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AN IDEAL HAPPY LIFE

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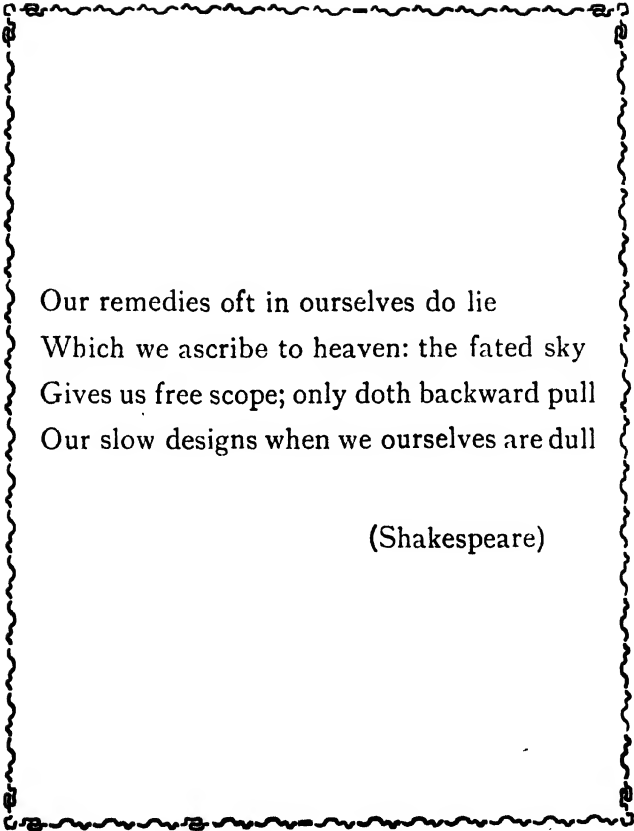
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INTRODUCTION



Our remedies oft in ourselves do lie
Which we ascribe to heaven: the fated sky
Gives us free scope; only doth backward pull
Our slow designs when we ourselves are dull

(Shakespeare)

INTRODUCTION

Before writing on the subject of an Ideal Happy Life, I venture to make a bold statement, viz., that I take such a life to be a natural condition for human beings, and that a person living strictly in accordance with the laws of Nature cannot but be happy under all circumstances. In other words, just as it is natural for the sun to shine, or for the eyes to see and the ears to hear, so do I think happiness to be natural for man. Not only that, I go so far as to say that I consider it a sin to be unhappy, and I think that our unhappiness is chiefly due to our having transgressed the laws of nature, for which we ourselves alone are responsible.

These views will, I am afraid, at first sight, surprise many of the readers and

some of them may even go so far as to consider them strange or absurd, especially in view of the well-known fact that in this world hardly anybody, not even excluding those who can command all the facilities that are supposed to make one happy, is leading a happy life. Some will naturally ask, why are the majority of people unhappy? Are all the unhappy unwise? Have their wretched circumstances, e.g., Unhealthiness, Ignorance, Inferior social position, and Failure in undertakings, nothing to do with their unhappiness? I confess, I cannot say "Yes" to the above questions, for after many years of practical experience and careful consideration and observation I have come to the conclusion, as I will show later on in this book, that we ourselves are to blame for the unhappiness that results from these causes.

Take, for instance, the case of a man who complains of bad health and various diseases that follow in its wake. Who does

not know that robust health contributes much to our happiness ? Who does not know that if a man is desirous of acquiring knowledge, health will help him to reach the desired goal; if he wants to help others, health will enable him to do it; if he is desirous of becoming wealthy and of commanding a fortune, health will help him to secure this object also; if he wants to excel in his profession, health, on account of his being able to work hard, will easily help him to achieve it. Nay even if any one's ideal is of a higher and nobler type, viz. attainment of salvation, health will help to fulfil his ambition in this respect also. All the same, is it not a fact that many actually spoil their health by their wrong and dirty habits, such as taking food which does not agree with their constitution, intemperance in eating and drinking, overwork, neglect of exercise, and so on and so forth ? One is simply surprised to find that most people are altogether

ignorant even of the primary laws of health. This being so, who, it may be asked, is to blame for the unhappiness caused by ill health? They themselves, of course, is the only answer.

