

Gabriela Mistral:
The Joy of Serving



All of nature is a yearning for service:
The cloud serves, and the wind, and the furrow.

Where there is a tree to plant, you be the one.
Where there is a mistake to undo, let it be you.

You be the one to remove the rock from the field,
The hate from human hearts,
And the difficulties from the problem.

There is joy in being wise and just,
But above all there is the beautiful,
The immense happiness of serving.

How sad the world would be if all was already done.
If there was no rosebush to plant,
No enterprise to undertake.

Do not limit yourself to easy tasks.
It's so beautiful to do what others dodge.

But don't fall prey to the error that only
Great tasks done can be counted as accomplishments.
There are small acts of service that are good ones:
Decoratively setting a table,
Putting some books in order,
Combing a little girl's hair.

That one over there is the one that criticizes,
This other one is the one that destroys.
You be the one that serves.

Serving is not a labor just for inferior beings.
God, who gives fruit and light, serves.
His name could be rendered thus: He Who Serves.

And he has his eyes on our hands,
And he asks us at the close of day:
“Did you render service today? To whom?
To a tree, to your friend, to your mother?”

(Gabriela Mistral)

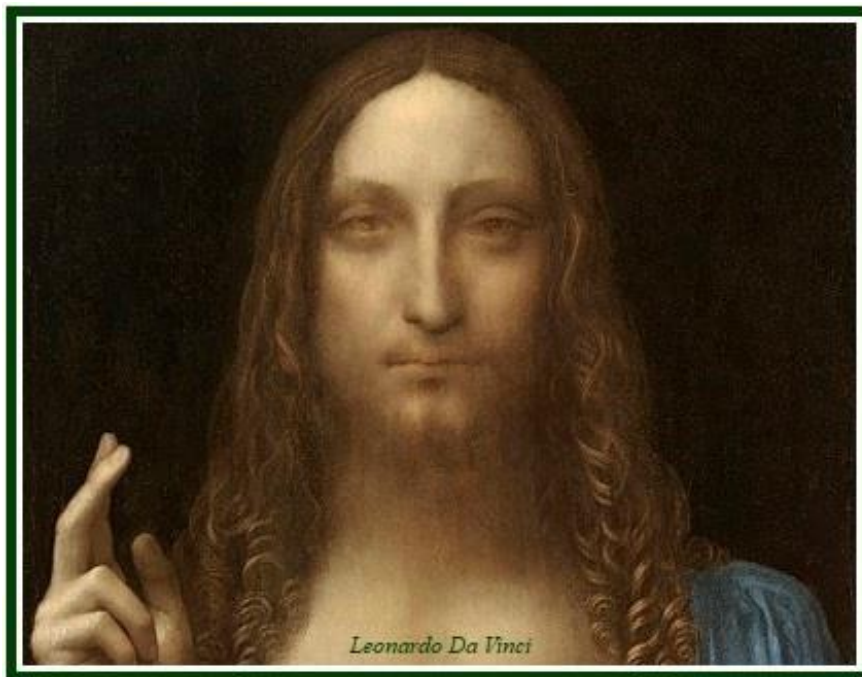
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The Chilean poet Ms. Gabriela Mistral (1889-1957) received the Nobel Prize for literature in 1945. Gabriela was a theosophist. The author of the above translation from Spanish is unknown. The original manuscript can be seen here:

<http://www.bibliotecanacionaldigital.gob.cl/bnd/623/w3-article-139303.html>

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Click and think:



* [If Christ Comes Back This Christmas.](#)

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Finding the Key to Real Progress



The way ahead for human beings is not in struggling for political power. The next step in human history does not consist in winning some election or making any successful propaganda campaign. There's a fact that may surprise many: the worship of money - as the search for social position - does not pave the way to supreme contentment and happiness.

When people lose a sense of direct contact with their own souls and the spiritual world, material prosperity leads to large-scale cultural self-destruction. This takes place through a variety of moral diseases, including drug-addiction, immoral behaviour and other forms of abuse in the search for short-term pleasure. Mutual disloyalty, hatred and war also emerge from the illusion of soulless materiality.

The source of contentment is in living a simple, meaningful life, as one recognizes that material existence is temporary and cyclic, a passing, valuable opportunity to learn.

What nations need most is a certain number of citizens who can say No to materialistic delusions, and who expand their own connections to celestial forms of intelligence, while observing with a friendly compassionate feeling the process of human selfishness, ignorance, suffering, and that sickly pair of inseparable opposites called fear-and-anger.

