

Document: ByTopic doc BT1014, TO SERVE HUMANITY

Content: To serve others, to seek the welfare of all humanity as well as our own.

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TO SERVE HUMANITY

(In parentheses, the main century of influence)

Gautama Buddha (VI-V B.C.)

Texts taken from ByAuthor BA31

Love and serve the world through your work.

If we can see our work not as a benefit to ourselves, but as a means to benefit society, we will be practicing appreciation and patience in our daily lives.

To give the best to others is to give the best to ourselves. The value of life is not based on how long we live, but on how much we can contribute to others in our society.

Go in all directions, for the happiness, the harmony, the well-being of many. Offer your heart, the seeds of understanding, like a lamp turned upside down and lit again, illuminating the darkness.

The greatest charity is to give the truth to humanity.

The noble human being, with his love and compassionate heart for all mankind, generates good in abundance.

True charity only occurs when there are no notions of giving, giver or gift.

When we feel happy and at peace, our happiness and peace radiate around us, and others can enjoy them as well. This is called "the enjoyment by others of our state of bliss".

A generous heart, a kind word and a life of service and compassion are the things that renew humanity. Joyful is the accumulation of good work.

Before giving, the giver is happy; while giving, the giver is appeased; and after having given, the giver's mind is uplifted.

Filled with love for all things in the world, practicing virtue, with concern for all beings, to benefit all, such a human being can only be happy.

Sharing happiness and having done something good before departing this life is the sweetest thing a human being experiences.

Socrates (V B.C.)

True perfection is a bold pursuit of the welfare of mankind. Only the willing and sincere of heart will seek the betterment of the many.

I spend all my time trying to persuade you, young and old, that your first and foremost concern is... the ultimate welfare of your inner Self.

Aristotle (IV B.C.)

What is the essence of life? To serve others and do good.

Francis Bacon (XVI-XVII)

Believing that I was born for the service of mankind, and regarding the care of the community as a kind of common property which, like air and water, belongs to all, I set myself to consider in what way mankind could best be served, and what service I could render, for which I myself was best endowed by Nature.

Galileo Galilei (XVI-XVII)

Nothing can be taught to a human being, it is only possible to help him to discover it within himself, to bring what he knows to his consciousness.

Thomas H. Huxley (XIX)

We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.

Helena P. Blavatsky (XIX)

The human being is a Spiritual Being, a Soul that takes different bodies from life to life on Earth to finally arrive at such perfect knowledge, through repeated experience, as to assume a body fit to be the abode of a Mahatma or perfected individual soul. Then, they say, that particular soul becomes the spiritual helper of humanity.

Ramakrishna (XIX)

You speak of doing good to the world, of serving others. Is the world such a small thing for you to perform your service? And who are you to do good to the world? You must first be conscious of God, seek Him through spiritual discipline. If He imparts strength, then you can do good to others; otherwise not.

God is everywhere, but where He manifests Himself most is in the human being. Therefore, you must serve the human being as "the God who is." That is as good as "worshipping" God (Editor's note: "That is exactly "worshipping" God").

Through compassion one serves all beings.

Can one rectify the false weight whose own scales are uncertain? Can one enlighten one's neighbour while one has no light oneself? How dare you speak of helping the world? Only God can do that. First we must free ourselves from all sense of self (ego); then the Divine Mother will give us a task to perform.

The human being who works for others, without any selfish motive, really does good to himself.

Annie Besant (XIX-XX)

The true basis of morality is utility; that is, the appropriateness of our actions to the promotion of general welfare and happiness; the effort to govern our lives so that we may serve and bless humanity.

Those who see their small daily tasks as integral parts of the great work are no longer slaves, but co-workers with God.

Mabel Collins (XIX-XX)

Until the bonds of personality (ego) are loosened, you cannot begin to see that profound mystery of the true Self. Until you detach yourself from the personality, the Self will in no way reveal itself to your understanding. Then, and only then, can you grasp and guide it, can you utilize all its powers and dedicate them to the service of humanity. It is impossible to help others until you have acquired certainty for yourself.

Swami Vivekananda (XIX-XX)

Texts taken from ByAuthor BA41

It is a great privilege for all of us to be able to do something for the world. By helping the world, we really help ourselves.