Again, there are some who feel unhappy owing to ignorance and the evils which result from lack of knowledge. It must be admitted here also that people themselves are to blame, for if they had really the will to acquire knowledge, they would certainly have found means to improve themselves in this respect, as so many others have done. One is sure to come across persons who, though poor, have been able to equip themselves with knowledge, simply because they were bent on having it, and there is no reason why knowledge should not be attainable in everybody's case.

Avarice is another cause—the greatest cause, if I may say so—of unhappiness.

It is primarily due to lack of knowledge which prompts a man to possess himself of things which he does not really require and cannot, as is evident, but prove an enemy of his happiness: firstly, because he may or may not be able to satisfy all his desires and their non-fulfilment is, from the very outset, sure to cause him unhappiness; and secondly because, even though it may sometimes be easy enough to satisfy the first few desires, it is almost impossible to satisfy those that follow as their consequence, for desire begets desire. Be that as it may, the result in both cases is the same, viz. unhappiness, and the man himself is responsible for it.

Another great cause of unhappiness is self-love, the victim of which steadily develops within himself a tendency to love himself and himself alone to the exclusion of everybody else in the world, and desires to possess everything for himself by all possible means—fair or foul—and this

cannot but make him unhappy. The best way of overcoming this weakness is to look upon all as if they were members of a big family and to try to improve others by all possible means and if that be not possible, at least to overlook their shortcomings in a brotherly spirit instead of making them your enemies by offering carping criticism, etc. It is but natural that one who is in the habit of taking a loving interest in the welfare of others will, in turn, be loved by many, if not by all, and so will meet a smiling face wherever he goes. This evidently lies in our own power and consequently so does happiness.

Another cause of unhappiness—a great cause, I venture to say—is pride, or to put it in a milder form, the desire for fame, which Milton aptly describes as “the last infirmity of a noble mind”. It is simply surprising to find how everybody wants to shine in the world, and how in every act of ours too much importance is ~~attached~~

to the impression it will create upon others and to what people will say or think. People strive to obtain wealth, lucrative jobs and even knowledge with no other object than to rise in the estimation of others. The fear of being called poor makes them build grand houses, wear rich clothes and live in splendour. The fear of being called ugly incites them to use all sorts of powders and cosmetics. This obviously is all humbug, and a little observation will show us very clearly that the world for which we care so much does not care for us any more than it does for a dead dog that has been thrown into a ditch. Usually when a person dies, his own relations and friends bury him, go home and forget him. Some one else fills his place and the world goes on as before. The best way of avoiding unhappiness in such cases is to find out what is right and having found it go on doing that honestly, diligently and to the best of one's ability, irrespective of the opinion of others,

and if a man does not follow this wholesome principle, he himself is to blame for his unhappiness.

Besides these five main causes of unhappiness, i.e., Unhealthiness, Ignorance, Avarice, Self-love and Pride which can, as explained in the previous paragraphs, be remedied by acquiring Health, Knowledge, Unattachment, a Loving Nature and Right Attitude Towards Work, respectively, we can also as will be explained in chapters VI and VII, attain happiness through Control of Mind, and Realization of Self. The main causes of unhappiness, as well as the factors of happiness, are recapitulated and can be seen at a glance, from the table on pages 11-12.