Concentrated selfishness - often transmitted by social media - has a significant degree of hypnotic power. The occult danger of collective mind-domination and contamination by feelings of ill-will cannot be underestimated, and must be carefully avoided by good-willing citizens.

There must be a significant number of people who pay more attention to love for life than to anger, to peace than to war, to sacredness than to immediate comfort, to ethics than to greed, to honesty than to ambition. Thus nations can attain a lasting sort of prosperity whose foundation is in moderation and in the love for a simple life.

Such a key to the future, however, is an undiscovered secret to the many. Few are really aware of it, although it has been taught since time immemorial by most religions and every real philosophy. In this sense, it is known only by a limited number of privileged souls. For listening to words is one thing, and knowing something is quite another.

Real knowledge is silent and demands the active presence of one's soul. Fortunately, once a sociological structure becomes incapable of facilitating the contact of people with their spiritual souls, the time has come for some sort of self-destruction in the society. In times of social implosion, one's individual ladder to the higher levels of consciousness needs to be constantly strengthened. Many theosophists examine these questions:

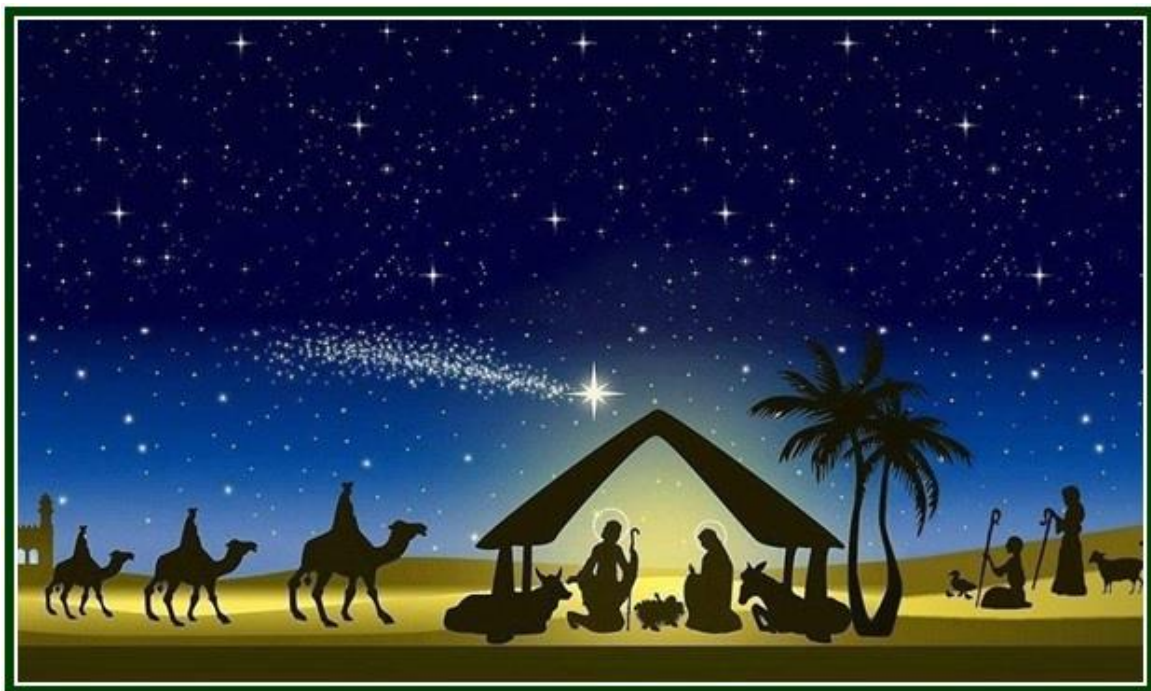
“Can I find the best way to relate to the material world, and to the higher realms of life? Can I point out the path of lucidity and peace to those around me?”

Finding the correct answer to such questions is not an easy task. It is also not a task that one can avoid. It requires among other factors a constant examination of one's habits, and a long-term self-education with regard to them.

It is correct for every person of good will to say to himself, more than once if necessary:

“I keep away from all forms of negative feeling. I have nothing to do with any enduring anger. I dedicate my life to goodness, sincerity and the sacred world. I know that mutual help is the Law, and the Law liberates humanity.”

Voluntary Simplicity is a Form of Bliss



* [Christmas as a Lesson in Simplicity.](#)

The Power of Will in the Education of One's Subconscious



Along the spiritual path, it is not enough to get inspiration from the highest possible source. Far from it.

It is also necessary for the pilgrim to establish order and discipline in his own subconscious world. In other words, he must dominate and purify the lower “automatic” levels of his consciousness.