This world will always remain a mixture of Good and Evil. Our duty is to love, to help the weak or evil "needy."

Give up the idea that by ruling others you can do them any good. But you can do all you can in the case of the plant: you can provide the growing seed with the materials to develop its stem and fruit, giving it the soil, the water, the air it needs. It will take what it wants by its own nature, assimilate it and grow by its own nature.

Blessed are those whose bodies are destroyed in the service of others.

Tapas (austerities) and the other harsh Yogas that were practiced in "other Yugas" (other Ages) no longer work. What is needed in this Age is giving, helping others.

If money helps a human being to do good, to serve others, then it has some value; but if not, it is simply a jumble of evil, and the sooner it is eliminated, the better.

Be grateful to the person you help, think of him as God. Is it not a great privilege to be able to reverence God by helping our fellow men?

To serve others is to serve God, it is to serve yourself.

Go from town to town (make it known to the outside world, as your personal act of service), do good to humanity and to the whole world.

The more we go out and do good to others, the more our heart will be purified and "God will be in it".

Ram Dass – Richard Alpert (XX)

Texts taken from ByAuthor BA51

Each of us finds his unique vehicle to share with others his little wisdom.

If you want unity in society, you have to teach people to go inward instead of outward, because if they want peace, they have to find it within.

The more conscious a Being becomes, the more he can use any occupation as a vehicle to spread the light.

I believe that people will find enormous joy and satisfaction in service to other human beings, and that this is often what is missing in their lives.

Offering guidance has to do with intuition, with working on oneself, with stillness of mind and openness of heart.

All you can do for another person is to create an environment where, if they want to come up for air, they can.

The gift you offer to another person is only your Self.

Do what you can on this plane to alleviate suffering by constantly working on yourself to be an instrument for the cessation of suffering. To me, that's what emergent play is all about.

As we gain a degree of equanimity in our self-image, we are much more likely to feel empathy for those around us. We know what it is like to be an "I" (ego) that moves through the world of others. When someone is feeling especially isolated or in pain, we don't need much information to come to their aid.

If we want to help heal the world, we must remember that it is a sacred place. Our actions must be positive statements, reminders that even in the worst of times there is a world worth fighting for.

Ramana Maharshi (XX)

Texts taken from ByAuthor BA21

The best way to serve the world is one's own liberation from the ego. If you are anxious to help the world and you think you cannot do it by freeing yourself from ego, put all the world's problems, along with your own, in God's hands.

Humphreys: Master, can I help the world? Ramana Maharshi: Help yourself and you will help the world.

Your own Self-realization is the greatest service you can render to the world.

To correct yourself is to correct the whole world. The Sun is simply bright. It corrects no one. Because it shines, the whole world is full of light. Transforming yourself is a means to give light to the whole world.

Your own self-realization is the greatest service you can render to the world.

Whatever you give to others you are giving to yourself. If this truth is understood, who will not give to others?

Paul Brunton discovered that Maharshi's way of helping others was through a discreet, silent and constant flow of healing vibrations to troubled souls (egos), a mysterious telepathic process that science will someday have to account for.

Paul Brunton (XX)

Texts taken from ByAuthor BA11

Having no official connection with any group, sect, organization, or church leaves me free to help anyone, anywhere.

Whoever finds his Overself and draws from it the will and desire to serve others, will radiate joy, confidence, and peace to them.

He comes to the service of mankind by an indirect route. For his primary service is to the Overself. But after he makes this inward act of entire dedication to it, the Overself then bids him go forth and work for the welfare of all beings.

Swami Vivekananda's works can be recommended as being authentic fruits of realization that come close to the doctrine here discussed, albeit his path was not the same. The Quest follows a double line of development: mind-stilling plus mind-stimulating, each in its proper place. And the ultimate goal is to discover that there is but one reality, of which all are but a part, that the separateness of the personal ego is but superficial, and that Truth is evidenced by the consciousness of unity. The first fruit of such discovery is necessarily the dedication of life to the service of all creatures, to incessant service for universal welfare.

When the ego discovers that it is a part of the whole, it will naturally cease to live only for its own good and begin to live for the general good also.