It will be found that any causes of unhappiness, other than those given in the table, by whatever name they may be called, can easily be included in one or other of the five categories in the table, and that no

CAUSES O

THE

No.	CAUSES
(i)	UNHEALTHINESS (LUST)
(ii)	IGNORANCE (ANGER)
(iii)	AVARICE
(iv)	SELF-LOVE
(v)	PRIDE

V

one, be he a poor man or a king, who is a victim of these causes, can escape experiencing unhappiness. All that is required, therefore, is to follow the methods that are shown as being conducive to happiness and to give up those that are the reverse. It is, however, feared that the reader will ask, and with some reason that in view of the fact that to improve spoiled health, to acquire knowledge, universal brotherhood and right attitude towards work are not the work of a day or two, what should be done by one who lacks success in any or all of them. Should such a person be satisfied with his lot and remain unhappy till he gradually achieves success in the antidotes? Certainly not! It is a matter of great satisfaction that there is hope for everybody, and every one can be happy as soon as he honestly determines to be so, by taking advantage of things such as music, study of good books or society of right persons and leading a simple life, which can and do keep one

happy under all circumstances. In the succeeding paragraphs is shown the importance of these simple factors of happiness together with the methods of attaining success in them.

As to music, it is an undoubtedly invaluable aid to health and happiness. It strengthens the body, invigorates the mind and sanctifies the soul, and has a wonderful influence over all that come in contact with it. Even serpents and deer are fascinated by it, and so we certainly cannot but be touched by it. It is the best recreation after work. Besides, it fills the mind with pure thoughts, so that when music sounds sweetest in the ears, truth naturally flows most clearly in the heart. Fortunately it costs little and can be enjoyed by all. It is, therefore, a very good thing to acquire this excellent art, and one would do well to make it a rule to sing, accompanied by some musical instrument, if possible some encouraging songs, for at least half an

hour every day, preferably in the morning.

Some think it rather hard to sing in times of trouble and difficulties, but in reality it is not as difficult as it appears at first sight. To acquire this excellent habit, one should persevere at some good and encouraging songs, such as those appended to this book, so that it may become a matter of routine to sing them on all occasions, and especially in adverse circumstances. This course will certainly prove most beneficial and will remove such more or less imaginary sorrows and troubles as deserve nothing short of ridicule and indifference, and which cannot stand music at all. The acquisition of this excellent habit is commendable from every point of view. Shakespeare has remarked :

“To mourn a mischief that is past and gone.

“Is the best way to invite a new mischief on.

“The robbed that smiles steals something from the thief.

"He robs himself that spends his bootless grief.

"One loses nothing as long as one can smile.

Indeed when everything goes wrong, when we are thwarted on every side, that is just the time to show our mettle, to prove that we are made of winning material and that nothing in this world can defeat us, and there is no better way of doing this than to sing our sorrows away.

Another way of dispelling gloominess is to busy ourselves in studying good books such as the Bhagvat Gita, the Bible, the Quran, the Granth Sahib etc. To this practice many people owe some of their best and happiest hours in life. As a matter of fact if there is nothing in particular to do, there is no better way of spending the time than to study good books, which not only affords pleasure but also improves one's knowledge.

It is also useful to mix with people of

optimistic views and cheerful temperament. Their company will greatly help to turn our sorrow into happiness, at least for the time we are with them. A visit to places where encouraging lectures are being delivered or mottoes are displayed is also of considerable help in this respect, and it will surely change our unhappiness into happiness.

If none of these things is at the moment found practicable and the weather permits of our going out, we should go out for a brisk walk in the open air and observe and take an interest in all we see and hear. The breeze blowing on the face has been found to produce a wonderful effect in making people happy. Walking in the moonlight or in the morning or on the river banks or towards the direction of the rising or setting sun have also been found to exercise a wonderful effect in putting one in harmony with nature and thus infusing happiness. These are simple things and

yet so remarkable in their effects.

Another way of dispelling gloominess is so to live in this world as never in any way to feel attached to it; and, whereas we should try to have any thing and everything that is necessary for the proper performance of our duties in the world, our personal life should be so very simple as to make it possible for us to do without these things cheerfully if and when necessary. This, it must be recognised, will prove to our own advantage; for a person, as a rule, feels happy exactly in proportion to the fulfilment of his personal desires, and he is sure to be extremely happy if they can, through knowledge, be reduced to ZERO. The following formula, given by Lord Buddha after many years of practical experience, will be read with interest in this connection:—

$$\frac{\text{Things in this world}}{\text{Satisfaction of one's desires}} = \text{Happiness}$$