Organized ignorance, working from within the pilgrim’s soul, will naturally say that such a task is impossible. It will explain to the pilgrim that the idea of self-discipline is inadmissible, ridiculous, and it will boycott his efforts in a thousand ways.

Spiritual self-education and the training of one’s subconscious habits are perfectly possible, and inevitable, but some forms of wasting time will have to be identified and left behind. It is not always easy for the pilgrim to renounce his favorite forms of ignorance.

Subtle Electricity in Personal Existence

Once the way forward is well outlined, an iron determination - calm and patient - must be affirmed many times, as in practising a diversity of mantras which reinforce each other. The strengthening of the will purifies and detoxifies the aura. At the same time it educates one’s subconscious levels of consciousness, and gives them some discipline.

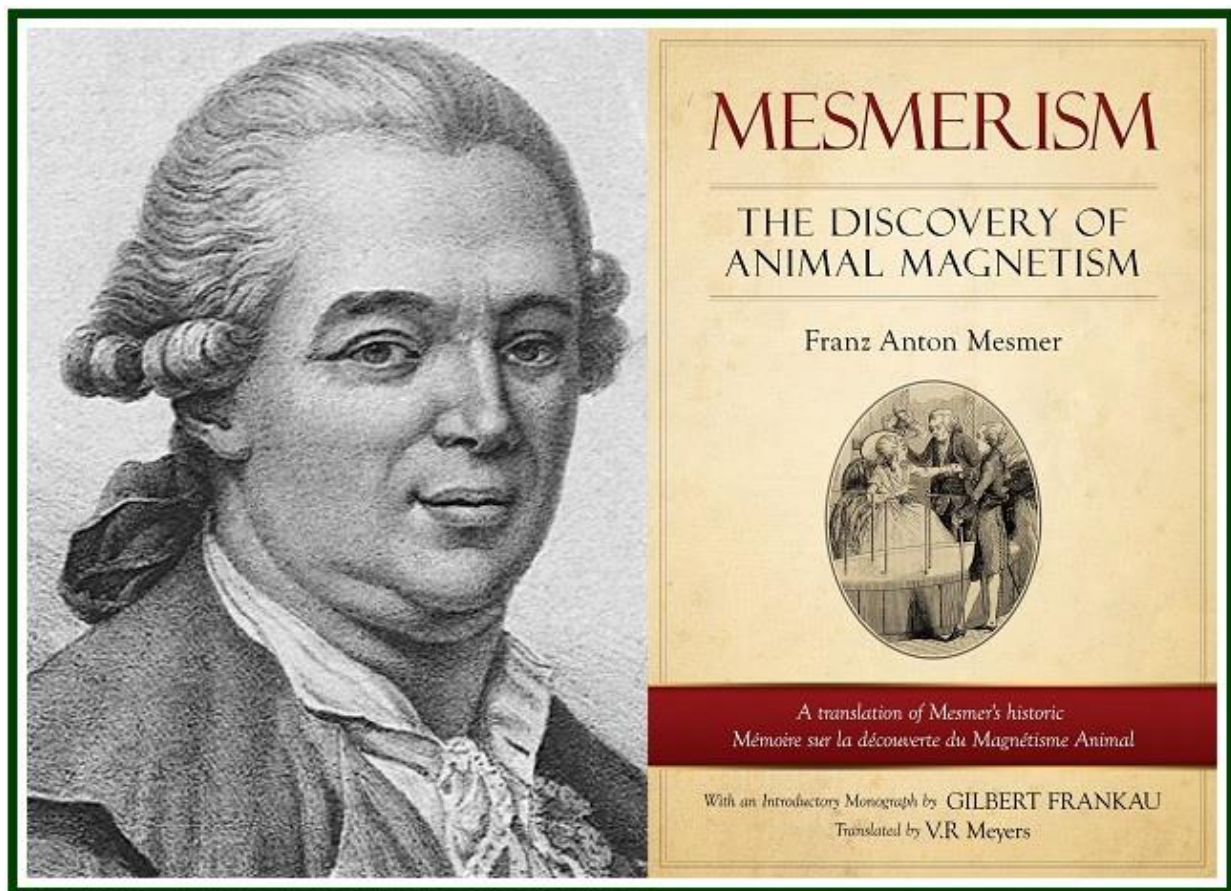
By abandoning childish illusions, the pilgrim establishes that serene self-discipline which accompanies eternal wisdom.

Life is a magnetic process. The brain and the nervous system are, in reality, the magnetic system of the human being, according to Francisco G. Pural (1917: pp. 53-54).