All are ultimately *one* big family. This is what reflection on experience teaches. When one reflects on Truth, he shall eventually learn that, as the Overself, all are one entity—like the arms and legs of a single body. The upshot of this is that he has to consider the welfare of others equally with his own.

The continued study of this philosophy will inevitably lead the student to accept its practical consequences and thus make the universal welfare of mankind his dominant ethical motive.

The best form of social service is the one which leads others to the higher understanding of truth.

Despite all the talk disparaging the ego, it is not wrong but praiseworthy to develop the best personality one can and then use it. Its character can be purified, its passions controlled, its weaknesses overcome, its ignorance dispelled. New virtues can be introduced and new power developed. One can then make better use of such a personality—for one's own advantage and for service of others—and one should.

To understand the mysterious language of the Silence, and to bring this understanding back into the world of forms through work that shall express the creative vitality of the Spirit, is one way in which you may serve mankind.

If anyone or anything, a man or a book, can contribute to free us from the resentments towards others or the bitternesses towards life which poison feelings, thoughts, and health, he has rendered us a great service or the book has proved its worth.

The best charity in the end is to show a man the higher life that is possible for him.

The same possessions which enslave one man may set another free. For where the first uses them to strengthen desires, nourish passions, increase selfishness, and exploit humanity, the second may use them to build character, improve intelligence, foster meditation, and serve humanity.

There is a gratifying secret entwined with this injunction to serve mankind. Whoever gives himself in such service will inevitably receive a boomerang-like return one day when others will display a readiness to serve him. For karma is a divine law which brings back to him whatever he has given forth.

Moreover, whatsoever we give or do to others is ultimately reflected back to us in some form by the power of karma, and if he frequently nurses the ideal of serving mankind he will attract to himself the spiritual help of those who themselves have this same aim.

To serve humanity is in the end to serve yourself. This follows from the working of karma. To forgive those who, in ignorance, sin against you is, for the same reason, to forgive yourself.

If it be asked, How can anyone who is attuned to such impersonality be also benevolent? the answer is that because he is also attuned to the real Giver of all things, he need not struggle against anyone nor possess anything. Hence he can afford to be generous as the selfish cannot. And because the Overself's very nature is harmony and love, he seeks the welfare of others alongside of his own.

The mark of true goodness is, first, that it never by thought, word, or deed injures any other living creature; second, that it has brought the lower nature under the bidding of the higher; and third, that it considers its own welfare not in isolation but always against the background of the common welfare.

Never again will it be possible for him wilfully to injure another; but on the contrary the welfare of the All will become his concern. In Jesus' words he is "born again." He will find his highest happiness, after seeking reality and truth, in seeking the welfare of all other beings alongside of his own. The practical consequence of this is that he will be inevitably led to incessant effort for their service and enlightenment.

Fo Sho hing tsan: "I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts".

When he first attains to this clear vision, he sees not only that which brings him great joy but also that which brings him great sorrow. He sees men bewildered by life, pained by life, blinded by life. He sees them wandering into wrong paths because there is no one to lead them into right ones. He sees them praying for light but surrounded by darkness. In that hour he makes a decision which will fundamentally affect the whole of his life. Henceforth he will intercede for these others, devote himself to their spiritual service.

He is not working for this generation, nor for this country, nor for any millenium, but for an infinite duration of time. Therefore he is, he must be, infinitely patient.

He is well aware of their characteristics; but however undesirable, faulty, or evil they may be, he makes no attempt to judge them. Indeed, he accepts them just as they are. This is inevitable since, being aware of his and their common origin in God, he practises goodwill towards everyone unremittingly.

His last task is to re-enter the busy world and dwell in it as focus for unworldly forces, to heal the suffering and guide the blinded.

Helping others to attain what he has attained, guiding seekers to reach safely the glorious summit where he now stands, is not decided for him by personal temperament or choice but by the overpowering sense of a primary and paramount duty.

No worldly advantage can tempt the sage into desertion of his sacred task of serving humanity, nor can any egoism lead him into betrayal of those who trust him.

The only kind of service he may render is unpaid service. This condition he cheerfully accepts. For whatever he does to help others, he does out of love of the deed itself.

He will engage in the service of humanity because compassion will arise in his heart, because of the good it will do.