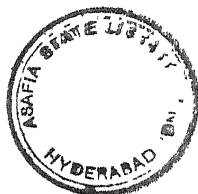


THE SCOURGE OF CHRIST

From the French of
PAUL RICHARD



... And He made
a scourge of
small cords ...

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FOREWORD

This book, written at the foot of a Japanese Volcano during a summer vacation spent at Oiwake in the company of Prof. James H. Cousins, owes to the friendly grace of the latter its first translation from my French, in October 1919. The time since then having brought me opportunities for numerous corrections and additions, a supplementary translation has been done by the benevolent care of Sri Aurobindo Ghose.

I offer here to my two peerless translators the tribute of my gratitude and love.

*Kotgarh, Himalayas,
June 1921*

P. R.

I

THE GOSPEL OF THE CRADLE

I. PROLOGUE.

II. THE SON OF ASIA.

III. GENEALOGY.

IV. NATIVITY.

V. CHILDHOOD.

VI. THE KINGDOM OF THE CHILD.

THE GOSPEL OF THE CRADLE

I

PROLOGUE

“In the beginning was the Word”...But before the word was the Silence.

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There could be no Word without the Silence.

The Word brought forth what the Silence conceived.

The Word is the Son of God: the Silence is God.

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* *

“And the Word became flesh”...But the Silence remained Spirit.

The Word is the creator of worlds; the Silence alone is the creator of souls.

THE SCOURGE OF CHRIST

The Word is the creator of what was: the Silence, of what is to be.

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* *

“In the Word was Life”; in the Silence is Light.

“And the Light shineth in the Darkness”...and the darkness is made darker still.

The brighter the lightning, the darker the night.

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We are our own obscurity.

Obscurity is only a prejudice of the eye.

No egoism, no obscurity.

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There is no night.

The darkness of night is the image of our ignorance.

The Invisible to us is an excess of light.

*
* *

THE GOSPEL OF THE CRADLE

Learn to gaze on the Sun, O child of the shadow!

Take heed lest the splendour make thee blind,
that should have made thee a seer.

Make thy peace with the light, then it shall not
dazzle but fill thy sight with its miracles.

* * *

“The Light was in the World. The World was
made by it”—and by it will be unmade and
remade.

“That was the true Light”—which burns all
that it does not kindle.

“We have beheld its glory”—set on fire the
world.

* * *

Beware! for the lightning that illumines not,
slays...

THE SCOURGE OF CHRIST

II

THE SON OF ASIA

“ The Light shineth in the Darkness,” and the darkness of the West apprehendeth it not...That is why the Saviours take birth in the East.



Christians worship one Son of Asia...at a great cost to the others.

Europe finds it natural to take one man of Asia as Master, and all his brothers as slaves.

Christians think that since one Asiatic alone is the Son of God, the rest can fairly be treated as sons of the Devil.



The Christianity of Christ died when Asia ceased to teach it.

THE GOSPEL OF THE CRADLE

Several Christs have their disciples to-day — the British Christ, the Latin Christ, the Byzantine Christ ; but where are the disciples of the Christ of Bethlehem ?

Asia gave us the Christ once...Will she give him to us again ?

THE SCOURGE OF CHRIST

III

GENEALOGY

According to the genealogy of Saint Luke, Jesus is only a great-grandson of God.

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“Son of David...Son of Abraham...” If nobility consists in ancestry, who is so noble as the Jew ?

The aristocracy of Europe dates from the Crusades; the aristocracy of Judea from the Exodus.

In the eyes of a Christian what aristocracy can be nobler than to be of the race of Christ ?

*
* *

A Jew is called a Christian when he repudiates the race chosen by the Christ.

It is a marvel to Christians how a Jew could manage to be Christ.

THE GOSPEL OF THE CRADLE

The land in which Christ was born is revered as
holy : the people from which he sprang is scorned.

*
* *

When an entire people is rejected of men — it
is chosen of God.

When a man is rejected by an entire people — he
is a son of God.

THE SCOURGE OF CHRIST

IV

NATIVITY

Men have made for the birth of Jesus a festival, and for his death a day of mourning: but with him it was the reverse.

The symbol of sacrifice is not the cross, but the cradle.

*
* * *

From his very conception Christ made it his work to shock the conventions.

An angel was needed to prevent the just Joseph from being unjust to Mary.

So long as Christians continue to believe that the divinity of Jesus depends on his own virginity or his mother's, they cannot have a true morality.

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* * *

THE GOSPEL OF THE CRADLE

Jesus took birth in Bethlehem ; so the wise men, after their nature, looked for him in Jerusalem.

The wise men must have been greatly amazed when they found that the annunciation had been made also to the shepherds.

To the wise, the sign of the silent star ; to the simple, the voice of the angels.

In the presence of Jesus, the ass and the ox were as wise of it as the sages.

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* * *

When a king of Heaven comes upon earth, always Herod is troubled.

Jesus was saved from Herod because the wise men and Joseph believed in dreams.

To-day, to prevent the escape of Jesus, passports are demanded.

To escape from Herod to-day, one must fly *from* Egypt.

V

CHILDHOOD

“And the child grew in wisdom”—at a safe distance from the educators, “and in stature”—far away from the doctors.



The countries that have least hygiene have most children.

Hygiene — a means to discourage life, not death.

On the “eighth day” Jesus was circumcised; to-day he would be vaccinated.



To-day if the child Jesus spoke in the temple he would be silenced.

If Jesus had been a pupil of the doctors he could not have taught them.

THE GOSPEL OF THE CRADLE

The true Master is one who is no man's disciple.



God gave several children to Mary; the painters have left her only one.

The Christians wrong the heart of Mary in thinking that she loved Jesus more than her other children.

Joseph found that of all his sons Jesus was the least gifted — at carpentry.



The Canticle of Mary, with which she hushed Jesus to sleep, and which he never forgot, was:

“ My soul doth magnify the Lord,

For... he hath put down princes from their
thrones,

And hath exalted them of low degree,

The hungry he hath filled with good things,

And the rich he hath sent empty away.”

VI

THE KINGDOM OF THE CHILD.

"Child"—a little animal capable of becoming a God.

All children are natural children, and those only legitimate whom one makes happy.

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* *

Is not every child a saviour of the race?

Every birth is a victory, every new born child a prophecy.

To be a prophet one must remain a child.

*
* *

Men are children who have lost their charm.

Men refuse to be children at play—that is why they become ugly and wicked.

Children take their play seriously; men take theirs tragically.

THE GOSPEL OF THE CRADLE

O man, learn to play if thou wouldst learn to be God.

If God showed himself to man, man would say :
“ Why ! it is a child ! ”

The nearer man is to God, the more he feels himself a child.

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* * *

The Kingdom of the Child is of the child.

II

THE GOSPEL OF THE DESERT

I. THE DESERT.

II. BAPTISM.

III. FASTING.

IV. TEMPTATION.

V. SATAN.

VI. SALOME.

THE GOSPEL OF THE DESERT

I

THE DESERT

It is the capacity for solitude that is the measure of a being's greatness.

The vaster the solitudes, the vaster the Gods or Demons that thou wilt meet there.

There are some who have need of the desert to feel at ease.



When the great have not enough space around them, they make it.

O wise man, go to the desert, if thou wouldst not have the desert come to thee !

THE SCOURGE OF CHRIST

If you go for solitude to the desert, you will be called a saint; but if you seek it in your own house, you will be called a madman.

* * *

The great Gods live in the solitude of mountains, forests and sands, and in the vaster desert of the sea; but the greatest Gods live in the deeper desert of the town.

The greatest is the one who takes the least space.

The Supreme is one who is nowhere.

The true desert is on the summits.

The world is a solitude to the man to whom solitude is a world.

Terrible and marvellous like God himself is solitude.

THE GOSPEL OF THE DESERT

II

BAPTISM

If John the Baptist could have foreseen what men would make of baptism, he would not have taken Jesus into the Jordan.

If John the Baptist had anticipated that his baptism would be one day a pharisaical ceremonial the more, he would have fled from the river.

The Baptist one night, in an evil dream, saw the Devil baptising the ships of Cæsar.

*
* *

The saint baptised sinners : to-day sinners baptise the innocent.

Christians find it easier to have their children baptised than themselves to repent of their sins.

THE SCOURGE OF CHRIST

“Infant baptism”—the vaccination of the newborn against the New Birth.

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Cast away the false baptism if thou wouldst receive the true.

The baptism of water extinguishes the baptism of the Spirit.

He who of old preached the baptism of repentance would to-day preach the repentance of baptism.

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* *

There is a hypocrisy in cleansing the body more often than the soul.

Let each ablution be a baptism, each meal a communion.

III
FASTING

Christians . have left to Mohammedans the continuance of Christ's forty days' fast in the desert.

The first Mohammedan to observe Ramadan was Jesus.

One who has fasted forty days has some chance of meeting the Devil.

* * *

To cease for one day from devouring the flesh of a particular species of animal is called by Christians fasting.

Catholics have one point to their credit—their slaughterhouses are shut on Friday.

THE SCOURGE OF CHRIST

One day of fasting for man—one day of mercy for the sheep.

*
* * *

Lovers of flesh foods might at least confine themselves, like John the Baptist, to grasshoppers.

In the desert it is perhaps excusable not to be a vegetarian.

For forty days Christ did no harm to any living creature.

*
* * *

When Jesus in the desert of the temptation abstained from the flesh of the wild animals, angels came and ministered unto him.

Angels minister more willingly among wild beasts than in the midst of men.

There where men are, the animals are suppressed and angels depressed.

THE GOSPEL OF THE DESERT

IV TEMPTATION

Only in the desert could Jesus find a tempter worthy of himself.

The greatness of the tempter is the measure of the greatness of the chosen.

*
* *

“All the kingdoms of the world and their glories” were not sufficient to tempt Jesus.

Because Jesus refused a kingdom, he reigns in the kingdom of men’s hearts.

If thou wouldst be a king in Heaven, seek no kingdom on earth.

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* *

The greatnesses of the world are the temptation of the little,

THE SCOURGE OF CHRIST

The greatest temptation of the great is their own greatness.

The temptation of the Sons of God is the power of miracles.

*
* *

When all the temptation was ended, Jesus saw the eyes of Satan alight and shining.

When Satan had sufficiently put Jesus to the test, he said to him: "Brother, now to thy work!"

"Satan left Jesus for a time"...till the time when each shall enter the heart of the other's secret.

THE GOSPEL OF THE DESERT

V SATAN

The Devil is made for man of all that he takes away from God.

God is the infinite—minus the Devil.

Man has created the Devil by taking out a rib from God.

* * *

The Devil is always—the other.

“Satan”—to the high-priest, the God of Jesus ;
to Jesus, the God of the high-priest.

The dog is the sheep's devil ; and the sheep also pray : “ From the teeth of the evil one, Good Lord, deliver us ! ”

* * *

THE SCOURGE OF CHRIST

What would man be without the Devil!

Without the Devil what would God do!

After all one can understand Satan not being able to live long with a certain kind of angel!

*
* * *

The Devil disguised as "an angel of light"? But then he would have no chance at all!

It is the angels who, to be welcome in the world to-day, must put on the black coat of the Devil.

The Devil lives oftener "in town" than in the country.

*
* * *

Satan means "the enemy". Jesus said: "Love your enemies."

Salvation cometh of the Enemy,

O mine enemy! My good works I owe to thee.
Thou tearest my thoughts to pieces; those which

THE GOSPEL OF THE DESERT

withstand thee, no force in the world can overcome. Thou destroyest my good impulses; only those can survive which are acceptable to the Most High.

