A collection of my favorite passages from Anna Karenina (Penguin classics edition, for page numbers).

Pg. 87

'Oh, it is good to be your age,' Anna continued. 'I remember that blue haze, like the haze on the mountains of Switzerland. That haze which envelops everything at the blissful time when childhood is just coming to an end and its huge merry circle narrows to a path which one treads gaily yet with dread into life's corridor, bright and splendid as it appears ... who has not been through it?'

Pg. 116

... and all the shapes and sounds in the wavering half-light struck her [Anna] with unaccustomed vividness. Moments of doubt kept coming upon her when she could not decide whether the train was moving forwards or backwards, or had come to a standstill. Was it Annushka at her side, or a stranger? 'What is that on the arm of the seat, a fur cloak or an animal? And what am I doing here? Am I myself or someone else?' She was terrified of giving way to this nightmare-state. But something seemed to draw her to it and she was free to yield to it or to resist.

Pg. 257

To Constantine Levin the country was the background of life – that is to say, the place where one rejoiced, suffered, and labored; but to Koznyshev the country meant on one hand rest from work, on the other a valuable antidote to the corrupt influences of town, which he took with satisfaction and a sense of efficacy. To Levin beyond all the country was good because it was the scene of labour, of the usefulness of which there could be no doubt. To Koznyshev the country was particularly good because there one could and should do nothing.

Pg. 344

But he saw clearly now (his work on a book on agriculture, in which the laborer was to have been the chief element in husbandry, greatly assisted him in this) that his present method of farming was one bitter, obstinate struggle between himself and the men, in which on one side – his side – there was a continual striving to remodel everything to a pattern he considered better; on the other side the natural order of things.

...

In reality, what was the struggle about? He [Levin] was fighting for every farthing of his share (and he could not do otherwise: he had only to relax his efforts and he would not have had the money to ay his labourers), whereas they were only anxious to be left to do their work lazily and comfortably, in other words, to work the way they always had done. It was to his interest that every man should work as hard as possible and at the same time keep his wits about him and not break the winnowing-machines, the horse-rakes, the thrashing-machines, that he should attend to what he was doing. What the laborer wanted was to take it as easy as possible, with rests, and, especially, not have the trouble of worrying and thinking.

Pg. 488

At first Vronsky felt uncomfortable because he did not even know the early part of "Two Principles," of which the author spoke as though it were a classic. But as Golenishchev began expounding his ideas and Vronsky was able to follow him, despite his ignorance of "Two Principles," he listens with interest, for Golenishchev talked well. But Vronsky was surprised and sorry to see the irritable excitement with which Golenishchev spoke on his subject. The longer he went on, the more his eyes blazed, the more vehemently did he refute imaginary opponents, and the more agitated and injured grew the expression on his face. Remembering him as a thin, lively, good-natured, gentle boy, always at the top of the class, Vronsky was at a loss to understand the reason for his irritability, and did not like it. What particularly displeased him was that Golenishchev, a man of good social standing, should descend to the level of a lot of common scribblers who irritated him and made him angry. Was it worth while? Vronsky did not like it, yet he felt that Golenishchev was not happy, and was sorry for him. Signs of unhappiness, of mental derangement almost, were visible on his mobile, rather handsome face as, without even noticing that Anna had come back into the room, he went on expounding his views in the same hurried, heated manner.

When Anna, in her hat and cloak, came and stood beside him, toying with her parasol with quick movements of her lovely hand, it was with a feeling of relief that Vronsky broke away from Golenishchev's plaintive eyes, which fastened on him persistently, and with a fresh rush of love looked at his charming companion, so full of life and gaiety. Golenishchev, recovering himself with an effort, was at first defected and morose, but Anna, well disposed to the whole word as she was a that time, soon revived his spirits by her direct, cheerful manner. After trying various topics of conversation she got him on to the subject of painting, about which he talked very well, and listened to him attentively. They walked to the house they had taken, and went over it.

Pg. 500

'Yes, yes, marvelous!' Golenishchev and Anna agreed.

