

Thomas a Kempis
The Imitation of Christ

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Book 1

Thoughts Helpful in the Life of the Soul

Chapter 1

Imitating Christ and Despising all Vanities on Earth

HE WHO follows Me, walks not in darkness," says the Lord. By these words of Christ we are advised to imitate His life and habits, if we wish to be truly enlightened and free from all blindness of heart. Let our chief effort, therefore, be to study the life of Jesus Christ.

The teaching of Christ is more excellent than all the advice of the saints, and he who has His spirit will find in it a hidden manna. Now, there are many who hear the Gospel often but care little for it because they have not the spirit of Christ. Yet whoever wishes to understand fully the words of Christ must try to pattern his whole life on that of Christ.

What good does it do to speak learnedly about the Trinity if, lacking humility, you displease the Trinity? Indeed it is not learning that makes a man holy and just, but a virtuous life makes him pleasing to God. I would rather feel contrition than know how to define it. For what would it profit us to know the whole Bible by heart and the principles of all the philosophers if we live without grace and the love of God? Vanity of vanities and all is vanity, except to love God and serve Him alone.

This is the greatest wisdom -- to seek the kingdom of heaven through contempt of the world. It is vanity, therefore, to seek and trust in riches that perish. It is vanity also to court honor and to be puffed up with pride. It is vanity to follow the lusts of the body and to desire things for which severe punishment later must come. It is vanity to wish for long life and to care little about a well-spent life. It is vanity to be concerned with the present only and not to make provision for things to come. It is vanity to love what passes quickly and not to look ahead where eternal joy abides.

Often recall the proverb: "The eye is not satisfied with seeing nor the ear filled with hearing." Try, moreover, to turn your heart from the love of things visible and bring yourself to things invisible. For they who follow their own evil passions stain their consciences and lose the grace of God.

Book 2
The Interior Life

Chapter 1 Meditation

THE kingdom of God is within you," says the Lord.

Turn, then, to God with all your heart. Forsake this wretched world and your soul shall find rest. Learn to despise external things, to devote yourself to those that are within, and you will see the kingdom of God come unto you, that kingdom which is peace and joy in the Holy Spirit, gifts not given to the impious.

Christ will come to you offering His consolation, if you prepare a fit dwelling for Him in your heart, whose beauty and glory, wherein He takes delight, are all from within. His visits with the inward man are frequent, His communion sweet and full of consolation, His peace great, and His intimacy wonderful indeed.

Therefore, faithful soul, prepare your heart for this Bridegroom that He may come and dwell within you; He Himself says: "If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him."

Give place, then, to Christ, but deny entrance to all others, for when you have Christ you are rich and He is sufficient for you. He will provide for you. He will supply your every want, so that you need not trust in frail, changeable men. Christ remains forever, standing firmly with us to the end.

Do not place much confidence in weak and mortal man, helpful and friendly though he be; and do not grieve too much if he sometimes opposes and contradicts you. Those who are with us today may be against us tomorrow, and vice versa, for men change with the wind. Place all your trust in God; let Him be your fear and your love. He will answer for you; He will do what is best for you.

You have here no lasting home. You are a stranger and a pilgrim wherever you may be, and you shall have no rest until you are wholly united with Christ.

Why do you look about here when this is not the place of your repose? Dwell rather upon heaven and give but a passing glance to all earthly things. They all pass away, and you together with them. Take care, then, that you do not cling to them lest you be entrapped and perish. Fix your mind on the Most High, and pray unceasingly to Christ.

If you do not know how to meditate on heavenly things, direct your thoughts to Christ's passion and willingly behold His sacred wounds. If you turn devoutly to the wounds and precious stigmata of Christ, you will find great comfort in suffering, you will mind but little the scorn of men, and you will easily bear their slanderous talk.

When Christ was in the world, He was despised by men; in the hour of need He was forsaken by acquaintances and left by friends to the depths of scorn. He was willing to suffer and to be despised; do you dare to complain of anything? He had enemies and defamers; do you want everyone to be your friend, your benefactor? How can your patience be rewarded if no adversity tests it? How can you be a friend of Christ if you are not willing to suffer any hardship? Suffer with Christ and for Christ if you wish to reign with Him.

Had you but once entered into perfect communion with Jesus or tasted a little of His ardent love, you would care nothing at all for your own comfort or discomfort but would rejoice in the reproach you suffer; for love of Him makes a man despise himself.

A man who is a lover of Jesus and of truth, a truly interior man who is free from uncontrolled affections, can turn to God at will and rise above himself to enjoy spiritual peace.

He who tastes life as it really is, not as men say or think it is, is indeed wise with the wisdom of God rather than of men.

He who learns to live the interior life and to take little account of outward things, does not seek special places or times to perform devout exercises. A spiritual man quickly recollects himself because he has never wasted his attention upon externals. No outside work, no business that cannot wait stands in his way. He adjusts himself to things as they happen. He whose disposition is well ordered cares nothing about the strange, perverse behavior of others, for a man is upset and distracted only in proportion as he engrosses himself in externals.