Anxiety and nervousness generate losses of magnetism, but a calm serenity allows vital energy to accumulate. It will not be a bad idea for the student of esoteric philosophy to make a list with the various sources of anxiety and excitement in his daily life, and see which of them are unnecessary. It is then the next step to make practical decisions to reduce those excessive noises which do not produce anything useful.

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Helena Blavatsky on Science versus Theosophy:
Mesmerism and Hypnotism



Franz Anton Mesmer (1734-1815) and the front cover of a recent edition of his book on animal magnetism

Mesmer is classed to this day (in the Encyclopaedias) along with Cagliostro, and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that "Mesmerism" under its new name of Hypnotism - a false nose on a very old face - is accepted by science, it does not strengthen one's respect for that majority, when one sees the ease and unconcern with which its members treat of "Hypnotism", "Telepathic Impacts", and its other phenomena.

They speak of it, in short, as if they had believed in it since the days of Solomon, and had never called its votaries, only a few years ago, "lunatics and impostors!"

The same revulsion of thought is in store for the long period of years, claimed by esoteric philosophy as the age of sexual and physiological mankind.

(Helena P. Blavatsky, in [“The Secret Doctrine”, vol. II](#), p. 156.)

Thoughts Along the Road Independent Thinking in Western Nations



Peace results from tuning in to the essence of life

* **B**ooks, trees and dogs are among the best friends of human beings. But one must not forget the cats, who have the relative advantage of loving silence.

* There is a profound source of blessings in having the company of good books on universal wisdom, and being able to study sacred scriptures from different cultural traditions. We redeem our spiritual freedom each time we move away from organized systems of hatred, in order to experience the feeling of communion with all beings.

* The commercial mechanisms which promote selfishness, gluttony and lust - among other forms of unhappiness - are part of the same cultural context which directly or indirectly encourages verbal and emotional violence - from which physical violence arises.

* Peace results from tuning in to the essence of life.

* Just as Nature, the Wise Ones prefer to live mostly in silence.

* Is there a crisis? A theosophist does not need to personally correct the entire world. He knows the world does not create problems it cannot solve.

* He who performs his duty has reasons to be happy.

* Cherishing life as it is and calmly improving it, the student of philosophy transcends the short-term view of things while experiencing his inner unity with all.

Observing One's Connection to the Soul and to Reality

* Protecting a reasonable integration between intention and speech, between words and actions, or emotion and thought. This is a meritorious task to theosophists and people of good will living everywhere and in different centuries.

* A certain degree of contrast is inevitable and even positive among the various levels of consciousness. One's horizon must be wider than the immediate reality upon which we act. On the other hand, there must be an inner line integrating everything we think, or imagine, or seek, say and defend. This invisible thread of unity is given by the presence of one's soul in the different aspects of reality. Such an inner Witness gives meaning to each and every event or thought in our lives.

* The feelings of self-esteem and self-respect result from acting and thinking along lines that we respect and admire. A stable individual determination is necessary for that. Self-training is unavoidable if one wants to have a spiritual will, and the discernment necessary to establish correct priorities.

* Thinking with independence is especially important in Western nations, now that various chains of collective hypnosis tend to disconnect people from their own feelings, making them obey like puppets to artificial patterns of consumerism. Such mechanisms of mind-control submit citizens to unfortunate rhythms of life. Organized ignorance blindly induces people to adopt prefabricated political opinions, often based on ill-will against this or that scapegoat enemy.

* Mental laziness is not a wise counsellor. In order to have a positive view of the world, the pilgrim must choose the path to the highest, which is not the easiest.

Inner Strength and the Decision to Be Loyal

* Along the path to wisdom, one has to walk on his own feet.

* The sensible pilgrim uses his authority over the thoughts and feelings that surround him, or come to him.

* Mistakes are often contagious. It is up to each student, therefore, to avoid any thoughtless adherence to blind feelings and thoughts; especially when they appear before him with that appearance of legitimacy which the naive and the misinformed produce in such a spontaneous way.

* The process of self-deception is also not easy to overcome.

* Patanjali teaches us to replace wrong ideas with ideas opposite to the error. In order to do this, correct thoughts must be generated and contemplated for a reasonable time, so as to

establish them firmly in our subconscious, thus freeing the individual aura from the garbage generated in the lower levels of consciousness.

* Elevating oneself requires the use of individual will.

* Long before the harvest, one must sow. If we can see that we are working in the right direction, we must know that the fruits will come in due time.