In spite of his elation, this remark about technique jarred painfully on Mihailov, and he gave Vronsky an angry look and scowled. He was always hearing that word technique, and could never make out what people understood by it. He knew it meant a mechanical ability to draw and paint, quite apart from the content of the drawing. He had often noticed that even in actual praise technique was opposed to essential quality, as though it were possible to paint a bad picture with talent. He knew that a great deal of attention and care were required in bringing the idea to birth and producing it; but as to the art of painting, the technique, it did not exist. If the things he saw had been revealed to a child, or to his cook, they would have been able to peel off the outer husk of what they saw. And the most experienced and skillful painter could not by mere mechanical facility paint anything if he could not 'see' the lines of his subject first. Besides, he perceived that as far as technique was concerned he did not come off very well. In al he painted and had ever painted he noticed defects that hurst his eyes, due to carelessness in production – defects he could not remedy now without spoiling the work as a whole.

Pg. 669

She [Anna] looked at Dolly but continued without waiting for a reply.

'I should always feel I had wronged these unhappy children,' she said. 'If they do not exist, at any rate they are not unhappy; while if they are unhappy, I alone should be to blame for it.'

These were the very arguments Dolly had used to herself; but now as she listens they made no impression. 'How can one wrong creatures that don't exist?' She thought. 'Would her darling Grisha have been better off if he had never existed?' She suddenly wondered. This idea spread to her so wild and strange that she shook her head to drive away the insane tangle that whirled in her brain.

Pg. 711

In what the point of his theory lay, Levin did not understand, because he did not take the trouble to understand. He saw that Metrov, like all the rest, in spite of his article refuting the teachings of the economists, still looked at the position of the Russian peasant merely from the standpoint of capital, wages, and rent. Though he would indeed have been obliged to admit that in the Eastern, and by far the

larger, part of Russia there was no such thing as rent, that for nine-tenths of Russia's eighty millions wages mean too more than a bare subsistence, and that capital did not exist except in the form of the most primitive tools, yet he regarded every labourer from that one point of view – though in many points he disagreed with the economists and has his own theory of pay, which he expounded to Levin.

Pg. 825

But besides knowing thoroughly what is was he had to do, Levin knew in just the same way how he had to do it all, and which of any two matters was the more important.

He knew he must hire laborers as cheaply as possible; but to take men in bond for less than they were worth by advancing them money, he must not do, though this would be very profitable. There was no harm in selling peasants straw in times of shortage, even though he felt sorry for them; but the inn and the tavern must be abolished, even though they were a source of income. The stealing of timber must be punished as severely as possible, but he would exact no fines if the peasant drove their cattle on to his fields, and though it riled the watchmen and made the peasants not afraid to graze their cattle on his land, the strayed cattle must not be impounded.

He must make a loan to Piotr to get him out of the claws of a moneylender who was charging him ten per cent a month; but he could not let off peasants who did not pay their rent, nor let them fall into arrears. The bailiff was not to be excused for failing to have the small meadow mown and wasting the grass; but the two hundred acres which had been planted with young trees must not be mown at all. No mercy must be shown a labourer who went home in a busy season because his father had did – sorry as Levin might be for the man;: part of his pay must be deducted for those costly months of idleness; but old house-servants who were of no use for anything must have their monthly allowance.

Pg. 830

[All Levin] 'Fiodr says that Kirilov lives for his belly. That is intelligible and rational. All of us as rational beings can't do anything else but live for our bellies. And all of a sudden this same Fiodr declares that it is wrong to live for one's belly; we must live for truth, for God, and a hint is enough to make me understand what he means! And I and millions of men, men who lived centuries ago and men living now – peasants, the poor in spirit and the sages, those who have though and written about it, in their obscure words saying the same thing – we are all agreed on this one point: what it is we should

live for and what is good. The only knowledge I and all men possess that is firm, incontestable, and clear is here, and it cannot be explained by reason – this knowledge is outside the sphere of reason: it has no causes and can have no effects.'

'If goodness has a cause, it is no longer goodness; if it has consequences – a reward – it is not goodness either. So goodness is outside the chain of cause and effect.'

'It is just this that I know, and that we all know.'

'And I sought for miracles – complained that I did not see a miracle which would convince me. But here is a miracle, the one possible, everlasting miracle, surrounding me on all sides, and I never noticed it!'

'What could be a greater miracle than that?'