But if one's personal desires be reduced to

Z E R O

then Things in the World = Complete
Z E R O = happiness

= Bliss

Just as simple clothes contribute to comfort, simple food to health and simple taste to beauty, so do simple habits and actions contribute to happiness. Simplicity is its own reward: simple manners and simple dealings straighten out many complications of life. Nature also seems to approve of simplicity, and we find that the tallest trees, as a rule, grow on hard and rocky ground, and so also the lives of persons are usually noblest and boldest when they are simplest. As a matter of fact, it is found that human beings suffer either physically, morally or spiritually when they violate this wholesome law of nature. The trouble with most people, however, is that they try to make happiness

a complicated affair, whereas in reality it flies from complications, ceremonies and the like. It must be natural.

With a view to emphasising the importance of the methods that enable us to be happy under all circumstances, they have been briefly summarised in the statement on pages 21-22.

Happiness, as I have already stated, seems to me the birthright of everybody. Your highest duty in this world is to keep yourself joyous at all times; your duty to your neighbour demands that you should always be buoyant; the duty having the greatest claim on you from your relations and friends, municipality, country and the universe also requires of you to keep yourself always cheerful. To be dejected and gloomy is a religious, political and domestic crime, and this is the greatest crime, that you can commit. It is the root of all other crimes. Be joyful and you will find that

TEMPORA

FC

AN IDEAL

(i) M U S I C—The music

(ii) CHEERFUL SURROUNDINGS

(1) GOOD BOOKS, e.g. the

(2) GOOD COMPANION

JK.

Book for

(iii) SIMPLE LIFE—The simple

your surroundings and environments will adjust themselves. Joyous people are not only the happiest and longest lived, but also the most useful and most successful in the world. That it is within the reach of us all to lead a happy life, has been briefly shown in the preceding paragraphs. All the same, it is a sad fact that very few—in fact hardly anybody—seem to enjoy such a life. This seems to me to be chiefly due to lack of true knowledge on this important subject, and to obviate this difficulty, I have ventured to bring out this book.

My best thanks are due to Mr. G. J. Piper, late Registrar, Finance Department of the Government of India, for the great interest he has taken in the compilation of this book. I delayed the publication of this book for many years and cannot say how long I should have continued delaying it but for his encouragement and assistance. Though very busy in performing his official

duties, he gave me whatever help was needed ungrudgingly, and I take this opportunity of thanking him most heartily for his assistance.

KHUSHI RAM.

PART 1

I. HEALTH

II. KNOWLEDGE

III. UNATTACHMENT

IV. UNIVERSAL

V. WORK

Without performing actions none
Even for a moment can remain ;
For helpless all are made to act
By Gunas born of Prakarti.

He is said to be a hypocrite,
Senses of action who restrains
But sits revolving in his mind
Sense-objects—of deluded soul.

... ..

... ..

Thy duty is to act alone
And not to seek its fruit at all
Seek not the fruit of action thou ;
Nor to inaction be attached.

Janak and others gained indeed
Perfection through their actions done
So thou thy actions should perform
Thinking how they preserve the world.

LORD KRISHNA.

CHAPTER 1

HEALTH

Life with health is a joy, without it is a burden and a wearisome existence.

Early to bed and early to rise not only makes a man healthy, wealthy and wise but happy as well.

Love of outdoor life is the most important condition of life: Who does not consult the weather, has not to consult the doctor.

Sunshine means life, growth, beauty and happiness: It is the most marvellous healthgiving and healing power in the world, especially when applied to the bare skin.

The less things are salted, spiced and sugared and the more they are under

in their natural state, the more healthy and useful they prove.

Sleep is more refreshing and invigorating than any medical tonic. It is the divine healer which enables an individual to awake as happy as a bird.

Celibacy is the very essence of health and happiness.

Cleanliness promotes health and happiness:
A thing of beauty is a joy for ever.

Laughter is the best promoter of perfect health. It is the cheapest tonic that the ablest doctors can prescribe for their worst patients. [Smile is an index to health, mental and physical.]