* * *

Seek out the man most hated in the world if thou wouldst look upon the Angel of the Most High God.

He whom all the gods call "the Adversary" is the shadow of the Supreme cast in their front.

Consent even to be Satan if God demand it of thee, for such is the obedience of the Son of God.

* * *

He alone can reveal the Supreme Lord in whom God and Satan have joined together in the kiss of peace.

From the first embrace of God and Satan will spring a Love yet unrevealed.

THE SCOURGE OF CHRIST

VI SALOME

Dancing feet, jingling anklets—and two men lose their heads, John and Herod.

This is the sign of the saint, to be willing to lose one's head in John's way but not in Herod's.

*
* *

All the asceticism of the Baptist could not prevent his destiny from hanging on the smile of a pretty girl.

When the daughter of Herodias saw the head of John the Baptist, all at once she knew the man of her dreams.

How could Salome ever have clasped in her hands the head of John but by severing it from his body?

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* *

THE GOSPEL OF THE DESERT

Salome by her dancing discovered the one way in which a woman could give peace to the Baptist.

Salome danced—and the prophet at last could sleep.

To the son of the desert the daughter of kings gave death : his gift to her was immortality.

III

THE GOSPEL OF THE BROAD WAY

I. THE VAGABOND.

II. NONE IS A PROPHET IN HIS OWN
COUNTRY.

III. THE FAMILY.

IV. THE FIRST DISCIPLES.

V. THE DEVILS.

VI. MIRACLES.

THE GOSPEL OF THE BROAD WAY

I

THE VAGABOND

The Sons of God were always vagabonds.

“Foxes have holes,” and the sons of the bourgeois have nests; but the Sons of the Spirit never have where to lay their heads.

*
* *

“A king” whispered Satan. “No, a vagabond,” was the choice of Jesus; but it never entered the head of either that the Christ could be a bourgeois.

Can a bourgeois be a disciple of Christ?

One who has rejected the world may be a

THE SCOURGE OF CHRIST

follower of Christ; only the man whom the world rejects can be the Christ.

*
* *

In a Christian country poor Christ would be soon sent to prison for vagrancy.

If the bourgeois ruled in the sky, he would make a law against wandering stars and the vagabond comets.

The vagabond, when rich, is called a tourist.

*
* *

This, O Tolstoy! thou camest to understand when death drew near thee, that to enter the Heaven of the Divine Vagabond, thou must, like him, be a wanderer on the highways.

II

NONE IS A PROPHET IN HIS OWN
COUNTRY

No country if not by its prophets.

* * *

To know what all ignore is the best way to be
ignored by all.

The great man is he who sees farther than the
others.

The prophet is he who sees from above.

* * *

To see afar one must look from on high.

The distances are only revealed to the summits.

The distances alone reveal the summits.

* * *

THE SCOURGE OF CHRIST

High peaks have no neighbours.

Followed or shunned, the prophet is always lone.

The larger the herd, the more solitary the man
who leads it.

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Great men and great mountains are only neighbourly
at a distance.

When two great men are together, there is
always one too many.

When two divine men meet, they are one like
God.

*
* * *

However distant from one another, the high
peaks inhabit the same sky.

Distance effaces what is small and discloses
what is great; time does the same with men.

All is small at a distance except what is really
great.

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* * *

THE GOSPEL OF THE BROAD WAY

The great must not be measured by their little-
nesses.

One can no longer see the mountain when one
looks at it too close.

The little hills hide great mountains.

* * *

The genius is like a giant—those who are near
to him can only see his lower parts.

The higher the genius, the less easily is he heard
by those near about him.

The genius—a kind of Gulliver who cannot take
a step without crushing someone or breaking some-
thing.

* * *

Amidst fools the wise man has the air of a dolt.

The wise man is one who has escaped from the
general folly without being driven to madness.

THE SCOURGE OF CHRIST

It is sometimes the safest thing for the wise man to be taken for a madman.

* *

The worst thing that can happen to some is to be understood.

If there is not trouble from the people to the prophet, then there will be sad trouble from the prophet for the people.

None can fill his cup where there is the rushing of the sources.

* *

There are no flowers at the foot of a waterfall.

There are some who descend from Heaven to earth as the torrent descends from the mountain.

The loftier the source of the torrent, the greater the devastation.

* *

From the height—the avalanche.

THE GOSPEL OF THE BROAD WAY

III

THE FAMILY

If Jesus had been the son of his father he could not have been the Son of God.

If Jesus had listened to his family he would never have died on a cross.

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* * *

When Jesus began his work his townsfolk wanted to kill him, and his family to lock him up as a lunatic.

The parents of Jesus called him a madman : the madman called him the Christ.

No one has cared to record that Joseph died of grief.

*
* * *

The first act of the Christ was to break with his family and fly from his town.

THE SCOURGE OF CHRIST

Only after Jesus repudiated his brothers did they begin to believe in him.

Only from the day Jesus rebuked his mother did she follow him.

*
* * *

The Christianity of the Christians is for family use.

To what degree can one become a disciple of Christ without any break with his family?

Friend of Christ! if thou dost not leave thy family, it is thy family that will leave thee.

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* * *

Where my brothers are, there is my family.

The kingdom of my father—that is my fatherland.

IV

THE FIRST DISCIPLES

When Simon Peter deserted his fishing-net to follow Jesus, his wife called him a bad father and his mother-in-law fell ill.

When Jesus called his first disciples he was accused of spoiling their future.

If young men to-day left their homes and their work to follow some vagabond Christ, good Christians would call them idle beggars.

* * *

If Peter and James, John and Andrew, had been reasonable young men, their names would not be borne by so many reasonable young men to-day.

“Get thee behind me, Satan !” said Jesus, when Peter began to talk him into reason.

THE SCOURGE OF CHRIST

Among the disciples of Jesus there was only one
“practical” man—and he made a mess of it.

* * *

Said the people to those who followed Jesus :
“If you do not work, how will you live?” Said
Jesus to the people: “God can always manage.”

V

THE DEVILS

Jesus was understood best by—the devils.

The devils said: “Thou art the Christ.” The pious said: “He hath a devil.”

When some say: “This is a saint!” and others: “This is a devil!” then say thou: “This is the Son of God!”

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* * *

Jesus had good-will even for the devils.

To avoid injuring certain devils Jesus one day sacrificed to them a herd and was driven out from a town.

Jesus was chased from a town because he had

THE SCOURGE OF CHRIST

more regard for the devils than for holders of property.



“Devil”—a dissenting God.

What is a devil? Every being in whom love has not wept.

A demoniac—one in whom the devil cannot find God.



When you cast out the devil from you, he goes to some one else.

It is not enough to change the place of your devil: change his nature.

No man can overcome the devil in others who has not vanquished him in himself.



The salvation of man is that of the devil in man.

THE GOSPEL OF THE BROAD WAY

He is the Saviour in whom the devils have found repentance.

The Saviour is he who is lost in others—for he takes their devils to himself.

* * *

“Heredity”—a loophole of issue for the devils of virtuous people.

“Child”—a fresh chance for one’s long suppressed vices or virtues.

“Posterity”—the return-match of the devils, or the angels.

(p) * * *

It is the error of religion to think that God loves his Angels of Darkness less than the Angels of Light.

The devils also have their guardian angels.

Awake you curse the powers of darkness; asleep, you perhaps curse the angels of light.

* * *

THE SCOURGE OF CHRIST

The Supreme Lord is he whom Gods and Devils together adore.

VI
MIRACLES

In spite of all that Jesus could say, his disciples persist even now in denying the right of any other to drive out the devil.

Jesus was able to cure many people of devils, but none of stupidity.

In spite of all Jesus' warnings that a devil cast out returns as seven, the Pharisees still sweep and make their houses clean for them.

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Jesus cured every disease but "righteousness."

Jesus raised many dead men, but never the soul of a single priest.

"You would change my churchgoers into living

THE SCOURGE OF CHRIST

souls?" said the Devil to Jesus. "Then begin by changing these stones into bread."

*
* *

To change water into wine means to change the spirit of a cult into the cult of the Spirit—ritual form into spiritual life.

The real miracle of walking on the water was the establishing of the advancing future on the fluctuating faith of a few fishermen.

The raising of Lazarus was the giving of twenty centuries more of life to the dying God of a dead Judaism.

IV

THE GOSPEL OF THE MOUNTAIN

- I. "REJOICE YE..."
- II. THE BEATITUDES.
- III. "WOE UNTO THE RICH!"
- IV. "NEITHER GOLD NOR SILVER..."
- V. "THEY TOIL NOT, NEITHER DO THEY
SPIN..."
- VI. "BE NOT THEREFORE ANXIOUS..."

THE GOSPEL OF THE MOUNTAIN

I

“REJOICE YE...”

Nothing exists that is not an expression of the joy to be.

All exists only to have joy in being. Anything is that has some joy to be.



The true joy is as far from what men call joy as it is from what they call sorrow.

Sorrow, Joy—two measures of our egoism.

The good that is ill received by us, we call evil.



THE SCOURGE OF CHRIST

Pain is joy ignorant of itself.

You would not suffer, if something within you did not enjoy suffering.

We say we do not like pain, because we ignore that within us which does.

. * *

To those who do not possess pure joy, happiness itself contains sorrow and is a prophecy of suffering.

Discard life's limitations, and sorrow is transfigured to ecstasy.

Sorrow perfected can be a perfect joy.

* * *

The perfect is he whose joy is perfect.

Divine means radiant.

II

THE BEATITUDES

Blessed are the poor—those who have not the spirit of riches, for theirs are the riches of the Spirit.

Blessed are they who make nothing their own, for they shall possess all things.

Blessed are they who covet nothing, for they will receive all that others covet.

Happy are the unhappy for the kingdom of happiness is within them.

* * *

Blessed are they who hunger and thirst—for social justice, for they shall be filled.

Blessed are the meek, for they alone shall survive when the rest have finished destroying each other.

THE SCOURGE OF CHRIST

Blessed are the pure in heart—and the clean of hand from bloodshed.

Blessed are the peacemakers—and the objectors who refuse to go to war.

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* * *

Blessed are they who, in the cause of Justice are condemned by a justice.

Blessed are they whom the world condemns, for they shall be its judges.

Blessed are they whom the present persecutes, for they are the children of the future.

Blessed be every one, for in all is the Kingdom of the One.

THE GOSPEL OF THE MOUNTAIN

III

“WOE UNTO THE RICH !”

“Woe unto the rich!” Jesus said this—not Lenin.

“Go to now, ye rich, weep and howl for your miseries that are coming upon you, for your riches are corrupted...Ye have lived delicately on the earth and taken your pleasure...The hire of your labourers...which is of you kept back by fraud, crieth out, and the cry of them that reaped hath entered into the ears of the Lord of Hosts.” James the brother of Jesus wrote this—not Trotsky.

When the rich concern themselves with the business of the poor it is called charity. When the poor concern themselves with the business of the rich it is called anarchy.

THE SCOURGE OF CHRIST

“Unjust riches”, said Jesus. Unjust? All riches are that that do not belong to all.

Murderous are all riches that are made out of the misery of many for the selfish pleasure of the few.

Accursed are all riches when, for their sake, men are slaughtered and peoples destroyed.

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Wealth is the cause of poverty.

The higher the heap the deeper the ditch.

Thy surfeit is another's starvation.

