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Letters to His Son

Leo Tolstoy

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1880

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Third, in order to love people and to b. l. b. t.,³ one must train oneself to gentleness, humility, the art of bearing with disagreeable people and things, the art of behaving to them so as not to offend any one, of being able to choose the least offense. And this is the hardest work of all—work that never ceases from the time you wake till the time you go to sleep, and the most joyful work of all, because day after day you rejoice in your growing success in it, and receive a further reward, unperceived at first, but very joyful after, in being loved by others.

So I advise you, Friend Ilya, and both of you, to live and to think as sincerely as you can, because it is the only way you can discover if you are really going along the same road, and whether it is wise to join hands or not; and at the same time, if you are sincere, you must be making your future ready.

Your purpose in life must not be the joy of wedlock, but, by your life to bring more love and truth into the world. The object of marriage is to help one another in the attainment of that purpose.

The vilest and most selfish life is the life of the people who have joined together only in order to enjoy life; and the highest vocation in the world is that of those who live in order to serve God by bringing good into the world, and who have joined together for that very purpose. Don't mistake half-measures for the real thing. Why should a man not choose the highest? Only when you have chosen the highest, you must set your whole heart on it, and not just a little. Just a little leads to nothing. There, I am tired of writing, and still have much left that I wanted to say. I kiss you.

³ "Be loved by them"

qualities and the happiness which depends on the possession of them, and turn into mere breeding cattle.

That is why I say that people who are proposing to marry because their life SEEMS to them to be full must more than ever set themselves to think and make clear to their own minds for the sake of what each of them lives.

And in order to make this clear, you must consider the circumstances in which you live, your past. Reckon up what you consider important and what unimportant in life. Find out what you believe in; that is, what you look on as eternal and immutable truth, and what you will take for your guide in life. And not only find out, but make clear to your own mind, and try to practice or to learn to practice in your daily life; because until you practice what you believe you cannot tell whether you believe it or not.

I know your faith, and that faith, or those sides of it which can be expressed in deeds, you must now more than ever make clear to your own mind, by putting them into practice.

Your faith is that your welfare consists in loving people and being loved by them. For the attainment of this end I know of three lines of action in which I perpetually exercise myself, in which one can never exercise oneself enough and which are specially necessary to you now.

First, in order to be able to love people and to be loved by them, one must accustom oneself to expect as little as possible from them, and that is very hard work; for if I expect much, and am often disappointed, I am inclined rather to reproach them than to love them.

Second, in order to love people not in words, but in deed, one must train oneself to do what benefits them. That needs still harder work, especially at your age, when it is one's natural business to be studying.

Letter #1

I had just written you, my dear friend Ilya, a letter that was true to my own feelings, but, I am afraid, unjust, and I am not sending it. I said unpleasant things in it, but I have no right to do so. I do not know you as I should like to and as I ought to know you. That is my fault. And I wish to remedy it. I know much in you that I do not like, but I do not know everything. As for your proposed journey home, I think that in your position of student, not only student of a gymnase, but at the age of study, it is better to gad about as little as possible; moreover, all useless expenditure of money that you can easily refrain from is immoral, in my opinion, and in yours, too, if you only consider it. If you come, I shall be glad for my own sake, so long as you are not inseparable from G—.

Do as you think best. But you must work, both with your head, thinking and reading, and with your heart; that is, find out for yourself what is really good and what is bad, although it seems to be good. I kiss you.

L.t.

Letter #2

Dear Friend Ilya:

There is always somebody or something that prevents me from answering your two letters, which are important and dear to me, especially the last. First it was Baturlin, then bad health, insomnia, then the arrival of D—, the friend of H— that I wrote you about. He is sitting at tea talking to the ladies, neither understanding the other; so I left them, and want to write what little I can of all that I think about you.

Even supposing that S--- A--- demands too much of you,¹ there is no harm in waiting; especially from the point of view of fortifying your opinions, your faith. That is the one important thing. If you don't, it is a fearful disaster to put off from one shore and not reach the other.

The one shore is an honest and good life, for your own delight and the profit of others. But there is a bad life, too—a life so sugared, so common to all, that if you follow it, you do not notice that it is a bad life, and suffer only in your conscience, if you have one; but if you leave it, and do not reach the real shore, you will be made miserable by solitude and by the reproach of having deserted your fellows, and you will be ashamed.

In short, I want to say that it is out of the question to want to be rather good; it is out of the question to jump into the water unless you know how to swim. One must be truthful and wish to be good with all one's might, too. Do you feel this in you? The drift of what I say is that we all know what Princess Marya Alexevna's² verdict about your marriage would be: that if young people marry without a sufficient fortune, it means children, poverty, getting tired of each other in a year or two; in ten years, quarrels, want—hell. And in all this Princess Marya Alexevna is perfectly right and plays the true prophet, unless these young people who are getting married have another purpose, their one and only one, unknown to Princess Marya Alexevna, and that not a brainish purpose, not one recognized by the intellect, but one that gives life its color and the attainment of which is more moving than any other. If you have this, good; marry at once, and give the lie to Princess Marya Alexevna. If not, it is a hundred to one that your marriage will lead to nothing but misery.

¹ Ilia had written to his father, explaining that his fiancée's mother would not let them marry for two years.

² Tolstoy was fond of making a reference to a character, Marya Alexevna, in a comic work by Griboyehof.

I am speaking to you from the bottom of my heart. Receive my words into the bottom of yours, and weigh them well.

Besides love for you as a son, I have love for you also as a man standing at the cross-ways.

I kiss you and Lyolya and Noletchka and Seryozha, if he is back. We are all alive and well.

Letter #3

Your letter to Tanya has arrived, my dear friend Ilya, and I see that you are still advancing toward that purpose which you set up for yourself; and I want to write to you and to her—for no doubt you tell her everything—what I think about it. Well, I think about it a great deal, with joy and with fear mixed. This is what I think. If one marries in order to enjoy oneself more, no good will ever come of it. To set up as one's main object, ousting everything else, marriage, union with the being you love, is a great mistake. And an obvious one, if you think about it. Object, marriage. Well, you marry; and what then? If you had no other object in life before your marriage, it will be twice as hard to find one.

As a rule, people who are getting married completely forget this.

So many joyful events await them in the future, in wedlock and the arrival of children, that those events seem to constitute life itself. But this is indeed a dangerous illusion.

If parents merely live from day to day, begetting children, and have no purpose in life, they are only putting off the question of the purpose of life and that punishment which is allotted to people who live without knowing why; they are only putting it off and not escaping it, because they will have to bring up their children and guide their steps, but they will have nothing to guide them by. And then the parents lose their human