Exercise in the open air keeps the system in good repair.

Suitable dress adds to health and happiness, rail at it who may.

It is a sin to be unhealthy, and one who cannot find time to take care of his health will have to find time to be sick.

The first factor for leading an ideal happy life, regarding which there is, or can possibly be, no difference of opinion, is health, which not only denotes absence of disease but even of a proneness to it. It connotes perfect soundness of body, mind and spirit. The body of a healthy person is one of beauty throughout, knows nothing of disease or pain except from external causes and performs all its functions properly without pain or stimulants. Work is a pleasure to him and he enjoys it until he grows tired, when he again finds happiness in sweet repose. His mind always feels cheerful and the existence of body is never felt save as an instrument for a divine purpose. He is full of love towards everybody, even to those who may do him harm, and he is always found honest and straightforward in his dealings with one and all, irrespective of their caste, creed and country. Verily, a really healthy person is very much nearer to God, and no wonder

like Krishna, Christ, Muhammad and Guru Nanak, he is God incarnate himself. It is, therefore, only reasonable that we should do every possible thing, as a duty that we owe to ourselves, to our family, to our neighbours, to our country, and above all to the Almighty, to keep good health.

It is pertinent to observe in this connection that perfect health ensures cent per cent happiness; that abnormality in the former symbolises ignorance on the part of the person suffering from it and cannot but produce proportionate abnormality in the latter which in its turn manifests itself in the form of strength followed by weakness or vice versa in the person concerned. Such an individual instead of enjoying real happiness begins to experience it in an abnormal form, namely, pleasures followed by sorrows or vice versa. And when this abnormality in health reaches cent per cent in any case, the person concerned begins to suffer from

cent per cent unhappiness without knowing how to remedy it.

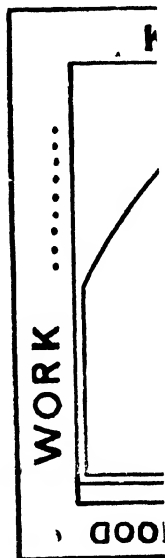
Health, as shown in illustration No. 1 on pages 33-34 can well be represented as a temple of happiness; for just as a first grade temple enables any one to enjoy perfect peace of mind during all sorts of weathers on account of the protection afforded by it, so does first grade health enable any one to enjoy perfect happiness on account of his being in a position to attain success in the other factors of happiness: Knowledge, Unattachment, Universal Brotherhood, and Work with the right attitude towards it; and just as the more inferior the temple (i.e., 2nd, 3rd, 4th and 5th grade), the poorer is the protection that can be received in it, so also the poorer the health of an individual, the unhappier does he feel on account of his proportionate deficiency in those factors of happiness, one of them gaining or losing to the extent lost or gained by the other, with the result

that instead of enjoying real happiness he begins to experience it in an abnormal form in the shape of pleasures which are necessarily followed by sorrows or vice versa; and finally just as a rotten temple, (i.e., O grade temple) not only fails to afford any protection at all but even causes annoyance on account of having foolishly expected protection in it, so also when a person becomes extremely unhealthy, he begins to suffer helplessly from all causes of unhappiness: Ignorance, Avarice, Self-love and Pride, without knowing how to remedy them.

The following methods which, it will be recognised, practically cost little or nothing and which can easily be practised by all, irrespective of their status, position and profession, are suggested for the maintenance of health, and for improving it, when one is not perfectly healthy. Briefly, they can be grouped into three main

AN IDEA

TE



2

❁ तन्दुरुस्ती हज्जा

HEALTH IS HAPPINESS AND THE

headings, viz:—

- A.** Living for some ideal.
1. Work as a hobby.
- B.** (a) Following the laws of nature, *e. g.*
- | | |
|--|----------------------------------|
| 2. Early rising, | 3. Music, |
| 4. Laughter | 5. Love for outdoor life. |
| 6. Sunbath, | 7. Use of water in preference to |
| 8. Use of natural non-artificial drinks, | 9. Fruit, |
| 10. Fasting, | 11. Celibacy, |
| 12. Sound sleep. | |
- (b) Taking advantage of things, such as—
- | | |
|---------------------|----------------------------|
| 13. Cleanliness, | 14. Teeth cleaning, |
| 15. Exercise, | 16. Walking, |
| 17. Massage, | 18. Swimming, |
| 19. Suitable dress, | 20. Decent dwelling place. |
- C.** Using medicines only if and when absolutely necessary.
21. Medicines.