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To have is to owe.

Gold is the touchstone of the heart.

Thou shalt only be forgiven those possessions which thou hast given.

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* * *

THE GOSPEL OF THE MOUNTAIN

What is gained in riches is lost in power.

Many lose their soul to save their job.

Consent to lose all and thou shalt be saved.

* * *

Thy abundance is thy bondage.

Fortune is harder to bear than misfortune.

“Wealth”—the possession of gold by man and of man by the Devil.

* * *

High standard of life—an advanced state of spiritual death.

Money is the ashes of a man's soul.

May the malady of money-making put its mark of corruption on men's bodies as it has done on their souls!

IV

“NEITHER GOLD NOR SILVER...”

“Neither gold nor silver”, said Jesus. Sell all thou hast and give it to the poor. He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise...Forgive your debts to one another.” When the Bolsheviks put his command into practice, Christians talk of hanging them.

*
* * *

If your principal interest is not interest on your principal, you will be called unpractical.

It is said that David killed the Philistine: it does not look like it.

Since Jesus told the story of the rich man, poor Lazarus is deprived of even the right to sit on his doorstep.

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* * *

THE GOSPEL OF THE MOUNTAIN

“Render back unto Caesar the things that are Caesar’s”—that is, have no more to do with them.

The truly great are born poor, or become so.

When a Son of God passes by, the rich feel poor and the poor rich.

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The poor man is he who knows not that he is rich.

How poor is he who does not possess all!

I have met only two or three men who were truly rich; all the gold of the world was nothing to them.

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* * *

Marvel at the poor—the man in whom Mammon could not score a success.

Christ made poverty a virtue; Christians have made of it a delinquency.

The future will make riches a crime.

THE SCOURGE OF CHRIST

V

“THEY TOIL NOT NEITHER DO THEY
SPIN...”

“Behold the birds of the air,”—and the insects of the field! “Doth not your Heavenly Father feed them”—on the crops that men raise?

To work for that which perisheth is called
“earning one’s living.”

To earn the life that perishes not is what Jesus meant by work.

*
* * *

To earn one’s living in this world one must become the world’s accomplice.

A lucrative complicity with the world is what is called social duty.

THE GOSPEL OF THE MOUNTAIN

Duty is a name given to a man's enslavement to his own social profit.

* * *

That should be called Duty which looks for profit neither in this world nor in that which is to come.

Where gain ends, there Man begins.

To give oneself is to enrich oneself.

* * *

Those who work most earn least.

A man who sells his labour sells his body and soul.

To buy a man's labour is to become an accomplice in a prostitution.

* * *

The master and his valet are of the same price.

"Master"—"Servant"—mutual parasites.

"Domestic servants"—vermin on the rich.

VI

“BE NOT THEREFORE ANXIOUS...”

The anxiety of the child does no credit to the providence of the father.

“Sufficient unto the day is the evil thereof” say the improvident; the Son of Providence says the same.

“Thrift, providence, the care for the morrow”—but to Jesus the very spirit of Mammon.

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* * *

The chief care of the Christian to-day is the reconciliation of God and Mammon.

The apostles of to-day get their “livings” from Mammon.

“Be not anxious for the morrow,” says also

THE GOSPEL OF THE BROAD WAY

Mammon: that is why the good Christian makes sure of a regular income.

^k
* *

It is easy to understand why many respectable believers have little to expect from the Kingdom of God and his justice.

If a good Christian were to concern himself with the "Kingdom of God and his righteousness," he would do very poor business.

To-day it is to "all these things" that Christians expect the Kingdom of God to be added.

^{}*
* *

"For after these things do the Gentiles seek"—as soon as the missionaries have civilized them.

To-day when the Seventy are starting on their mission they first take out an insurance policy.

After all, it is natural for so many Christians to be anxious about the life of the body: it is the only life they have.

V

THE GOSPEL OF LOVE

I. LOVE.

II. "IF YOU LOVE ONLY THOSE WHO
LOVE YOU..."

III. "LOVE YOUR ENEMIES."

IV. "RESIST NOT THE WICKED."

V. "JUDGE NOT..."

VI. "THOU SHALT NOT KILL."

THE GOSPEL OF LOVE

I LOVE

For the soul, to live is to love.

Every loss of love is a loss of soul.

To love everlastingly is the eternity of the soul.

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* * *

Love is the measure of one's being.

To grow is to love more.

The greatest is he who loves most.

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* * *

Love is the soul of life.

Joy is the soul of love.

THE SCOURGE OF CHRIST

The love of happiness can only be satisfied in the happiness of love.

* *

Love which suffers is not love.

Love which complains is not love.

Love sees its own splendour everywhere.

* *

Love which exacts is not love.

Love receives nothing: it possesses all.

Love does not give : it is self-given.

* *

Love which calculates is not love.

Love which regrets is not love.

Love knows no loss.

* *

Love is the soul's infinity.

THE GOSPEL OF LOVE

Love is God . . God alone can love.

Each loves in the measure that he is God...or
God is in him.

*
* * *

Outside love all is death.

*
* * *

Nothing lives but by the enchantment of a hidden
love.

Each universe is but a centre of suppressed love
that is breaking out from its prison.

In each world a Heart beats.

*
* * *

Egoism made the primal dust of the worlds : the
Heart of Love drew it into form.

Love said to egoism : "Create every hell thou
canst, and I will be there!"

In the deepest hell is the deepest love.

*
* * *

THE SCOURGE OF CHRIST

Egoism is a short-circuit of love.

The ego is the guardian of the form.

Egoism is the gaoler of the ego.

* * *

Egoism is nature's safeguard without which each being would lose itself in the rest, like a passer-by in the crowd.

The ego is a sacrifice of God.

The fire of sacrifice at the centre of each being :
this is God within.

* * *

To renounce oneself is to rebecome God.

Only when thou hast renounced all that prevents thee from being truly thyself, canst thou renounce thyself.

Renounce not the self, but the limitations of self.

* * *

THE GOSPEL OF LOVE

To free thyself from egoism is not a duty—it becomes little by little thy due, like the right of the chicken to emerge from its shell.

Ignorance calls that the supreme sacrifice which is the supreme reward.

For love there is no sacrifice.

THE SCOURGE OF CHRIST

II

“IF YOU LOVE ONLY THOSE WHO
LOVE YOU...”

To love those who love is sometimes an achievement of much merit.

To love those who do not love you is a more common case.

He who loves not is to be pitied, but he who loves is to be dreaded.

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* * *

It is lust that is called love.

The fire of lust is the lust of the fire.

No flame of love without some glowing coal of egoism.

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* * *

THE GOSPEL OF LOVE

Two egoisms that meet is what men name
“love.”

It is the egoist who says most often “I love.”

“Altruism”—a kind of egoism upside down.

* * *

“Love” is egoism on the prowl.

The first form of love was the need to devour.

The proof of man’s love for living creatures is
that he eats them.

* * *

Love lives next door to hate.

Hate is the other side of love ; it is a piece made
of the same stuff.

Hate is sometimes more intimate than love.

* * *

It is the inability to separate that creates hatred
— even as the impulse to unite, love.

III

“LOVE YOUR ENEMIES.”

To hate a man is to betray humanity.

To be a man's enemy is as bad as to be his accomplice.

Love your enemies—and you will have none.

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* * *

To love your enemy is to conquer him.

If you love him who hates you, what more can he do !

Love your enemy, and his soul will bind him down.

*
* * *

Why not appreciate the faithfulness of your enemy ?

THE GOSPEL OF LOVE

Your enemy is yourself once removed.

Behold! your worst enemy of yore is your best friend to-day.

* * *

Choose your enemies even more carefully than you choose your friends.

Accept as your enemy only one whom you would welcome as a friend.

Fight only him you can love.

* * *

Oh! the luxury of having an enemy.

An enemy also is a gift from God.

It is when God comes in the form of an enemy that he brings with him his supreme favours.

* * *

Even in your worst enemy recognise the Divine Friend.

IV

“RESIST NOT THE WICKED.”

Only the strong are strong enough not to resist.

I listened to the moralist recommending patience to the weak, as to a physician prescribing the regimen of the rich to the poor.

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* * *

Resist not the wicked—and Heaven will be compelled to destroy him.

To heap Heaven's coals of fire on the head of the wicked is what the world calls goodness.

If the Lord send thee, O mine enemy ! slay me ; if not, beware, it is thou that shall perish.

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* * *

To set right the wicked is to do him mercy.

THE GOSPEL OF LOVE

Let the slanderer perish with his slander ; do not contradict him.

To the false witness against you, not a word ! ... it might save him.

*
* *

My calumniator is my best friend, for he is like a sieve that rids me of the bad ones.

V

“JUDGE NOT...”

To judge a man is to judge God.

If God chooses to show so little of himself in each man, why blame the man!

* * *

To blame is to belittle oneself in another.

To judge is always to be unjust.

Condemn a sin, and you fall below it.

* * *

Reason judges : wisdom observes.

The more judgment, the less judging.

To judge is to cease learning.

* * *

THE GOSPEL OF LOVE

It is from within that a man should be judged and not from outside.

It is difficult to judge a fault if you have it yourself; impossible if you have not.

You judge only yourself.

* * *

He whom you thought to judge is no longer before you.

We only judge the past.

The future alone is the true judge.

* * *

There is no justice without love.

Each society has the criminals it deserves.

He is the most dangerous criminal who has not yet committed his crime.

* * *

THE SCOURGE OF CHRIST

Time absolves more convicts than it acquits judges.

“Judge”—a man sentenced to death sentencing others.

“Capital trial”—a game between judges and accused for who will die first.

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* * *

The punishment that imitates the crime, justifies it.

Legal murder is the legitimate father of the illegal ones.

The death-sentence passed by the law on a single offender has for its penalty the sentence passed by war on thousands of the innocent.

VI

“THOU SHALT NOT KILL.”

Thou shalt not kill—in any case, in any way,
under any pretence.

To kill a man is to kill the man in oneself.

Accursed from the earth like Cain should be
every son of Cain.

* * *

None until to-day has been able to kill Cain.

To avoid recognition, Cain to-day covers himself
with a uniform.

Uniformity is death; uniform, the symbol of
death—for the soul and the body.

* * *

THE SCOURGE OF CHRIST

Soldiers not paid by a government are called bandits.

The more you kill in khaki, the more you will be honoured.

Fine feathers do not make fine murderers.

*
* *

Murder is never heroic.

Collective murder is no more respectable than individual murder.

Murder by order is twice-cowardly.

*
* *

"Life"—the time allotted to men for dealing death to one another.

"Civilization"—the privilege of a few peoples estimated by the number of their firearms.

"Barbarism"—not to have your firearms up to date.

*
* *

THE GOSPEL OF LOVE

The act that gives death is moral, the act that gives life is not—so think the civilized.

No one can call himself moral so long as he does not hold the act that gives death for the greatest immorality.

No one can call himself civilized so long as killing is not for him the last impossibility.

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* * *

To live is to kill.

He alone is guiltless of murder who feels himself living in all beings.

Only that which dies not has the right to bestow death.

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* * *

For love perfect there is no murder.

For love perfect there is no death.

VI

THE GOSPEL OF FAITH

I. THE INFINITE.

II. GOD.

III. "THEY SHALL SEE GOD"...

IV. "THEY THAT WORSHIP"...

V. "WHEN YE PRAY"...

VI. "IF YE HAVE FAITH"...

THE GOSPEL OF FAITH

I

THE INFINITE

There is only one equality—the equality of all in the face of the infinite.

