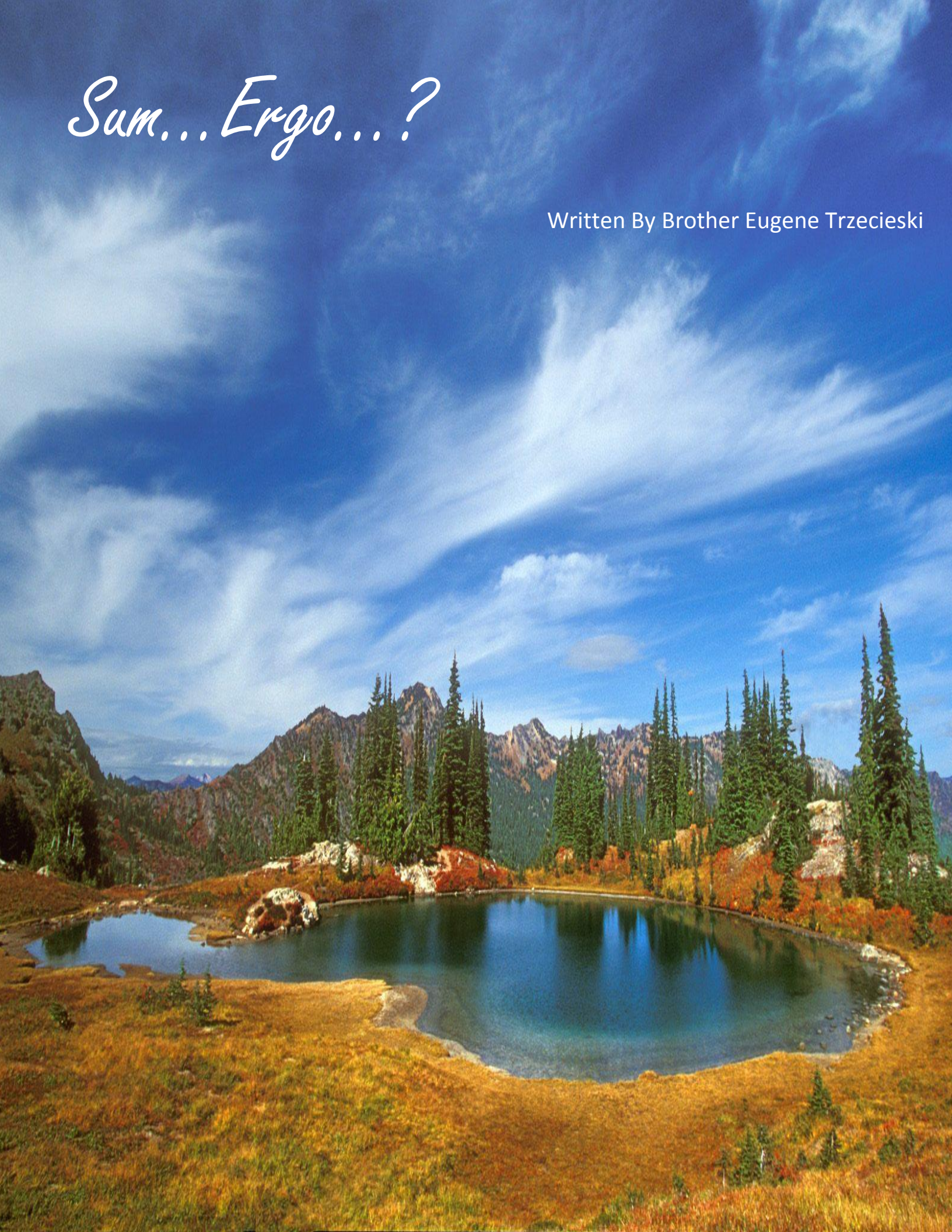


# *Sum... Ergo...?*

Written By Brother Eugene Trzecieski





*Sum...Ergo...?*

1. To search for the defining of a real being.
2. The beginning of the ability to **BE** frequently means to persons the harmony between the body, the feelings, and the thoughts.
3. This is an **ACTIVE-BEING** – **active** because it is always awake, **being** because it is independent of all suggestions and relies entirely on the conscience. Man then becomes an objective judgment, an objective aim – a struggle to harmonize his externals.
4. The real being, which is an immense knowledge going back into the light of time, to those remote appearances which are in the inward being, is hidden from the active externals. It is the inward **HOPE** of this real being to express itself.
5. The active being is a pseudo-man. The real being is the inward consciousness of that being.
6. A person is constantly saying “**I**” – but this **I** does not represent what he really is. It is a prey of partial, superficial **I**, constantly changing to whatever circumstances are around. The essence of **I**, the wholeness of self, rarely manifests itself.
7. Contemporary man has degenerated, has lost contact with his real essence, his consciousness of himself, he **is not**.
8. His thought, his feeling, his organism have developed in a kind of anarchy, full of contradictions, continually wasting his energies without any connection with his true individuality. He is only an automation.
9. He is a **being-duty**.
10. We know ourselves thinking; or in an emotion, or in movement, but these thoughts, emotions, movements are all transitory, temporary.
11. What is really **I**? That which exists beyond and above all these temporalities, these constantly changing uncontrollables?
12. Under these conditions, how can man ever find truth or even attempt looking for it?
13. He tries to remember himself, to see his true nature but cannot because there is the constant change and he is powerless to control or understand it.
14. Know thy self. But how?
15. Are there, then, any values, any beings, that are? Is everything illusory, changing, and so there is not truth? And if that is the case, then am I “**I**”?
16. Can there be truth, or beauty?