1. The first essential which considerably helps us to maintain good health is to have some sort of impetus for living, and this can best, I think, be attained by having some ideal for which to live. Animals, birds and even plants, we find, have some object to fulfil in life, but curiously enough human beings seem to be the only exception to this universal rule, a vast majority of whom live and die without doing anything useful in this world. How an impetus for living helps in keeping

one fit is, to some extent, illustrated by the story of a sickly peasant who had a big family dependent on him. The doctor whom he happened to consult about his disease told him that it was of a fatal type and that he was not likely to live long. "No" said the peasant emphatically to the doctor's surprise, "that cannot happen to me, so long as I have to support a big family such as I have." And to that doctor's greater surprise still, he actually recovered and lived for many years after. True, the ideal in this case was of a lower type, but just think of the way in which an ideal can work, and of the still more marked effects of ideals of a higher type, such as aiming at perfection in some favourite hobby, social service to humanity in one form or another, devotion to the Supreme Father, etc. Probably it is due to this that sometimes even weak bodied persons are found living healthily and working in a manner which even the strong

bodied people do often wonder at and cannot emulate.

The best way to achieve success in this direction is to keep yourself busy, at least for some part of the day, with your favourite hobby, which can make you completely forget yourself, not because you are forced to it, nor for the sake of any reward, but because it is essential for the welfare of the world. It is always a very good thing to have a passion for some useful hobby in life, and the lives of many great persons show that they generally have one or more hobbies which they love to such an extent that it enters their very heart, their very veins and permeates every nerve of their body. It is indeed a pleasure and a pride to be able to busy oneself with one's favourite hobby. The very act of doing so will enable one to forget one's troubles and sorrows. Great trials are usually robbed of their sting by the interest and excitement of an all-absorbing occupation,

and against imaginary grievances and low spirits this always proves a coat of armour. It not only improves the individual mentally and physically but also, as is well known, proves the best and cheapest form of amusement for him.

2. The habit of early rising combined with going to bed early makes a man healthy, wealthy and wise according to the good old proverb. No one, as a matter of fact, can ever expect to become great or lead a peaceful and happy life without it. Buddha, Nanak, Jesus, Mohammad, we are told, were all early risers. About Edison it has been stated that he was generally at his desk every morning whilst most of his countrymen were still asleep, and that he found two or three hours' sleep quite sufficient when struggling with some difficult mechanical problems. Usually it should be found convenient for any one to retire to bed, say at about 9 to 10 P.M. and to get up at about 4 or 5 A.M.

This will, I think, suit most people in India, and is accordingly recommended.

3. Music, as already stated, plays a very important part in keeping one healthy. It is in conformity with the laws of nature, and, as we all know, birds automatically take pleasure in singing in their own way. Some people do actually cure all sorts of diseases by music. At any rate, diseases of the lungs can seldom attack a singer or musician. Everyone, irrespective of age, profession and position, would do well therefore, to sing some good songs at least for about half an hour, accompanied by some musical instrument, if possible, early in the morning. It is a heavenly bliss which pleases all, and the reader is advised to acquire this excellent habit if he does not already possess it.