What are your honours and what are your dishonours when one has the glory of being; of sharing with the Infinite Being his Eternal Life?

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* *

The labour of philosophy—to define the Infinite.

The occupation of religion—to adore the Infinite.

The miracle of faith—to embrace the Infinite.

*
* *

The Infinite is not so vast as we think: it fills no space.

THE SCOURGE OF CHRIST

The Infinite is within us, not outside.

In every being is all the Infinite.

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* * *

The self is an Infinite which ignores itself.

The self is an infinite of oblivion, because it is oblivious of the Infinite.

"I"—the identical name of all; the name of the identical I in all.

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* * *

The universes are the dreams of the Infinite.

"The real"—a largess of the infinite Possibility.

The Infinite alone controls the infinitesimal.

*
* * *

"Creation"—an infinite manifestation which each desire distorts according to its own fancy.

In every desire there is a prayer towards the Infinite.

THE GOSPEL OF FAITH

Love alone can be infinite.

* * *

Is not the One Infinite also the infinity of the many?

There is no one God except the Infinite.

Beyond man, all the Gods ; beyond the Gods, the One Lord ; behind the One Lord, his eternity, his infinity, the endless unknowable.

THE SCOURGE OF CHRIST

II GOD

What is he ? Answer, poet, sage,
Seer with eyes of subtlety ;
Prophet, whose sight goes past our age,
Priest, scholar, answer, what is he ?

The Peaks,
The sublime summits
Of truth, that through our vision mount and
shine,
But trace upon our sky the fringes
And lappet of the cloak of the Divine.

But God, what is he, what our strange words
that flow ?

What say the children ? What do the agèd see ?

What do the angels know—

If the Divine but one or milliards be ?

THE GOSPEL OF FAITH

Has he a name? Is that its trace
Through ages on the scroll of space
Scrawled by the suns in syllables of flame?
Who reads that name but he?...not one!
All names to which men's utmost dreamings run
Are only sobriquets of his true name.



Hearken to the ancient Mystery!
Out of time nothing can change;
Therefore is the Eternal named the Changeless.
Out of time nothing can last.
Sing then a new chant of eternal Renewal,
Chant the eternal Noel of the Unique!
For even such is his glorious name,—
New eternally.



One—but not solitary!
Hearken to this other Mystery;
He is the unique Infinity.
Always another and always the same,
He is the unique and the innumerable Divinity.
Nothing is outside his eternal Unity,

THE SCOURGE OF CHRIST

And by it all is.



Number—analysis of oneness.

Time—number of eternity.

Immensity, immensity,

That occupies no space.

The Infinite is nowhere.

If thou wouldst know God,

Seek him not in space,

Seek him not in heaven,

But know within thyself,

The Guest of the supreme Silence,

Of whom none speaketh without blasphemy.

The Terrible, the Wonderful!

THE GOSPEL OF FAITH

III

“THEY SHALL SEE GOD...”

To see God nowhere, but to put him wherever it suits,—that is what men call piety,

If thou seest God nowhere it is because he is everywhere.

If thou find not God everywhere, then thou wilt see him nowhere.

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* * *

Thou canst explore every world and yet thou wilt not find God if thou hast not first discovered him in thyself.

Recognize in silence itself the voice of God, and thou shalt hear it in all the noises of the world.

God is his own silence.

*
* * *

THE SCOURGE OF CHRIST

God speaks to none else but to God.

The Voice of God to be heard needs at least two divine men, one to speak and one to listen.

Few see God, but many think they hear him.

* * *

The pious sees God in his brother—but does not listen to him.

The ordinary man never suspects that God is speaking to him in everything. The man of God never suspects that God does not talk to him of everything.

God speaks to each according to his peculiar weakness, to the man of the world from outside, to the pious from within.

* * *

To many, religion is merely a way of being polite to God.

Most people know just enough about God to be inoculated against the Divine Life.

THE GOSPEL OF FAITH

Some only begin to discover God when they begin to deny him.

*
* *

That thou mayest know God, renounce thy God.

Change God often, or thou wilt never know Him.

One idol hides the One God ; many idols reveal him.

*
* *

No one knows God who knows him not under all names and all forms of all Gods.

The supreme atheists are among the Gods, ignorant that beyond them is the Supreme.

The miracle of a perpetual change, this is life ; an Eternal for ever new,—this is God.

IV

“THEY THAT WORSHIP...”

The grand concern of the pious is to secure a monopoly of God.

“Pietists”—God’s parasites.

There are plenty of men of God who want God to be their man.

*
* * *

Those who worship their own mental image of God, and mistake it for God himself, are called believers...Those who worship a graven image, knowing it is not God, are called idolaters.

A little ignorance makes men bow down to wood and stone; a greater ignorance prevents them from doing it.

Men worship the resplendent veils of God; I

THE GOSPEL OF FAITH

worship, rather, in all that they condemn, the God who there is veiled.

* * *

The true God of every man is his own highest ideal.

Most commonly we give the name of God to the ideal which we have no intention to realize.

"God"—an honorific title men give to all that they mean to keep at arm's length.

* * *

The Gods who are fond of 'adoration are a poor kind of deity.

If thy god be a great God, then worship him not, —he will not like it.

The real worship of God is to become God-like.

* * *

Each man worships the God he has to become.

V

“WHEN YE PRAY...”

Jesus to his disciples: “Your Father hath no need at all that you should tell him any of your needs.”

* * *

Prayer is a form of doubt.

To pray to God means, more often than not, not to have trust in God.

To pray to God is in most cases to demand of God to become an accomplice.

* * *

If ye then, being evil, know how to give good gifts to your children, how much more should God, who is good, know how to refuse the evil things that you ask of him.

“Ask whatsoever ye will...and ye shall receive the Holy Spirit.”

THE GOSPEL OF FAITH

What would you have God give you more than himself?

* * *

Let thy prayer be an offering, not a claim.

Love is of too noble a state to be a beggar.

To give to God all one loves—that is indeed to love God.

* * *

God will not hear your prayers—he is too busy listening to your soul.

Your soul is in incessant talk with God.

God is giving incessant grants to your soul.

* * *

When thou and thy soul are friends, then shalt thou learn that all that has happened to thee has been at thy soul's demand.

Put thyself first in accord with thy soul, and ask what thou willest, and it shall be accorded unto thee.

VI

“IF YE HAVE FAITH...”

Faith is the Beyond of prayer.

Faith kneels, but it does not beg.

Faith commands the mountain, but makes no demand on it.

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* * *

Many have a faith, but few have faith.

If thou hadst faith, thou wouldst not cling so closely to a faith.

To have faith is to be ready to renounce every faith.

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* * *

THE GOSPEL OF FAITH

The blindest faith of all is man's faith in his own will.

Our will is no more certain than our foreseeing.

Provision is as misleading as prevision.

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* * *

Will is but a prevision in action.

The less people admit fatalism, the more they complain of fatality.

Fatality—the will of the Supreme.

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* * *

Our will is only one of the means by which the future realises itself.

Our will is realised when by chance it rejoins the Eternal Purpose.

An infallible will, that is to say, an impersonal will.

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* * *

Faith is our will marrying the Supreme Will.

THE SCOURGE OF CHRIST

Faith is the miracle from within, and after it the other kind becomes possible.

Faith is our wisdom abdicating its throne.

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* * *

As high as is reason above the ignorance of caprice, so high is faith above the absurdities of reason.

Nothing looks so unreasonable as faith in the face of reason,—unless it is reason itself in the face of faith.

“Faith”—the supreme folly—but a folly that takes us to the Supreme.

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* * *

It is not on earth only, but in heaven, that Faith works her miracles.

As is your creed, such is your creation.

Make beauty thy only creed if thou wouldst not create ugliness.

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* * *

THE GOSPEL OF FAITH

When the Son of Man cometh again, he may not find faith upon the earth. But faith when it cometh again, will surely find the Son of Man once more on earth.

VII

THE GOSPEL OF PRAYER

I. "OUR FATHER..."

II. "WHO ART IN HEAVEN..."

III. "ON EARTH AS IT IS IN HEAVEN..."

IV. "OUR DAILY BREAD..."

V. "FORGIVE US OUR TRESPASSES..."

VI. "AS WE FORGIVE..."

THE GOSPEL OF PRAYER

I

“OUR FATHER...”

Some people think they honour God by speaking of him as their father.

Many imagine that children will be attracted if they are told that God is a father!

“Our Mother who art in Heaven” say those who know.



Sufficient unto each son is his own heavenly father.

On earth many different kinds of people answer to the name of father; it is the same in Heaven.

THE SCOURGE OF CHRIST

When the believer prays, who knows what kind of father is listening ?

* * *

The Father of all beings will listen to you only when you have become the brother of all.

He alone has access to the One who is himself one with all.

You say: "Our Father"; the beast you torture says also: "Our Father" in its own language.

* * *

Verily, verily, before thou canst stand in the presence of thy Father, not only with thy brother whom thou lovest not must thou first be reconciled, but with all that is in Nature.

THE GOSPEL OF PRAYER

II

“WHO ART IN HEAVEN...”

...As many heavens as earths, as many gods as heavens...

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* * *

The great Gods are those who descend.

The Gods can only save themselves by saving man.

The true Gods are among men.

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* * *

Every true prophet is nothing less than an incarnation of his God.

How could man become God if God became not man!

Where the children are, there the Father is.

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* * *

THE SCOURGE OF CHRIST

I have met many gods in heaven, but found God only on the earth.

If God were only in his heaven, all would be wrong with the world.

THE GOSPEL OF PRAYER

III

“ON EARTH AS IT IS IN HEAVEN...”

Earth to heaven, spouse to spouse.

The Sons of Heaven are ever true sons of earth.

To live in Heaven means to make Heaven live on earth.

* * *

“Spirit—“ Matter”—two names of our ignorance for one and the same thing.

Matter is the sleep of the Spirit, his form when he slumbers.

Matter chains none but its slaves.

* * *

It is not earth that separates man from Heaven
it is man who separates earth from Heaven.

THE SCOURGE OF CHRIST

It is not the flesh that shuts out man from the joy of heaven ; it is man's egoistic soul.

To seek after the joys of Heaven is no less egoistical than to seek after the pleasures of earth.

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* *

Egoism survives the flesh.

Souls who suffer on earth would suffer even in the Seventh Heaven.

No soul can live in Heaven if in it Heaven does not live.

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* *

Not to live the life of Heaven on earth, but to manage somehow to continue the life of earth in Heaven—that is the endeavour of the “religious.”

In the hope of Heaven, the believer finds one earthly comfort the more.

The Good Christian shows no very great hurry in his longing after Heaven.

IV

“OUR DAILY BREAD...”

Martyrised bodies—the meaning we put on
“daily bread.”

The twenty-ninth verse of the first chapter of
Genesis is given the lie daily several times over by
Christian carnivora.

* * *

The Christian finds the superiority of his religion
in the fact that he offers the blood-sacrifice only to
himself.

Among the Christians the office of high-priest is
filled by the butcher.

“Grace before meat”—thanks to God for the
present results of murder.

* * *

THE SCOURGE OF CHRIST

Satan only asked Jesus to make stones into bread. Christians at each meal make their bread of animal flesh.

“Man shall not live by bread alone” saith the Christian, “but by every creature that can enter into the mouth of man.”

If an angel lost his wing it would be found on some Christian dinner-table.

