between the shepherd and the factory-weaver, there can be no communion.

(This seems untrue; I shall think it over.) 7) What would God's attitude be towards prayer, if there were such a God to whom one could pray? Just the same as would be the attitude of the owner of a house where water had been introduced and to whom the inhabitants would come to ask for water. The water has been introduced. You have only to turn the tap. In the same way everything has been prepared for men which is necessary to them, and God is not at fault that instead of making use of the clean water which was there, some of the tenants carry water from a stagnant pond, others fall into despair from lack of water and beg for that which had been given them in such abundance.

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8) ...

9) One can by personal experience verify the truth, that God, a part of Whom is my own self, is love, and by the experimental way convince one's self of this truth. As soon as love is violated, life ends. There is no desire to do anything, everything is depressing, and on the contrary, as soon as love is restored, as soon as you have made peace with those whom you quarrelled, forgiven, received forgiveness then you wish to live, to act, everything seems easy and possible.

10) It would be good to express even in approximate numbers and then graphically, that quantity of labour, of working days, which rich people use up in their lives. Approximately more or less, this could be expressed by money. If I spend 10 roubles a day, that means that 20 men are working constantly for me. (Unclear, not what I want to say.)

n) They generally say: "That is very deep, and therefore not to be fully understood." This is untrue. On the contrary. Everything that is deep is

clear to transparency. Just as water is murky on top, but the deeper it is, the more transparent.

12) One small part of people, about 20 per cent., is insane by itself, possessed by a mania of egoism, which reaches to the point of concentration of all spiritual strengths on oneself; another,  
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the greater part, almost 80 per cent., is hypnotised by the scientific, by the artistic . . . and principally . . . hypnotism, and also does not make use of its reason. Therefore progress in the world is always attained by the insane possessed by the same kind of insanity by which the majority is possessed.

13) I experience the feeling of peace, of satisfaction, when I am ill, when there takes place in me the destruction of the limits of my personality. As soon as I get well I experience the opposite: restlessness, dissatisfaction. Are these not obvious signs that the destruction of the limits of personality in this world, is the entrance of life into new limits?

I have finished. December 19. Moscow. If I live.

To-day December 20. Moscow.

My health is not good. My spiritual condition is good, ready for death.

In the evenings there are many people. I tire. In number 51, 399

Resurrection did not appear and I was sorry. This is bad.

I thought out a philosophic definition of life. To-day I thought well about The Coupon. Perhaps I shall write it out.

The End