* Spiritual learning needs inner strength and a decision to be loyal to that which is highest in one's soul. No effort is useless as long as the goal is noble: the most valuable progress is often that which seems imperceptible to the pilgrim who makes it.

Small Practical Actions

* Theosophy can be applied to daily life. Re-examine the above text, seeking for especially meaningful sentences. Write down in a note-book those ideas that can help you in the present moment. Share them with your closest friends.

* The purpose of obtaining knowledge is to put it into practice.

* Accept the privilege of thinking with calm. Print the texts you study from the associated websites. Reading on paper helps us attain a deeper view of philosophical ideas. As the reader studies a printed text, he can underline sentences and make handwritten comments in the margins that link the ideas directly to his personal reality.

The New Items in Our Websites

On 09 December we had 3129 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 02 items were in [Italian](#), 17 items were in [Russian](#), 22 items in [French](#), 279 in [Spanish](#), 1404 in [English](#) and 1405 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 06 November and 09 December 2022. The more recent titles are above:

1. **El Teósofo Acuariano 013, Diciembre de 2022**
2. **Selected Rosicrucian Emblems** - Daniel Cramer
3. **Los Idiomas de la Teosofía** - Carlos Cardoso Aveline
4. **The Cure for Envy Was Discovered** - Carlos Cardoso Aveline
5. **Теософ эпохи Водолея, ноябрь 2022** [*The Aquarian Theosophist* in Russian]
6. **Thoughts Along the Road - 65** - Carlos Cardoso Aveline
7. **The Aquarian Theosophist, November 2022**

NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com.

An Inquiry into the
SUPREME HAPPINESS OF MANKIND:
Self-Control and Contentment - 01
How Far the Sensations, Appetites,
Passions and Affections Are in Our Power
Francis Hutcheson



I

The chief happiness of any being must consist in the full enjoyment of all the gratifications its nature desires and is capable of; or if its nature admits of a great variety of pleasures of different and sometimes inconsistent kinds, some of them also higher and more durable than others, its supreme happiness must consist in the most constant enjoyment of the more intense and durable pleasures, with as much of the lower gratifications as consists with the full enjoyment of the higher. In like manner; if we cannot ward off all pain, and there be different kinds and degrees of it, we must secure ourselves against the more intense and durable kinds, and the higher degrees of them; and that sometimes by bearing the lower kinds or degrees, or by sacrificing some smaller pleasures, when it is necessary for this end.

To direct us in this conduct it is necessary to premise some distinct account in what manner we have power over our several affections and desires, and how far any meditations or self-

discipline may affect our very perceptions of good and evil, of happiness or misery, in the several objects.

As the calm desires and aversions of the soul naturally arise from our opinions of good or evil in their objects, so they are proportioned to the degrees of good or evil apprehended. We have power over the selfish desires of any particular good only by means of the calm original determination toward the greatest happiness; and by the power of reasoning and comparing, which may discover what the values are of the several objects of desire. It is by correcting our opinions of their values that the several desires are kept in their due proportion. It is also by means of the other original determination toward public happiness of the most extensive kind, and by a like exercise of reason in comparing the values of the objects desired for others, that we can regulate the several kind affections and desires: since where a greater good is discerned, the calm desire of it is stronger than that toward a smaller inconsistent good, whether pursued for ourselves or others.

Here too the *moral faculty*¹ displays much of its power. As the several narrower affections may often interfere and oppose each other, or some of them be inconsistent with more extensive affections to whole societies, or to mankind; our *moral sense* by its stronger and warmer approbation of the more extensive, both points out the affection which should prevail, and confirms this nobler affection by our natural desire of *moral excellence*.

The turbulent appetites and particular passions whether of the selfish or generous kind, are governed by the same means. They naturally arise on certain occasions, and that often with great vehemence. To govern and restrain them a habit is necessary, which must be acquired by frequent recollection and discipline. While we are calm we must frequently attend to the danger of following precipitantly the first appearances of good or evil; we must recollect our former experiences in ourselves, and our observations about others, how superior and more lasting enjoyments have been lost by our hasty indulgence of some pressing appetite, or passion: how lasting misery and remorse has ensued upon some transient gratification: what shame, distress, and sorrow have been the effects of ungoverned anger: what infamy and contempt men have incurred by excessive fear, or by their aversion to labour and painful application. We may thus raise a habitual suspicion of examined appearances, and a habitual caution when we feel any turbulent passion arising. When the calm principles are thus confirmed by frequent meditation, and the force of the passions abated, then it is we obtain the true liberty and self-command: the calm powers will retain and exercise that authority for which their natural dignity has fitted them, and our reason will be exercised in correcting all appearances of good and evil, and examining the true importance of the several objects of our appetites or passions.