* * *

“Meal”—Man’s kiss of death to the beast.

“Dining-room”—a funeral chamber dedicated to the rite of absorbing diversely spiced corpses.

The same animals you would not kiss on the mouth while they live you fill your mouth with when they are dead.

* * *

“Hunting”—the least honourable form of war on the weak.

THE GOSPEL OF PRAYER

When man kills the brutes of nature it is called sport. When Nature kills brutes of men it is called a catastrophe.

Man has so treated animals as to alienate almost all the Gods of Nature.

* * *

When man looks at an animal, it is to ask himself whether its flesh is good to eat or its fur good to sell.

The time will come when carnivorous man will cause the same kind of repulsion as cannibal man does to-day.

Cannibals: a people so barbarous as to eat not only men but even the beasts.

* * *

Civilized man consumes more men than cannibals do; only it is not apparent.

“Give us our bread free from daily blood.”

V

“FORGIVE US OUR TRESPASSES...”

Not every man can be a good sinner ; it needs the grace of God.

None can transgress the will of any God but by the will of a greater God.

None can offend God : God cannot be offended.

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* * *

The sin you commit is hardly ever the one you think you are committing.

Small sins serve most often as covers for big ones.

Little faults are often called sins in order that big ones may be called virtues.

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* * *

THE GOSPEL OF PRAYER

Sin is above all things a lack of grace.

Worldliness is a refined lack of taste.

Spirituality is a supreme taste.



It is when the soul lacks elegance that it offends the eye of God.

O Holiness! beauty of soul ; O Beauty! holiness of form.

Grace in man—grace of God.



To be graceful is an act of charity.

Ugliness is a great sin.

To the beautiful soul there is no ugliness.



Where man sees the habit of sin, God sees the sin of habit.

THE SCOURGE OF CHRIST

Our worst habits are the good habits in which we take pleasure.

How can you get rid of your bad habits if you cannot renounce even your good ones!

VI

“AS WE FORGIVE...”

To take offence is to deserve it.

The smaller the man the greater an offence looks to him.

Nothing small can touch the great.

* * *

To forgive means that you do not love.

Love sees no fault.

Love does not forgive—it understands.

* * *

If you understood all you would forgive all once for all.

THE SCOURGE OF CHRIST

Instead of forgiving men their offences unto seventy times seven, forgive God once for good the original offence of having created men.

Lord ! forgive us for being offended.

*
* *

Our Father who art with us,

Let thy name hallow men instead of dividing them,

Thy new Kingdom come, the kingdom of the New Man,

Thy will be done, that shall make earth even as Heaven.

Give us our bread free from daily blood.

May we offend against none—and forgive that we are offended.

Lead us not into temptation of Paradise, but deliver us from the Hell of self.

THE GOSPEL OF PRAYER

For in thee alone is the Being, the power and the
Bliss,

From age to age,

Amen.

VIII

THE GOSPEL OF THE SINNERS

- I. "THE LEAVEN OF THE PHARISEES..."
- II. THE HARLOT.
- III. "NOT THE RIGHTEOUS BUT THE
SINNERS..."
- IV. GOOD AND EVIL.
- V. FLESH AND SPIRIT.
- VI. GEHENNA.

THE GOSPEL OF THE SINNERS

I

“THE LEAVEN OF THE PHARISEES...”

If Noah had had a committee he would never have built his ark.

The marvel is not that Noah built the ark, but that he got his family to enter it.

If Abraham had been a good patriot he would not have founded a new nation.

If Jacob had been a good brother he would not have had his father's blessing.

If Moses had not killed an Egyptian officer he would not have become a prophet of God.

If David had not sinned Solomon would not have been born.

THE SCOURGE OF CHRIST

God did his best, he took as his chosen people a flock of slaves, as prophet a murderer, as Son a man sentenced by the law to death,—but he has failed to discourage respectability.

Jesus took every care to be surrounded by publicans and sinners, but the righteous still persist in thrusting themselves upon him.

O Lord! when shall we, both of us, be perfect enough to love the pharisee as much as the publican, the men of virtue as much as the man of evil life, and to pardon the detective as readily as the criminal?

* * *

Satan said to Jesus: "I give up to you the publicans and sinners, but I shall keep to myself the pharisees, the doctors of law, and the rulers of the people." Jesus answered to him: "I came for the sinners. You can have the righteous."

Perhaps, after all, there is a heaven for the righteous.

II

THE HARLOT

If Mary Magdalene had been a virtuous woman she might have despised Jesus.

When Mary Magdalene became the friend of Jesus her respectable friends cut her.

To the Virgin the Angel announced only the birth, to the harlot the resurrection.

*
* * *

While the publican and the harlot exist, there will be some chance for the Kingdom of God.

If publicans and sinners are suppressed where will Jesus go next time for his friends ?

Christianity has so degraded her prostitutes that to-day they would probably be unable to recognise Jesus.

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THE SCOURGE OF CHRIST

In all the world I have found only two or three saints, and they had all been in prison.

I have met only two or three women-saints, and they had all been great lovers.

III

“NOT THE RIGHTEOUS BUT SINNERS...”

His soul knocked at his door, but he answered that he could not receive her henceforth, as he had become virtuous.

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Principles are the incorruptible gaolers of the soul.

There are some who lose their soul in their anxiety to save it.

Some renounce even their soul—and receive a greater.

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Where none but thou canst go, there shalt thou meet thy soul.

The ways by which all pass—ways of the past.

THE SCOURGE OF CHRIST

If thou stray not ever from thy road, how shalt thou find the unknown Way?

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Beware of your virtues more than of your vices.

How many sins are created by virtue!

Some sins drive away the Devil from us: some virtues drive away God.

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If thy sins said: "I am of God", thou wouldst know it for a lie; but thou believest thy virtues when they make the same pretence!

What use has God for thy virtues?—the piece of broken glass thou offerest to the Divine Lapidary!

First cure thyself of thy virtues if thou wouldst be cured of thy vices.

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* *

Distrust those of whom thou knowest not any vice.

Putrid water presents sometimes the most shining surface.

THE GOSPEL OF THE SINNERS

The pure soul, like limpid water, allows to be seen what others keep hidden.

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Pure water does not give outward reflections of the light; but allows it to penetrate within.

Even in trouble, pure waters reveal their depths.

Even though impure, the calm waters reflect heaven.

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The diamond is the offspring of darkness.

The shadows are the proof of the sun.

Behold the coal!—embodied sunlight.

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* *

From the worst comes the best.

The greater the obstacle the greater the triumph.

None is nearer to being a great saint than a great sinner.

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* *

THE SCOURGE OF CHRIST

If thy vices are not great, how canst thou be great in thy virtues?

Only he can become a God who might have been a Devil.

It is not the finest caterpillar that makes the most beautiful butterfly.

* * *

The path which plunges to the abyss is the same that mounts to the summit.

He who can descend can also climb.

To the wing that soars there is no abyss.

* * *

To fall is for some the only way to find a depth.

Dig where you fall, and there you will find a treasure.

Let the depth of your fall measure the height of your soul.

* * *

THE GOSPEL OF THE SINNERS

Ascent and descent are the same to stars and souls.

Height or depth : the same thing.

There are those who soar in the Infinite and there are those who fall in the Infinite: all meet in it.

IV

GOOD AND EVIL

“Good”—“Evil”—two names written on our darkness.

We call “good” what pleases us; “evil” what pleases others.

“Evil”—that which injures us: “good”—often that which injures others.

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It is better to call evil good, and so enlarge the domain of good, than to call good evil, and so enlarge the domain of evil.

We detest most in others those vices which we have not yet completely mastered in ourselves.

Those who do evil repent it; those who do not, regret it.

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* *

THE GOSPEL OF THE SINNERS

There are three kinds of "honest" people; those who are not yet dishonest, or who have ceased to be so after having made their fortune; those who are dishonest without their own or other people's knowing it; those who would but dare not be dishonest.

Many people remain honest because they cannot help it.

To be honest in the eyes of the world is to participate honestly in the general dishonesty.

* * *

The bad are they who are unaware of their goodness.

The really wicked do not know they are wicked.

The greatest wickedness is that of the good.

* * *

When a society becomes corrupt, moralists pullulate.

"Moralist"—one who has a high sense of other people's duties.

THE SCOURGE OF CHRIST

“Moral sense”—the deep respect which everyone has for the excellence of his own principles.

* * *

“Conscience”—an infallible judge who torments only the good and does nothing to check the bad.

When conscience and self-interest join hands, it is a bad symptom.

When honesty is the best policy, it is no longer a virtue.

* * *

What interest is there in self-interest?

Men have made duty a debt, right a credit; commerce always commerce!

If you would be quit of your debts, renounce your claims.

* * *

It is not less humiliating to be rewarded than to be punished.

If you hope that God will reward you for your

THE GOSPEL OF THE SINNERS

good actions, remember also that the Devil may punish you for them—and do them all the same.

If so many people choose evil rather than good, it is no doubt because they would rather be punished by God than by the Devil.

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* * *

Good is the enemy of better.

The mights we have not yet risen to are our oughts.

After the law—grace; no more human duties, but superhuman possibilities.

V

FLESH AND SPIRIT

The flesh is too often made an *alibi* for the spirit.

The body is the soul's beast of burden.

Nothing can be in the body which is not in principle in the soul.

* * *

Your body fears your pleasures more than your pains.

Pleasure is the hardest labour.

There are acts which individual egoism would vehemently refuse to perform if Nature had not taken care to attach to them the bribe of an extreme pleasure.

* * *

THE GOSPEL OF THE SINNERS

“ Marriage ”—any coupling blessed by a priest.

A ring on the finger suffices to make immorality moral.

“ Marriage license ”—admission to the licence of marriage.

* * *

In chastity there is an exceptional power from which Nature carefully turns aside the vulgar.

When a devil wishes to become strong, he turns chaste.

The sword of power will not be thine until thou hast first smitten with it thy own weaknesses.

* * *

There is more happiness in abolishing a desire than in satisfying it.

An immoral man is one who has granted universal suffrage to his desires.

When the imperialism of the mind triumphs over

THE SCOURGE OF CHRIST

the independences of the life, that is called morality.

* * *

Law and license are equally a darkness in the eyes of God.

Where flesh and spirit kneel down together, there is the true spiritual life.

VI
GEHENNA

The Saviours can lead to Heaven only those who are prepared to follow them even though it be to Hell.

The way to Heaven passes through Hell.

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"Hell"—a Heaven in which one is not in his place.

The Paradise of some would be a Hell for others.

It is because Heaven is repugnant to them that the damned go to Hell.

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Hell would not exist if there were not some who liked it.

Even in Hell people settle down.

THE SCOURGE OF CHRIST

To live for oneself in this world is to accept one's share of Hell, build in it one's abode and make in it one's bed of torment.

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Wherever there is no love, there is Hell.

Hell is when you say "I".

Heaven is where "I" and "thou" and the Self are one.

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* *

The divine Soul ranges through the Infinite without discovering Hell anywhere; the others' every step touches Gehenna.

IX

THE GOSPEL OF THE CROSS

I. THE BETRAYAL.

II. THE DENIAL.

III. THE WAY TO CALVARY.

IV. THE SENTENCE.

V. THE CROSSES.

VI. THE WOMEN.

THE GOSPEL OF THE CROSS

I

THE BETRAYAL

Twelve apostles...and that even was too high an expectation !

* * *

Judas was the friend, Paul the adversary.

Many have only just enough friendship to betray.

