

THE IMITATION OF CHRIST

BY

THOMAS À KEMPIS

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Foreword

In preparing this edition of *The Imitation of Christ*, the aim was to achieve a simple, readable text which would ring true to those who are already lovers of this incomparable book and would attract others to it. For this reason we have attempted to render the text into English as it is spoken today rather than the cloudy, archaic terminology that encumbers so many translations of Christian classics. The result, we feel, has achieved a directness and conciseness which will meet the approval of modern readers. In the second place, we have made use of the familiar paragraph form, doing away with the simple statement or verse form of the original and of many translations. This was done in the interest of easier reading, and in order to bring out more clearly the connection between the single statements.

No claim of literary excellence over the many English versions now extant is here advanced, nor any attempt to solve in further confusion the problem of the book's authorship.

Theories most popular at the moment ascribe the *Imitation* to two or three men, members of the Brethren of the Common Life, an association of priests organized in the Netherlands in the latter half of the fourteenth century. That Thomas Hemerken of Kempen, or Thomas à Kempis as he is now known, later translated a composite of their writings, essentially a spiritual diary, from the original Netherlandish into Latin is generally admitted by scholars. This Thomas,

born about the year 1380, was educated by the Brethren of the Common Life, was moved to join their community, and was ordained priest. His career thereafter was devoted to practising the counsels of spiritual perfection and to copying books for the schools. From both pursuits evolved *The Imitation of Christ*. As editor and translator he was not without faults, but thanks to him the *Imitation* became and has remained, after the Bible, the most widely read book in the world. It is his edition that is here rendered into English, without deletion of chapters or parts of them because doubts exist as to their authorship, or because of variants in style, or for any of the other more or less valid reasons.

There is but one major change. The treatise on Holy Communion, which à Kempis places as Book Three, is here titled Book Four. The move makes the order of the whole more logical and agrees with the thought of most editors.

The Translators

Aloysius Croft

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BOOK I

**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.¹ 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.

¹ John 8:12

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 honour 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.”² 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.

² Eccles. 1:8

Chapter 2

HAVING A HUMBLE OPINION OF SELF

Every man naturally desires knowledge; but what good is knowledge without fear of God? Indeed a humble rustic who serves God is better than a proud intellectual who neglects his soul to study the course of the stars. He who knows himself well becomes mean in his own eyes and is not happy when praised by men.

If I knew all things in the world and had not charity, what would it profit me before God Who will judge me by my deeds?

Shun too great a desire for knowledge, for in it there is much fretting and delusion. Intellectuals like to appear learned and to be called wise. Yet there are many things the knowledge of which does little or no good to the soul, and he who concerns himself about other things than those which lead to salvation is very unwise.

Many words do not satisfy the soul; but a good life eases the mind and a clean conscience inspires great trust in God.

The more you know and the better you understand, the more severely will you be judged, unless your life is also the more holy. Do not be proud, therefore, because of your learning or skill. Rather, fear because of the talent given you. If you think you know many things and understand

them well enough, realize at the same time that there is much you do not know. Hence, do not affect wisdom, but admit your ignorance. Why prefer yourself to anyone else when many are more learned, more cultured than you?

If you wish to learn and appreciate something worthwhile, then love to be unknown and considered as nothing. Truly to know and despise self is the best and most perfect counsel. To think of oneself as nothing, and always to think well and highly of others is the best and most perfect wisdom. Wherefore, if you see another sin openly or commit a serious crime, do not consider yourself better, for you do not know how long you can remain in good estate. All men are frail, but you must admit that none is more frail than yourself.

Chapter 3

THE DOCTRINE OF TRUTH

Happy is he to whom truth manifests itself, not in signs and words that fade, but as it actually is. Our opinions, our senses often deceive us and we discern very little.

What good is much discussion of involved and obscure matters when our ignorance of them will not be held against us on Judgment Day? Neglect of things which are profitable and necessary and undue concern with those which are irrelevant and harmful, are great folly.

We have eyes and do not see.

What, therefore, have we to do with questions of philosophy? He to whom the Eternal Word speaks is free from theorizing. For from this Word are all things and of Him all things speak—the Beginning Who also speaks to us. Without this Word no man understands or judges aright. He to whom it becomes everything, who traces all things to it and who sees all things in it, may ease his heart and remain at peace with God.

O God, You Who are the truth, make me one with You in love everlasting. I am often wearied by the many things I hear and read, but in You is all that I long for. Let the learned be still, let all creatures be silent before You; You alone speak to me.

The more recollected a man is, and the more simple of heart he becomes, the easier he understands sublime things, for he receives the light of knowledge from above. The pure, simple, and steadfast spirit is not distracted by many labours, for he does them all for the honour of God. And since he enjoys interior peace he seeks no selfish end in anything. What, indeed, gives more trouble and affliction than uncontrolled desires of the heart?

A good and devout man arranges in his mind the things he has to do, not according to the whims of evil inclination but according to the dictates of right reason. Who is forced to struggle more than he who tries to master himself? This ought to be our purpose, then: to conquer self, to become stronger each day, to advance in virtue.

Every perfection in this life has some imperfection mixed with it and no learning of ours is without some darkness. Humble knowledge of self is a surer path to God than the ardent pursuit of learning. Not that learning is to be considered evil, or knowledge, which is good in itself and so ordained by God; but a clean conscience and virtuous life ought always to be preferred. Many often err and accomplish little or nothing because they try to become learned rather than to live well.

If men used as much care in uprooting vices and implanting virtues as they do in discussing problems, there would not be so much evil and scandal in the world, or such laxity in religious organizations. On the day of judgment, surely, we shall not be asked what we have read but what we have

done; not how well we have spoken but how well we have lived.

Tell me, where now are all the masters and teachers whom you knew so well in life and who were famous for their learning? Others have already taken their places and I know not whether they ever think of their predecessors. During life they seemed to be something; now they are seldom remembered. How quickly the glory of the world passes away! If only their lives had kept pace with their learning, then their study and reading would have been worthwhile.

How many there are who perish because of vain worldly knowledge and too little care for serving God. They became vain in their own conceits because they chose to be great rather than humble.

He is truly great who has great charity. He is truly great who is little in his own eyes and makes nothing of the highest honour. He is truly wise who looks upon all earthly things as folly that he may gain Christ. He who does God's will and renounces his own is truly very learned.

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