If all were well with you, therefore, and if you were purified from all sin, everything would tend to your good and be to your profit. But because you are as yet neither entirely dead to self nor free from all earthly affection, there is much that often displeases and disturbs you. Nothing so mars and defiles the heart of man as impure attachment to created things. But if you refuse external consolation, you will be able to contemplate heavenly things and often to experience interior joy.

Chapter 4

Purity of Mind and Unity of Purpose

A MAN is raised up from the earth by two wings -- simplicity and purity. There must be simplicity in his intention and purity in his desires. Simplicity leads to God, purity embraces and enjoys Him.

If your heart is free from ill-ordered affection, no good deed will be difficult for you. If you aim at and seek after nothing but the pleasure of God and the welfare of your neighbor, you will enjoy freedom within.

If your heart were right, then every created thing would be a mirror of life for you and a book of holy teaching, for there is no creature so small and worthless that it does not show forth the goodness of God. If inwardly you were good and pure, you would see all things clearly and understand them rightly, for a pure heart penetrates to heaven and hell, and as a man is within, so he judges what is without. If there be joy in the world, the pure of heart certainly possess it; and if there be anguish and affliction anywhere, an evil conscience knows it too well.

As iron cast into fire loses its rust and becomes glowing white, so he who turns completely to God is stripped of his sluggishness and changed into a new man. When a man begins to grow lax, he fears a little toil and welcomes external comfort, but when he begins perfectly to conquer himself and to walk bravely in the ways of God, then he thinks those things less difficult which he thought so hard before.

Chapter 5 Ourselves

WE MUST not rely too much upon ourselves, for grace and understanding are often lacking in us. We have but little inborn light, and this we quickly lose through negligence. Often we are not aware that we are so blind in heart. Meanwhile we do wrong, and then do worse in excusing it. At times we are moved by passion, and we think it zeal. We take others to task for small mistakes, and overlook greater ones in ourselves. We are quick enough to feel and brood over the things we suffer from others, but we think nothing of how much others suffer from us. If a man would weigh his own deeds fully and rightly, he would find little cause to pass severe judgment on others.

The interior man puts the care of himself before all other concerns, and he who attends to himself carefully does not find it hard to hold his tongue about others. You will never be devout of heart unless you are thus silent about the affairs of others and pay particular attention to yourself. If you attend wholly to God and yourself, you will be little disturbed by what you see about you.

Where are your thoughts when they are not upon yourself? And after attending to various things, what have you gained if you have neglected self? If you wish to have true peace of mind and unity of purpose, you must cast all else aside and keep only yourself before your eyes.

You will make great progress if you keep yourself free from all temporal cares, for to value anything that is temporal is a great mistake. Consider nothing great, nothing high, nothing pleasing, nothing acceptable, except God Himself or that which is of God. Consider the consolations of creatures as vanity, for the soul that loves God scorns all things that are inferior to Him. God alone, the eternal and infinite, satisfies all, bringing comfort to the soul and true joy to the body.

Book 4

An Invitation to the Holy Communion

Chapter 18

Man Should Not Scrutinize this Sacrament in Curiosity, But Humbly Imitate Christ and Submit Reason to Holy Faith The Voice of Christ

BEWARE of curious and vain examination of this most profound Sacrament, if you do not wish to be plunged into the depths of doubt. He who scrutinizes its majesty too closely will be overwhelmed by its glory.

God can do more than man can understand. A pious and humble search for truth He will allow, a search that is ever ready to learn and that seeks to walk in the reasonable doctrine of the fathers.

Blest is the simplicity that leaves the difficult way of dispute and goes forward on the level, firm path of God's commandments. Many have lost devotion because they wished to search into things beyond them.

Faith is required of you, and a sincere life, not a lofty intellect nor a delving into the mysteries of God. If you neither know nor understand things beneath you, how can you comprehend what is above you? Submit yourself to God and humble reason to faith, and the light of understanding will be given you so far as it is good and necessary for you. Some are gravely tempted concerning faith and the Sacrament but this disturbance is not laid to them but to the enemy.

Be not disturbed, dispute not in your mind, answer not the doubts sent by the devil, but believe the words of God, believe His saints and prophets and the evil enemy will flee from you. It is often very profitable for the servant of God to suffer such things. For Satan does not tempt unbelievers and sinners whom he already holds securely, but in many ways he does tempt and trouble the faithful servant.

Go forward, then, with sincere and unflinching faith, and with humble reverence approach this Sacrament. Whatever you cannot understand commit to the security of the all-powerful God, Who does not deceive you. The man, however, who trusts in himself is deceived. God walks with sincere men, reveals Himself to humble men, enlightens the understanding of pure minds, and hides His grace from the curious and the proud.

Human reason is weak and can be deceived. True faith, however, cannot be deceived. All reason and natural science ought to come after faith, not go before it, nor oppose it. For in this most holy and supremely excellent Sacrament, faith and love take precedence and work in a hidden manner.

God, eternal, incomprehensible, and infinitely powerful, does great and inscrutable things in heaven and on earth, and there is no searching into His marvelous works. If all the works of God were such that human reason could easily grasp them, they would not be called wonderful or beyond the power of words to tell.