Among twelve friends Jesus found only one betrayer—was not this too a miracle ?

* * *

Judas repented and died. Those who paid him are still with us.

THE SCOURGE^a OF CHRIST

The priests have forgotten that Judas gave them back their thirty pieces of silver.

The priests have bought with the money returned by Judas a cemetery, and they still live on its profits.

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Since suicide is a sin, Judas no longer hangs himself.

THE GOSPEL OF THE CROSS

II

THE DENIAL

“Gethsemane”—the place where the Master agonises and the disciple sleeps.

To abandon and deny the Master—that is a thing possible only to the disciple.

Peter followed afar off—and the Church follows Peter.

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* * *

Peter has not abandoned the habit of sitting among the official servants of the powerful while these are tormenting his Master.

To be a disciple of Jesus and deny it was the way of Peter; to boast that they are disciples of Jesus and not to be is the way of Christians.

THE SCOURGE OF CHRIST

When the cock crew, Peter wept; his successors choke the cock.

* * *

If to-day the chief Apostle said of Jesus: "I know him not" he would not be far from the truth.

Two days after his resurrection the disciples could not recognise their Master; how could they recognise him after two thousand years if he appeared again?

It is Jesus who would now say: "I never knew you."

* * *

To-day as of old those who keep the body of Jesus embalmed are his secret disciples.

THE GOSPEL OF THE CROSS

III

THE WAY TO CALVARY

THE PRAETORIUM

Established authority is always Herod, Caiaphas, Pilate.

The world now curses Cæsar, but it continues to praise Herod

“We have no king but Cæsar”, cried the priests. They are not so frank to-day.

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* * *

“I have power to release thee, and I have power to crucify thee”, said Pilate. Christian administrators find nothing better to say to-day.

✓ Pilate washed his hands so thoroughly that his descendants think theirs are clean.

THE SCOURGE OF CHRIST

Pilate's mistake was in not believing the dreams of his wife.

* * *

One [is unjust to Caiaphas. What high-priest would act otherwise?

Christ cannot speak but the pontiffs cry out:
"What blasphemy!"

"It is better", said Caiaphas, "that one die for all". The whole of Christian theology was summed up in the phrase.

THE SOLDIERS

The priests of Caiaphas and the soldiers of Rome will always be found in agreement to spit upon Jesus.

Rome to-day has made one progress; her soldiers when they kill the just, return his garments to his family.

THE GOSPEL OF THE CROSS

“Soldiers”—instruments for the destruction of all who would destroy what Satan wants to preserve.

* * *

Every soldier when he salutes, displays the palm that struck the Christ.

The blow given by the soldiers to Jesus will one day lay in the dust the armies of this earth.

Once more shall Jesus say: “I am he”, and all the armies will fall to the ground.

THE CROWD

The real murderer of Christ was the crowd.

* * *

Pilate was without a heart; the crowd is without a soul.

There is no great crime done without an exulting crowd.

THE SCOURGE OF CHRIST

Always, always I hear the crowd on its days of festival crying "Crucify! Crucify!"

* * *

The "crowd"—a means used by the men of influence to set free Barabbas and kill Jesus.

When Pilate organises the ballot, it is always Barabbas whom the crowd elects.

President Barabbas sounds well, but not President Jesus.

* * *

Elect of God! seek not to be the elect of the people.

Son of God! count not on the crowd unless thou wishest to return to Heaven.

IV

THE SENTENCE

The path of Jesus crossed all the paths followed by men, and at every point where they joined a new cross awaited him.

* * *

Jesus was sentenced on a charge of irreligion.

It is enough to be Son of God in this world to be judged worthy of death.

You curse the Jews—but is there a single realm in Christendom where the Christ could live and escape condemnation to death?

* * *

When a judge assumes the black cap he is reassured by his belief that Jesus was the Son of God.

THE SCOURGE OF CHRIST

Christians say that Jesus died only once—a very modest estimate.

Under whatever name the Christ appears, he can count on his cross.

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What Rome called Christianity, Christians now call anarchy.

In 1914 in a Christian country Christ would have been convicted as an anarchist, a conscientious objector, a sower of alarmist rumours, pacifist intrigues and extremist propaganda.

To-day if Jesus preached his doctrines in Jerusalem, he would be hanged by a Christian governor.

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* *

The man who is hanged on a gallows is despised ; the man who was hanged on a cross is worshipped.

O gallows, shadow of the cross !

THE GOSPEL OF THE CROSS

V

THE CROSSES

To-day Jesus would find among the decorations of his judges—a cross !



The cross proved such a success that the Devil himself has adopted it as his badge of honour.

The better to put down the cross of Christ, Satan has ordered crosses of iron and of bronze.

Herod, having found that to attach Christ to the cross turned out a failure, now attaches instead with great success the cross on the breasts of the best Christians.



The cross of Christ was "stained with his own blood ; the cross of the Christians is stained with the blood of others.

THE SCOURGE OF CHRIST

The cross with which the Christians decorate themselves, is that of the thief who insulted the Christ.

“War cross”—the distinction conferred on the soldiers who crucify Christ.

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The cross of ignominy has become a sign of honour ; the cross of honour will yet become a sign of ignominy.

In the eyes of Christ the cross of infamy is not that on which he hung, but that which hangs on the breast of the successful Christian.

After the cross of Golgotha, the cross of the Gotha.

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The cross of Christ is—Christianity.

VI

THE WOMEN

Several men betrayed Jesus—but not one woman.

When Jesus was given to trial, among all his disciples the women alone played the man.

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The only defender of Jesus in the praetorium was a woman—Pilate's wife.

If three women had not been there, perhaps even the disciple whom Jesus loved would have left him alone on the cross.

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But for a woman Jesus could not have been born ; but for a woman perhaps he might never have risen again.

THE SCOURGE OF CHRIST

The first apostles of the resurrection were women.



The first name pronounced by the resurrected Jesus was: "Mary!"

Miriam the mother, Miriam the well-beloved, the sinner, Miriam the sister of Lazarus, Miriam the wife of Cleopas—under all forms, love made woman to watch over God made man.



After twenty centuries the perfume of Mary's ointment still fills the mansion.

X

THE GOSPEL OF THE CHRISTIANS

K

I. THE CHRISTIANS.

II. THE NEW APOSTLES.

III. JESUS SAID...

IV. ...TO THE CLERGY...

V. THE CHURCH.

VI. THE SECOND COMING.

THE GOSPEL OF THE CHRISTIANS

I

THE CHRISTIANS

To love Christ is to find Christians unbearable.

“Christian”—a person who believes that Christ was like him.

I have met only two men who were like the Christ; one was a Hindu, the other a Mussulman.

* * *

Christ and the Buddha prayed to the Supreme: “Lord, spare at least my native country the false religion that is preached in my name.” And their prayer has been granted.

THE SCOURGE OF CHRIST

Even to the present day Jesus is not a prophet in his own country.

The Holy Land—the one which still remains the true land of the Christ, being non-Christian.

* * *

The true disciple, in order to follow Christ, must renounce everything, and first the name of Christian.

A day will come when no one will *call* himself a Christian, because all will *be* Christians.

Christianity does not understand that like its Master it too must die for the salvation of the world.

II

THE NEW APOSTLES

When the apostles again number twelve, it will be because Judas has been converted.

There are many recognized apostles of the truth, but where are the true ones ?

Remember the powers conferred by Jesus on his apostles—and measure the imposture of the others.

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Jesus once sent a disciple to fetch him an ass : now asses are sent out to find disciples.

When Jesus said to the rich young man " Sell all thou hast and give it to the poor and follow me," the young man went away very sorrowful. Now

THE SCOURGE OF CHRIST

the new apostles comfort him by explaining that this was one of Jesus' little jokes.

The new apostles are not quite convinced that in the time of Jesus camels could not manage to pass through the eye of a needle.

* * *

The purse was never so heavy as since it was taken over from Judas.

To-day the apostles, high and low, are licensed retailers of the precious ointment.

What the new apostles multiply is not the people's five loaves but their own twelve baskets.

* * *

Jesus drove the merchants away from the temple ; since then it is the merchants who have driven from it Jesus.

THE GOSPEL OF THE CHRISTIANS

III

JESUS SAID...

Jesus reproved almost everyone whom the Christians approve.

Jesus condemned almost everything that Christians commend.



Jesus said of the family: "A prophet is not without honour save from his family and relatives... You will be betrayed by your fathers, mothers, brothers... Call no one your father... He who loves his father, mother, son or daughter more than myself is not worthy of me... He that cometh unto me, and hateth not his father and mother, his wife and children, his brothers and sisters, even his own life, cannot be my disciple... He who leaves house, father, mother, wife or children, for my sake, will receive a hundredfold—with persecution in this life—and in the world to come life everlasting..."

THE SCOURGE OF CHRIST

Jesus said of property : “ Lay not up for yourselves treasures upon earth...Sell all thou hast and give it to the poor...Make friends with unjust riches...”

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* *

Christians praise their country right or wrong. Jesus called his adulterous, wicked, hypocritical.

Jesus said of those in authority: “The kings of the Gentiles exercise dominion over them and they that are great exercise authority upon them, but it shall not be so among you; but he that would be greatest among you, let him be your servant...The first shall be last.”

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* *

Christ rose against all that would exalt itself.

Christians would call Herod: “Your Majesty”; Christ called him “that fox.”

What Mary sang, Jesus proclaimed: “Thou shalt put down the mighty from their seats...and the rich thou shalt send empty away.”

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THE GOSPEL OF THE CHRISTIANS

The rich pass giving alms. The Christian bows down before them and says, "How generous!" But Christ says: "Woe unto you rich...ye who are filled...it is hard for the rich to enter into the Kingdom of Heaven...The poor man died and was carried by the angels ..the rich man died and was buried—in Hell..."

The powerful pass in their magnificence, and the Christian bows lower yet and says: "These are our masters". But Christ says: "Call no man master ...He that would be exalted shall be abased; he that is exalted among men is an abomination in the sight of God".

The judges pass. The Christian says; "How upright!" But Christ says: "Judge not...Let him who is without sin throw the first stone."

The warriors pass. The Christian says: "Behold the heroes!" But Christ says: "They that take the sword shall perish by the sword...Thou shalt not kill."



THE SCOURGE OF CHRIST

The spirit of this world is what Christians revere most of all things in the world.

If you make the world your lord, you cannot serve the Lord of the World.

Christian! choose between being despised by the world or by Christ.

THE GOSPEL OF THE CHRISTIANS

IV

...TO THE CLERGY...

Jesus said to the priests: "Woe unto you, because ye shut the Kingdom of Heaven against men, and ye enter not in yourselves...Woe unto ye, who devour widow's houses, and, for a pretence, make long prayers...Woe unto you, blind guides... who strain at gnats and swallow camels...Ye cleanse the outside of the cup and platter, but within you are full of extortion...whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness... Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Hell!"



Jesus said to the missionaries: "Woe unto you, for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Hell than yourselves."

THE SCOURGE OF CHRIST

Jesus said to the puritans: "The publicans and harlots enter the Kingdom of Heaven before you."

Jesus said to the men of God: "Your father is the devil."

* * *

Peter's commonsense, Judas' thrift, the priests' conservatism—it is these things that Jesus called "Satan."

V

THE CHURCH

God helps those who help the Church—so the Church preaches.

Each pool says : " I am the elect of the moon."

Each religion—each flower in God's garden, would fain be unique ; but their longing moves not the Divine Gardener.