II

To this purpose it is necessary to observe the ordinary causes of our deception, and of our unjust estimation of objects: such as,

1. The Strength of the impressions and keenness of the desires raised by things present and sensible, beyond what the insensible or future objects presented by the understanding and reflection can raise. Frequent meditation alone can remedy this evil. Our younger years are almost totally employed about the objects of sense: few can bear the pains and energy of mind

¹ The topic of the moral faculty of human beings was examined in previous chapters of “**A System of Moral Philosophy**”. (CCA)

requisite to fix the attention upon intellectual objects, and examine the feelings of the heart. Strength is acquired by those powers which are most exercised. The recurring motions of the appetites annex confused notions of high felicity to their objects, which is confirmed by the intenseness of some sensations while the appetite is keen. Few deliberately compare these enjoyments with others, or attend to the consequences, to the short duration of these sensations, and the ensuing satiety, shame and remorse. And yet it is evident to our reason that the duration of any enjoyment is as much to be regarded as the intenseness of the sensation; and that the ensuing state of the mind when the brutal impulse is fated, is to be brought into the account as well as the transient gratification.

2. Again ---- Allowing the imagination to dwell much upon some objects presenting hopes of high pleasure inflames our passions and biases our judgments. Little indeed is hereby added to the enjoyment when we obtain it: nay our pleasure is rather diminished as it seldom answers the previous expectation, and brings with it the air of disappointment. But by roving over all the pleasures and advantages of certain stations, certain pitches of wealth or power, our desires of them are made more violent, and our notions represent a happiness in them, much higher than we shall find it to be when we attain to them. And this uncorrected imagination never fails to increase the torment we shall find upon a disappointment.

3. But no cause of immoderate desires or unfair estimates is more frequent than some groundless associations of ideas formed by instruction, or our usual conversation, annexing confused notions of happiness, and even of virtue, and moral perfection, or their contraries, to what has little affinity to them. Seldom are objects of desire presented to the mind as they are, without some disguise. Wealth and power are truly useful not only for the natural conveniences or pleasures of life, but as a fund for good offices. But how many notions are there often likewise annexed of great abilities, wisdom, moral excellence, and of much higher joys than they can afford; which so intoxicate some men that they forget their natural purposes, begin to love them for themselves, affect the ostentation of them; and dread the lower stations as abject, miserable, and inconsistent with moral worth or honour. Some natural pleasures too by like associations are estimated far above their worth, and immoderate desires of them torment the soul.

4. Some perverse superstitions also, instilled by education, cause groundless aversions to tenets and practices of the most innocent nature, by annexing to them notions of impiety, enmity to God, and obstinate wickedness of heart; while contrary tenets or practices, not a whit better, are made indications of piety, charity, holiness and zeal for the souls of men. Hence arises that rancor in the hearts of unwary zealots of all sorts against those who differ from them; and that persecuting spirit, with all the wrathful passions, which have been so long a reproach to human nature, and even to that religion which should inspire all love and meekness.

III

It is the more necessary to observe these several causes of the wrong estimations made of the objects of our desire, and of the several enjoyments of life, because scarce any of mankind can live without some solicitation or other from every one of these several sorts of enjoyments; nor can one hope to be wholly unexperienced in contrary evils. The pleasures and pains of the external senses are in some degree felt by all who have the natural powers, and must raise desires and aversions. The impulses of the appetites too are unavoidable: they recur after certain intervals, nor can their uneasy sensations be otherwise

prevented altogether, than by gratifying them with their natural objects. But, according to the benign order of nature, such gratifications as may prevent the pain of the appetites may very generally be obtained; and where some moral reason prevents the gratification, there are higher moral joys accompanying this abstinence, which fully make up the loss. Bodily pain seldom employs a great part of life; wise men find out many preservatives, which are generally effectual; and when they are not, may obtain strong consolations and supports under it.

It is more difficult to gratify other most uneasy desires, arising from some opinions of great happiness in certain enjoyments. Had we formed no such opinions or confused notions, we had felt no misery in the want of these enjoyments; which is not the case with the appetites. But when we can change these opinions, and rectify our confused imaginations, the desires and their attendant uneasiness cease or abate. A greater share of the misery of life is chargeable on these desires than upon the appetites. Of this kind are the desires of wealth, power, the grandeur and elegance of living, and of fame; and our aversions to their opposites are of the same nature. Our affections to others, and our kind desires, are affected by opinions in the same manner with our selfish ones. What we conceive as a great good we must warmly desire for those we love; we must be uneasy upon any disappointment.