*Sum...Ergo...?*

17. Is it possible for a being to look beyond the visible, the external, the physical and see another world – a greater world, a world not limited by the clock, by chronological time?
18. Is there, in this world, a possibility of a **constant**, a concept of unity, of truth, and consequently, of beauty?
19. Is there an **I**, an intellect that is not facts and figures, but concepts and ideas which has the real understanding of **I** – that is beyond and above reason, that completely transcends reason?
20. Is real knowledge illuminative of perception that unites the object-known with the **I** in a single flash of certitude that admits of no doubt or hesitation and that engenders a luminous peace-unity in the psychic (soul) and thus it becomes an awareness or faith?
21. This knowledge cannot be reached through merely reasoning. Reasoning by its very nature is limited, functional, and constricted to within the elements of time. Rationality proceeds from reasoning. This is activity that is functional. It actually prevents the being from seeing the essence of his being.
22. That is why it is so difficult to understand the concept of the Divine. That which shows you the existence of His Omnipotence is that He veiled you from Himself by what has no existence alongside of Him. Reason – the Divine does not think. This shows limitations. The Divine is aware. This is the reality. Reality has no limitations. Reason does. The intellect does. Awareness or faith does not. Hence the insistence by the Divine on **faith**.
23. The infinitude of the Awareness rules out the possibility of a limited, finite mind grasping the Infinite. The Divine awareness moves on the plane of ontological awareness towards the consciousness of man, transcending the reason-intellect and penetrating into the essence of that being – man. Man has faith. That is why faith defies all comprehension or articulated analysis.
24. The powers of man, therefore, are ontologically dependent upon the transcendent mind (reason-intellect) for functioning through the body. But the essence of man transcends this function in its totality and becomes aware of that which is as it is in the manner in which it is in the reality of faith. Here there are no limitations and it is timed in accordance with the Divine. That is why man is **immortal**.

## About Brother Eugene Trzecieski



Eighty-two year old Marist Brother and teacher, Br. Eugene Trzecieski, has worked at Christopher Columbus High School for the last 43 years. Br. Eugene became a Marist Brother at age 17, as soon as he graduated from high school. He started his teaching career in 1950 at New York's St. Ann's Academy and later taught at Archbishop Molloy High School, NY, and worked at the Marist Brothers Training House in Esopus, NY, as the Director of Novices. Over the years he has served Columbus as Academic Dean, Treasurer, Teacher of Latin, Philosophy, Humanities, and English. He was also a key leader in Columbus extra-curricular activities, moderating the National Honor Society for 25 years, creating the school's Student Activities Committee, and founding the Columbus Arts Society for Adults

and the Erasmus Culture Club for students. For years he also was in charge of the gardening and landscaping of the school's campus, a job he loved because of his great passion for nature.

Br. Eugene taught at Columbus from 1968 until 2010. Thousands of alumni from the last five decades remember him most for his famous 12th grade "Philosophy of Being" class, which he taught for 43 years straight. In fact, Br. Eugene holds the title of the teacher who taught at Columbus for the most number of years. Many alumni will also remember that Br. Eugene enlivened the campus with his beloved pet, Brandy, a St. Bernard that won the hearts of all the students and became the school's mascot.

Although he no longer teaches, Br. Eugene is still very actively engaged at Columbus, handling all of the school's paper copying and keeping the school archives, a collection that he started in 1968 and that today contains hundreds of bound books and files which he neatly organizes. It was Br. Eugene who came up with the idea to publish the school's first history book to commemorate the school's 50th Anniversary in 2008. He wrote the book entitled "50 Years Exploring Christopher Columbus High School" with co-author and fellow teacher, Mr. John Lynskey.

Around Columbus Br. Eugene is respected and loved by faculty, alumni, and students. He is known as a wise and gentle man who is demanding, kind, and inspiring. He always referred to his students as gentlemen, and never found the need to send a student to detention. Early in his career he came up with a quote that he began teaching to his students; "A mind made noble, leads a noble life." It has been his motto ever since.