* * *

As many religions as men ; as many men as stars.

If believers could only know how changed is their religion when they sleep...

Religions are the paths. There are no paths on the summit.

THE SCOURGE OF CHRIST

“Dogma”—the living faith of the dead become the dead faith of the living.

“Principles”—substitutes for a living conscience.

“Doctrines”—substitutes for a knowledge lived.

* * *

The Bibles of certain Gods begin with the creation of the world by man.

Attila would be venerated if his name were found in the Bible.

Calvin lighted the pyre of Servet with the choicest leaves from his Bible.

* * *

“Bible”—a paper Pope.

The Christ spirit can be recognised by this, that it finds in the Scriptures almost the contrary to what the doctors teach.

THE GOSPEL OF THE CHRISTIANS

The Christian must choose between the spirit of Christ and the spirit of the Churches !

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* * *

“Church ”—the “ petrification ” of the spirit of Christ.

As soon as Jesus appointed Peter head of his Church, Peter began to contradict him—and has never stopped since.

A stone at the base, a cross at the top ; such is the Church, the tomb of the Christ.

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* * *

At the door of the sepulchre-church of Jesus Mary Magdalene still cries : “ They have taken away my Lord, and I know not where they have laid him.”

At the door of the Christian churches. as at the door of the empty sepulchre, an angel still stands saying : “ He is not here. Why seek ye the living among the dead ! ”

THE SCOURGE OF CHRIST

The Church calls itself "the body of Christ" because it has rejected his soul.

* *

Satan said to Jesus : "If thou touchest my temple I will destroy thy body." Jesus answered : "I *will* destroy thy temple, but for my body shall be resurrection." And Satan smiled and said : "Upon this resurrection I shall found thousands of temples."

The veil of the temple was rent asunder and the spirit of conservatism which the priests called God, but Jesus Satan, appeared.

The true temple is in the heart of things.

* *

The true religion is that which has no temples.

God made the universe his temple. Man of God ! make not a temple thy universe.

The universe is the temple. Let thy heart be the sanctuary.

VI

THE SECOND COMING

In order to feel more at ease, Christians have put off the second coming of Christ to the end of the world.

Christians are determined not to receive the Christ unless He comes on a cloud.

The men of God no longer allow God to become man.

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Christians have no doubt that if Christ comes again, it will be to congratulate them.

Believers cannot believe that when Christ returns He will have anything more to teach them.

THE SCOURGE OF CHRIST

Christ now can come : all is arranged to prevent His preaching in the churches.

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The Jews accused Christ when He came of being a false Messiah. The Christians will accuse him when he returns of being the Antichrist.

If Christ comes again will he be a Christian? Yes, in the same way as he was a Jew.

When Christ shall come again will not the Christians make him look back with regret to the Jews?

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* * *

When Christ comes again he will have to give up being an Asiatic and a carpenter if he wishes to be admitted into the Christian countries of America and Australia.

If it pleased the "Native" of Judea to reappear as a "native" of India, how many Englishmen would remain Christians?

THE GOSPEL OF THE CHRISTIANS

If Christ came again, would he not choose again to be a son of the enslaved people rather than a citizen of the empire ?

^{}*

The Christ, if He comes, will not be of the white race; the coloured peoples could not put their faith in Him.

If Christ has not changed His ideas, Christians will have, when He returns, to change their habits.

XI

THE GOSPEL OF THE RESURRECTED

I. THE LIVING.

II. THE DEAD.

III. IMMORTALITY.

IV. ETERNITY.

V. THE NEW DAWN.

VI. THE NEW ANNUNCIATION.

THE GOSPEL OF THE RESURRECTED

I

THE LIVING

Jesus did not lie down to die,—on the contrary...

The warriors of the spirit also die standing.

It does not become a Christ to die in bed.

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He who cured the sick could not consistently die of sickness.

To be killed is the only “natural death ” for a prophet.

It would not be to the honour of the Son of God not to be put to death by the sons of men.

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THE SCOURGE OF CHRIST

To know how to live is to know how to die.

To know how to die is to know how to be reborn.

It is because Jesus willed to be born that He knew how to will to die.

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* *

It is its purpose that gives to death, as to life, its value.

To conquer death, make it the servant of your work.

A useless death is the only one to feel sad over.

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Jesus had the art of utilising death.

II

THE DEAD

So much beauty in nature is at every moment made and unmade—and thou wishest thy ugliness to be immortal !

* * *

The living tree says in his heart : “ I would not be carved into the image of a God.”

If the cedar knew what marvellous countries the ship’s masts visit, would that make it love the axe?

Even the stone, in being broken, cried to me : “ How precious was my form ! ”

* * *

Ask of the grass, as you stoop to pluck it : “ Is it not your turn ? ” and it will answer, “ Not yet ”.

THE SCOURGE OF CHRIST

Who knows if, for each flower you pluck, a God
does not gather a soul somewhere.

Perhaps the Gods, to adorn their dwellings,
gather our children as we gather their flowers.

* * *

If men did not die, what could be born?

If men did not die, paternity would be to them
the greatest of crimes.

How could that escape death which lives by
death?

* * *

We die because we know not how to follow Time
in its march.

Space alone is permanence. Time is perpetual
renewal.

To avoid dying one day, one would have to be
incessantly reborn.

* * *

THE GOSPEL OF THE RESURRECTED

If thou knewest to live in thy body as the dead live in their heavens, thou wouldst not die.

The dead are the immeasurably alive.

To die is to become as large as the earth ; it is to give her our body in exchange for hers.

* * *

What is it in us that fears death ? That only which has not learned to live outside itself.

Wert thou so unhappy in the bosom of thy mother ?...

Death is perhaps but a supreme sensuous rapture : it is good that men do not know it.

* * *

A day will come when death will be a sin.

To die also is an inconstancy.

The only constant is the Eternal.

III

IMMORTALITY

Life and Death—two companions who relieve one another in the leading of the soul to its journey's end.

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The living are like actors who become so absorbed in their acting that they forget the real world. It is good that death from time to time takes them behind the scenes.

There are some so luckless as to keep on earth their habits of heaven.

Life takes care to remind of their part and their struggle those who do not sufficiently forget the great fraternity behind the scenes.

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* *

THE GOSPEL OF THE RESURRECTED

The belief of "Positivism"—a survival through the surviving.

"Life"—for the ignorant a ray of light in the infinite shadow; for the wise a bar of shadow in the infinite Light.

Death is another kind of life, as life is another kind of death.

* * *

A man's life—a soul's day.

"What happens after death?"...As much as happens after birth, as much as happens during life.

One says "during life": why not also "during death"?

* * *

In death, as in life, renounce thyself.

Accept that thy soul should not be immortal, if thou wouldst share the immortality of thy soul.

THE SCOURGE OF CHRIST

Perhaps the puppet believes, like you, in the right to immortality of his strings.

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Thou wishest to be immortal—and yet thou knowest not how to live in the future.

Thus shalt thou recognise the Immortals on earth—they are at once the men of a far-off past and the men of a far-off future.

The Ideal is the future.

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No one has any future save the one he serves.

No one has any destiny save that of his work.

No one has any immortality save that of his ideal.

IV

ETERNITY

Nothing is eternal—except eternity.

If thou wishest to serve thy apprenticeship for eternity, work for something that is endless.

Eternity is willing to adopt thee, but thou art unwilling to be adopted ; therefore thou remainest the slave of time.

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“ Time ”—the analysis of eternity.

That alone is permanent which identifies itself with the eternal change.

Eternal movement—eternal rest—one and the same thing.

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THE SCOURGE OF CHRIST

For mortals the eternal Becoming is changed to an eternal coming.

It is no more difficult to cease dying than to cease being born.

Thou canst cease to be reborn if thou destroyest in thyself all the roots and all the bonds of individual existence.

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All that is, was and will be, whether in form or without form.

As many times wilt thou be as there are in thee possible forms—possible combinations between the universe within thee and all others.

Thou art in Eternity all that can be.

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If anything at all could cease to be, then it is all the Infinite that would cease.

We are in the Infinite : no one can be lost.

THE GOSPEL OF THE RESURRECTED

We are in the Eternal : no one can die.

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None is lost ; all are transfigured.

THE SCOURGE OF CHRIST

V

THE NEW DAWN

The progress of the soul is the soul of all progress.

Nature troubles not herself with your regrets;
she cares only for your progress.

Nature cares only for what must be, not for what
has been.

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The whole creation groaneth and travaileth in
pain—till man shall be no more her king.

i Creation is really the Creatress.

Nature labours ceaselessly to create greater
Creators.

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In the end creation may succeed in giving birth

THE GOSPEL OF THE RESURRECTED

to the Creator: then she will cease to travail, and he to be at rest.

The seventh day has lasted a long long time.

The earth is weary of the resting of God.

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Habit is second nature. Nature is the first habit.

The old habits of the universe we call the laws of nature.

The policy of the Gods of the future is the reform of the laws of nature.

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The future is more the cause of the present than the present is of the future.

Some come from the future; and for them the present is an obstacle.

To those who come from the past, the future is a menace,

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THE SCOURGE OF CHRIST

I saw the man of the future weep like a child because of his powerlessness. But the spirit of the obscure seed from which springs the great tree, the genius of the hidden spring from which rises the great river, the archangels of the all-powerful powerlessness, came and comforted him.

Impatient man! does the tree complain because it bears fruit only in autumn?

How can you expect the present to carry you in triumph if you do not betray the cause of the future?

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The hatred of the world for thee is the sign that thou canst conquer it.

Man would hate the mountain if it could move.

On the first summit, the first sunbeam—and the first lightning stroke.

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The higher the star the more its light is of the

THE GOSPEL OF THE RESURRECTED

past; the higher the soul the more its light is of the future.

I saw many running after the light of the setting sun. But walk thou the opposite way if thou wouldst look upon the dawn.

VI

THE NEW ANNUNCIATION

“And there were shepherds of men abiding in the fields of the world, keeping watch over their flocks by night.

And lo! the angel of the future stood by them, and the glory of the future shone round about them, and they were sore afraid of this Great Unknown.

But the angel said unto them: “Be not afraid, for behold I bring you good tidings of great joy, after the day of great sorrow, which shall be for all the peoples...

And suddenly there was with the angel of the future a multitude of the heavenly host, praising the Lord of the Nations and saying: Glory in the highest to the Lord who cometh to the earth bringing his peace among men and to people of good-will.”

THE GOSPEL OF THE RESURRECTED

The Jews wait for the Messiah, the Christians for Christ, the Buddhist for the Bodhisattva, India for Krishna, Islam for the Mahdi, and all the peoples for Justice.

All will receive Him who comes, for all whom they wait will come together: the miracle is accomplished—all are one.

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Hearken not to those who say: "Lo! he is here or there": for They are both here and there, one in several, several in one.

Each of them is as a thief in the night, hidden, unknown to men, until the day when, as the lightning that lighteneth from east unto west, the glory of their advent shall shine.

And lo! wheresoever the dead body is, there will the eagles be gathered together, said Jesus; but I say unto you, wheresoever the eagles, these Lords of Humanity, assemble, there will be the living body of the Lord of the Worlds...

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THE SCOURGE OF CHRIST

When shall these things come to pass, and what shall be the sign thereof ?

Lo ! there shall be world-wide wars and rumours of new wars. Be not terrified, for these things needs must first come to pass...Nation shall rise against nation, and empire against empire ; and there shall be famine and pestilence...but these things are the beginning of travail...