Now when these opinions are true and natural, we cannot alter them, nor would it be desirable. Reason and reflection will confirm them. But many opinions and confused notions which raise our desires are false and fantastic; and when they are corrected we are freed from much pain and anxiety. Some enjoyments are still in our power, which too may be found to be the highest. If this be true, it is our highest interest to be fully persuaded of it; that our strongest desires may be raised toward such things as may certainly be obtained, and can yield us the noblest enjoyments.

In general, the greater any good or evil is imagined, the stronger are our desires and fears, the greater is our anxiety while the event is in suspense, and the higher shall our sorrows be upon disappointment and our first transports upon success: but where the previous imagination was false, this joy soon vanishes, and is succeeded by uneasiness: on the other hand, the sorrow upon disappointment may remain long and very intense, as the false imagination is not corrected by experience of the enjoyment. This shows the great importance of examining well all our notions about the objects of desire or aversion.² Thus we should break off from sensual enjoyments, in our estimation of them, all these foreign notions of moral dignity, liberality, elegance, and good-nature, which dispositions we may display in a much wiser and more virtuous manner, without expensive luxurious tables or sumptuous living. These additional notions inflame the desires of splendid opulence, and are a fund of perpetual anxiety.

IV

Ideas once firmly associated in this manner give lasting uneasiness to the mind; and a full conviction of the understanding will not break the association, without long meditation and discipline. There are only confused imaginations, and not settled conclusions, or direct opinions, in the minds of the luxurious, the miser, the ambitious, the lover, representing some wonderful excellence in their favourite objects proportioned to their eager desires. But long indulgence and repeated acts of desire, in a mind called off from other objects, the strain of

² The pair of opposites Desire and Aversion corresponds in Raja Yoga to Attraction and Repulsion, or *Raga* and *Dvesha* (Sanskrit). Attraction and Repulsion is clearly a magnetic process: life is magnetic. (CCA)

conversation, and the airs of countenance, and the very tone of voice of the men of the same turn with whom they have haunted, associate high notions of felicity to the favourite gratification so firmly, that a long attention and reflection is necessary to rectify the confused imagination.

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The text “**Self-Control and Contentment - 01**” reproduces the initial pages of Chapter VI, Part II of Book I, Volume I, in the work “**A System of Moral Philosophy**” by Francis Hutcheson, Cambridge University Press, 2014; a facsimile edition of the 1755 edition. See pages 100-108. Other chapters of the book were published in previous editions of “**The Aquarian**”. The spelling of words has been updated. The first chapter of the book is available as an independent item at the [associated websites](#) under the title of “**The Constitution of Human Nature**”.

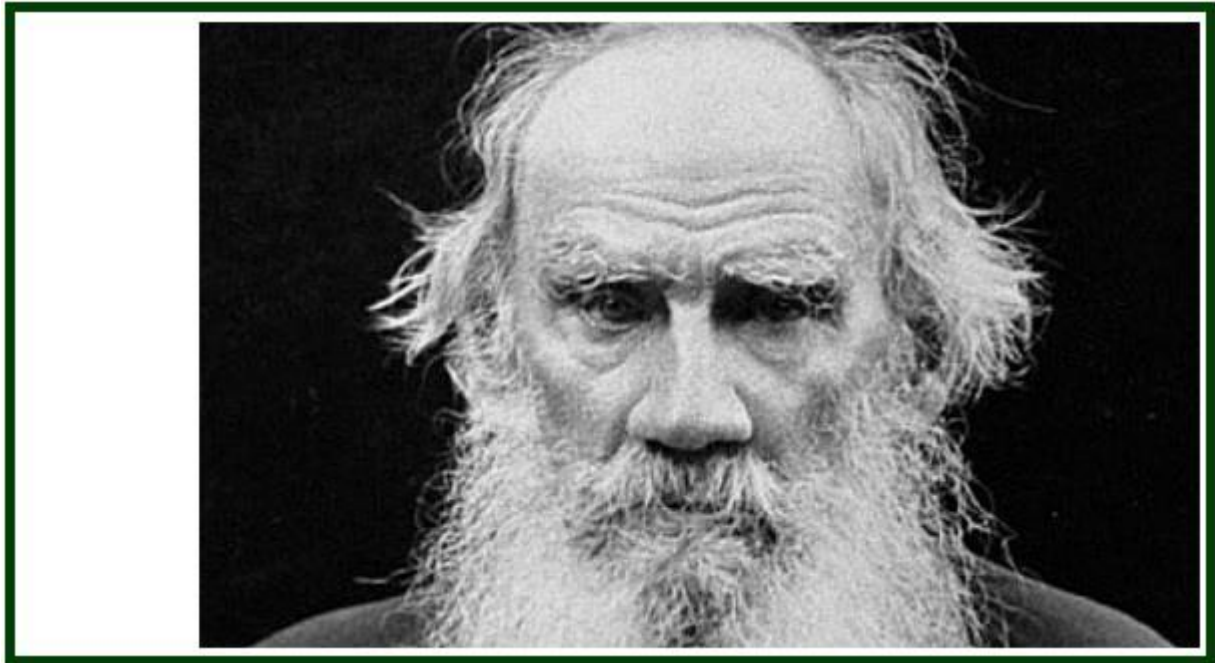
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Enjoy reading:

- * [The Real Christmas](#), by [Robert Crosbie](#).
- * [Christmas Bells](#), by [Henry Wadsworth Longfellow](#).
- * [Christmas Then and Christmas Now](#), by [H.P. Blavatsky](#).

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A Selection of Sentences:
Russian Thinkers, on Happiness



Leo Tolstoy (1828-1910)

* **T**he ability to be always in a good mood is the most solid foundation of happiness in this sublunar world.

(Vissarion Belinsky)

* **A**way with self-love, away with selfishness. They kill happiness. Living for others means living for yourself. Good will, endless love for one's own kind - that, believe me, is true bliss; there is no other.

(Piotr Chadaev)

* **T**here is only one undoubted happiness in life - to live for others.

(Nikolai Chernishevsky)

* **A** Russian person cannot be happy alone, he needs the participation of others, and without this he will not be happy.

(Vladimir Dal)

* **E**very lofty and unifying thought and every true feeling that unites all is the greatest happiness in the life of a nation.

(Feodor Dostoevsky)

* **I**t is impossible not to love the rules of virtue. They are ways to happiness.

(Denis Fonvizin)

* **H**appiness on earth begins only when a person, having forgotten about himself, begins to live for others.

(Nikolai Gogol)

* **T**o be in the world of wonderful, deep mysteries of life, to spend the energy of your brain on solving them is the truly human life, this is where the inexhaustible source of happiness and life-giving joy can be found!

(Maxim Gorky)

* **T**he best pleasure, the highest joy of life is to feel needed and loved by people!

(Maxim Gorky)

* **T**here is no surer path to happiness than the path of free labour!

(Maxim Gorky)

* **I** want to teach people to desire the only happiness – happiness to respect themselves for the purity and greatness of their thoughts and actions.

(Maxim Gorky)

* **A** person cannot be happy if his heart is agitated by disorderly desires; if the well-being of a neighbour arouses envy in him; greed makes him solicit someone else's property, and ambition and hatred deprive him of peace of mind. From this follows the part of education which has as its subject the education of the heart and which educated people call moral education.

(Nikolai Novikov)

* **T**rue happiness is primarily the lot of those who know...

(Konstantin Paustovsky)

* **O**nly such development can be called true, which leads us to moral perfection and makes us find happiness in the very process of self-perfection.

(Dmitry Pisarev)

* **T**he happiness of a thinking person does not consist in playing with cute toys in life, but in bringing as much light and warmth as possible into the existence of all the people around.

(Dmitry Pisarev)

* **T**he greatest happiness is not to consider yourself special, but to be like all good people.

(Mikhail Prishvin)

* **E**veryone should be, to some extent, the creator of something new, in this creativity there is his joy of life.

(Mikhail Prishvin)

* **T**he highest personal happiness is to fight for something more significant than personal interests.

(Vasily Sukhomlinsky)

* **T**he highest good of a person in this world is unity with his own kind. Proud people, separating themselves from others, deprive themselves of this good.

(Leo Tolstoy)

* **I**n order for life to be not grief, but continuous joy, one must always be kind to everyone, both people and animals.

(Leo Tolstoy)

* **T**he only true happiness in life is to live for others.

(Leo Tolstoy)

* **L**ife is a majestic, indomitable movement towards universal happiness and joy.

(Leo Tolstoy)

* **T**he inner, spiritual, life-giving force of labour alone serves as a source of human dignity, and at the same time ethics and happiness.

(Konstantin Ushinsky)

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The above quotations were selected by Olga Attovna Fedorova from “**The Dictionary of Aphorisms of Russian Writers**”, compiled by: A. V. Korolkova, A. G. Lomov, A. N. Tikhonov. See <https://search.rsl.ru/ru/record/01002448982> .

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