And ye shall be hated of all nations.

And all the nations of the earth shall lament—seeing not that the Son of Man cometh in the clouds of heaven in power and glory.

And he shall send his messengers who will call together the newly-elected people and the elect out of all the peoples from the ends of the earth.

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And when ye see these things, know ye that the awaited one is at hand.

Verily I say unto you, this generation may now pass, since all these things are accomplished.

XII

THE GOSPEL OF THE NATIONS

I. "...PREACH THE GOSPEL TO ALL
NATIONS..."

II. THE ADULTEROUS NATION.

III. THE KINGDOMS OF THE WORLD.

IV. HE WILL TEACH JUSTICE AMONG THE
NATIONS.

V. IN HIS NAME SHALL THE NATIONS
HOPE...

VI. THE CANTICLE TO ASIA.

THE GOSPEL OF THE NATIONS

I

“...PREACH THE GOSPEL TO ALL
NATIONS...”

The gospel is not only for individuals ; it is also
for the nations.

Nations also are human beings.

Nations also have a soul.



And lo ! those who make a profession of teaching.
the gospel to men are the first to applaud when
their nation transgresses its teachings.

When the Church is subsidised it is a bribe not
to preach the gospel to the State.

THE SCOURGE OF CHRIST

Prophet ! arise—to be cursed by the priest, “to be haled before kings and governors, and to be hated by all for bearing witness before the nations.”

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The nation too must learn : Thou shalt not steal the land of others ; thou shalt not kill defenceless nationalities ; thou shalt not commit adultery with colonies and dominions ; thou shalt not bear false witness against enemy governments...And the supreme command : Thou shalt love thy neighbour —all peoples whatsoever, black, yellow, white, African or Asiatic, strong or weak, small or great—thou shalt love as thyself.

It is for the nations that this was written : This is my commandment, that ye love one another...ye are members one of another...do not unto others what ye would not they should do unto you...Judge not that ye be not judged...Let him who is without sin throw the first stone...Remit your debts to one another...Forgive your enemies.

For the nations it is written : Thou wicked

THE GOSPEL OF THE NATIONS

servant, because thou hast not forgiven the debt of another, thou shalt be delivered to the executioner. ...Agree quickly with thine adversary, lest haply thine adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out until thou hast paid the last farthing. So shall it be done to you, O nation! if you forgive not everyone your brother nation from your heart.

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If thou wouldst be perfect, first go, liberate all thy colonies, and then come, follow me, said Jesus to the rich nation.

II

THE ADULTEROUS NATION

The adulterous nation to Jesus was one that ceased to be the people of God and became a colony of Cæsar.

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What is the difference between a man who has concubines and a nation that has colonies ?

“Colonies”—far-off countries in which the clothes of Europeans turn white and their hearts black.

“Colonial empire”—the deadly sin of the nation.

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Ye have heard that it has been said ; Thou shalt not commit adultery ; but I say unto you that everyone who looketh to lust after the land of other people hath already committed adultery in his heart.

THE GOSPEL OF THE NATIONS

If one part of thine empire cause thee to stumble, cut it off and cast it from thee; for it is more profitable to enter the future life without colonies than to be cast with all thy members into Hell.

Nations do not go to Hell; Hell comes into them when they sin.

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It needs only to save the nation from the punishment of its sins a few just men; but who can turn it away when it is called for by the just themselves?

Where the plough has to pass, let not the sower cast the seed.

III

THE KINGDOMS OF THE WORLD

The Devil was right when he said to Jesus that the kingdoms of the world belonged to him.

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Repent, O kingdoms of this world! for the Kingdom of God is at hand.

The time is near when no kingdom shall stand if it is not a Kingdom of God.

Every kingdom of the world must learn the gospel of the Kingdom of God.

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The nations, like individuals, must learn to be converted.

What shall it profit a nation if it gain the whole world and lose its own soul ?

THE GOSPEL OF THE NATIONS

Verily I say unto you, except a nation be born again it cannot be part of the Kingdom of God.

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Those nations are called Christian who wittingly transgress the law of Christ.

When the nation calls itself Christian the man ceases to be so.

Woe unto you, Christian nation who do not even clean the outside of the cup and the platter—for outside, as inside, all of you is full of rapine.

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Woe unto you, hypocritical nations, for ye are like unto sepulchres whited inside, and outside fill the world with your rottenness.

Because death is in thee, O nation! thy place shall be left desolate.

Who taught you to flee from the wrath to come? ...Even now the axe is laid unto the roots of the nations; every nation therefore that bringeth not forth good fruit will be hewn down and cast into the fire.

IV

HE WILL TEACH JUSTICE AMONG
THE NATIONS

There is no civilized man or nation without justice.

Morality is one and the same for men and nations.

What is a crime in an individual is also a crime in a nation.

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If to lie, to spy, to rob, to kill, to do violence to the weak, to enslave the powerless, are shameful in an individual, the nation too must not do these things.

The nation must give the example to the citizen.

The nation must behave in such a manner that each of its actions shall become a maxim of conduct for the individual.

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THE GOSPEL OF THE NATIONS

Why should the citizen be more honest than his government ?

Why should the individual be condemned for the very acts in which the nation glories ?

How long shall the public conscience be the contrary to the private conscience ?

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“Patriot”—a man who feels proud when his mother-country slaughters someone or steals something.

The very act that would make the patriot die of shame if his son committed it, fills him with pride when committed by his country, his Mother.

It is only in enslaved nations that patriotism is heroic.

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The true patriots are those who are filled with shame by what makes the others vainglorious.

THE SCOURGE OF CHRIST

The true patriots are those who are imprisoned by the others.

If your nation is oppressed—revolt; if it is an oppressor—revolt more.

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In the house of the Father are many fatherlands.

There where are my brothers, is my country.

The true country is that which the soul feels to be its own.

THE GOSPEL OF THE NATIONS

V

IN HIS NAME SHALL THE NATIONS HOPE...

THE BARBARIANS

“Barbarian”—the name by which each nation calls the others—and rightly, for all deserve the name.

We call barbarian the weaker nations when we wish to attack them, and the stronger when they attack us.

When Asia tries to attain to the barbarism of Europe, they say she is becoming civilised.

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“Civilisation”—a very refined barbarism.

Nations measure their civilisation by their power to harm others.

THE SCOURGE OF CHRIST

Perhaps bacilli too, when they invade a body, pretend it is for the progress of the soul.



“Peace”—a truce between the great to enable them to make war on the small.

When the coloured races fight for us they are heroes; when against us, fanatics.

“Colour prejudice”—a kind of skin disease especially malignant among the white peoples.



Savages are those against whom there is no need for a declaration of war.

From above it is difficult to distinguish between savages and civilised men because of the plumes they alike put on their heads.

O ye civilised! the savage goeth before you in the Kingdom of the Future.



THE GOSPEL OF THE NATIONS

It is for the empires that it is written: Honour thy father and thy mother, the infirm nation and the old race.

“Come unto me, ye weary and burdened races,” say the empires, “for my yoke is easy and my burden light.”

“Let the child nations come unto me,” so say the vampire nations.



Enslaved nations! fear not those who kill the body or enslave it, but who cannot kill the soul of the race.

THE VANQUISHED

Victory is defeat when the spirit of the vanquished passes into the victor.

The straight gate and narrow way lead the vanquished to the new kingdom; but the broad way and triumphal arch lead the victor to perdition.

THE SCOURGE OF CHRIST

History also teaches to the nations that the last shall be first...and he that exalteth himself shall be abased. Let that nation which would be the greatest empire become the servant of all.

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The future also says to the victor: It shall be measured to you according to the measure you have dealt to others.

You have said to your enemy: "Cursed be you for having waged war on the strong"; but you an hundredfold more shall be cursed for having waged war on the weak.

You have said to your enemy: "Give back all you have taken," and to you also it will be said: "Restore all what you have seized."

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You have said: "Woe unto you who act as if you were not vanquished"; but I say unto you: Woe unto ye who act as if ye were not condemned.

THE GOSPEL OF THE NATIONS

Woe unto you, Saducee nations, which in your defeat believe not in your own resurrection.

Woe unto you, Pharisee nations, which in your victory see not that you are dead.

* * *

Ye nations who call yourselves righteous, take care that the evil livers do not repent before you.

“The stone which the builders rejected has become the headstone of the corner.”

THE VICTORS

“Think not I came to bring peace on the earth. I came not to bring peace but a sword...I came to light a fire in the earth”, saith the Master of the Future to the unjust nations.

All the blood of the little ones which ye have shed has risen up against you.

...“And before him shall be gathered all the

THE SCOURGE OF CHRIST

nations ; and he shall separate them one from another as the shepherd separates the sheep from the goats ; and he shall set the sheep on his right hand, but the goats on his left...Then shall the King say unto the peoples that shall be on his left hand : “ Depart from me ye accursed into everlasting damnation...For I was an hungered, and ye gave me not to eat. I was a stranger from another race, and ye took me not in ; sick and weak, and ye visited me not ; in chains, and ye liberated me not ” ...Then shall the peoples also answer saying : “ Lord, when saw we thee an hungered, a stranger, sick or chained, and did not minister unto thee ? ” Then shall he answer them saying : “ Verily I say unto you, inasmuch as ye did it not unto one of the least among my nations, ye did it not unto me, your Lord.” And these shall go away into eternal shame.” ...

THE GOSPEL OF THE NATIONS

VI

THE CANTICLE TO ASIA

..."Now in the sixth month the Angel of the Nations was sent from their Lord unto a city of the despised country.

To a Virgin betrothed to a man, the carpenter of the New Kingdom, and the Virgin's name was Asia.

And the Angel came in unto her and said: "Hail! thou that art highly favoured. Blessed art thou among the lands of the earth, for the Lord is with thee."

But when she saw the Angel of the Nations she was greatly troubled and searched in her mind what manner of salutation this might be.

And the Angel said unto her: "Fear not, Asia, for thou hast found favour with the future.

THE SCOURGE OF CHRIST

And behold, thou shalt conceive, and bring forth a New Spirit, and shalt call his name the Saviour of the Nations.

He shall be great, and shall be called the Son of the Most High,

And the Future shall give unto him the throne of his father, the Lord of the Nations.

And he shall reign over the House of the Nations forever, and of his kingdom there shall be no end."

But Asia said unto the angel: "How shall this be, seeing I know not a man of strength—I know not the Lord of Strength."

And the angel answered and said unto her: "The strength of the Lord shall come upon thee, and his Spirit shall take form in thee. Wherefore also that which is to be born in thee shall be called the Divine Future..."

THE GOSPEL OF THE NATIONS

MAGNIFICAT

...And Asia said :

“ My soul doth magnify the Lord of the Nations,

And my spirit hath rejoiced in the future my
liberator.

For he hath looked on the low estate of his hand-
maiden.

And from henceforth all generations shall call
me blessed.

For he that is mighty hath done to me great
things, and holy is his name.

And his mercy is from generation to generation,
of them that fear him.

He hath shewed strength with his arm.

He hath scattered the proud nations in the im-
aginations of their hearts.

THE SCOURGE OF CHRIST

He hath put down the mighty nations from their
thrones, and hath exalted the humble and the weak
one.

He hath filled the hungry nation with good
things, and the rich ones he hath sent empty away.

He hath helped his elected country, his servant
in remembrance of his mercy.

And his promise

Forever.

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Peace on earth to the nations of good-will. War
unto the others!



At the foot of the volcano Asama
Japan, July—August 1919.