4. Laughter has been universally recognised to be an excellent aid to health. It is God's medicine given to human beings

and can fortunately be enjoyed by all, irrespective of their position, profession, age and circumstances. A laugh a day keeps the doctor away. It prolongs life, lubricates the whole system and throws out disease. It helps to improve the digestion and makes a good meal better. A hearty laugh is nature's device for exercising the internal organs. It begins in the lungs and sets up quick vibrations in all the other parts of the body. It brightens the eyes, makes the countenance ruddy, brings elasticity to the step, expands the chest and accelerates the circulation of the blood. If people only knew the medicinal powers of laughter, half the physicians would be out of work in no time. It promotes good feeling, does away with cares and doubts and relieves the great strain of modern life. It doubles and trebles one's capacity for work and nobody is ever a failure until he has lost his cheerfulness. In short, it is a life preserver, health promoter, joy genera-

ter and a success maker. There is no sauce better than laughter at the time of meals, no feast better than laughter at social functions, no drums more enjoyable than laughter at ceremonial occasions. And fortunately it is within the reach of us all, though unfortunately it is generally the envy of kings and princes.

5. The use of fresh air is most essential for human beings and is naturally found in such abundance that there is hardly any place without it. As is well known, one breathes from 16 to 20 times a minute, and if the air is impure, one is sure to introduce much foreign matter into one's system, though in some cases one may not be fully aware of it. To avoid the evil effects of impure air, one should try to live preferably by the side of a river which not only cools but also purifies the atmosphere. It is also very desirable to sleep outside at night, and to take one's food outside, for in chewing food, one

takes in sufficient air, and this is sure to do good in case the air is pure. Fresh and pure air adds to the vitality of the body and digestion. It is also beneficial to those suffering from constipation. In fact, it is one of the greatest aids in existence to perfect health.

The important part played by pure air in life is particularly noticeable in the case of trees. It is a noteworthy fact that a tree grows to a magnificent size from a tiny seed. The earth on which it grows remains practically the same and much of the water used to nourish it, of course, evaporates. What then, it may be asked, contributes mostly to the magnificent growth of the tree? There can be only one answer and that is air.

6. The sun is another promoter of health, without which only a partial life can be enjoyed. It is the symbol of power, existence, growth, beauty, light and life.

It is the greatest source of energy in the world and no life can be well sustained without its influence because it contains everything that life depends on. It is the most marvellous health giving and healing power in the world. There is poison in the air devoid of the sun, for all forms of disease producing germs dread sunshine, and few can live in it. Skin and other malignant diseases are less common among those who spend most of their time in the open air exposed to the sun and light. Sleep is restored by it. It is heaven's free gift and can be had for the mere asking. One should, therefore, sit in the sun, work in the sun and recognise in it a friend and not an enemy, a promoter of health and a destroyer of disease.

7. It is also essential that one should drink nothing but water, the importance of which unfortunately does not seem to be properly understood by many. Water constitutes nine-tenths of the whole universe.

It is only the unhealthy who can take pleasure in artificial drinks, such as soda water, iced drinks, etc., but for one who is perfectly healthy, aqua pura, preferably running water of rivers warmed by the rays of the sun, is surely the best drink, and animals, as is well known, always do instinctively choose it in preference to anything else, to quench their thirst. It is nature's beverage and one of the best tonics for building the body and a really healthy person simply enjoys it.

8. The use of a natural, non-stimulating diet is another factor which greatly helps in improving health and preventing disease, and it has been rightly observed that—

“It is quite possible to cure a disease

“Even without the administration of any drug;

“But if the diet be not strictly followed

“Hundreds of drugs cannot cure it.”

This being so, the question as to what should be taken and what should be

avoided ought to receive everybody's serious attention. It will readily be admitted that the chief object of food is to generate sufficient vitality for the body, and that, of course, can best be done by taking such foods only as can most easily be digested e.g., fruit and fresh vegetables. Solid foods, however, should usually be preferred to liquids, as the insalivation caused by chewing them helps in the digestibility of food. Besides we should feel happy at the time of taking meals, because the food which is enjoyed gets easily digested owing to saliva and other juices flowing quickly in that event, and to avoid overeating, we should take care that it is thoroughly chewed. Moreover food and drink should never be taken together. The salivary glands will supply sufficient fluid for the mastication and that fluid is decidedly better for the purpose than any other. One should also, as a rule, take smaller meals at night than during the day, and before

sunset, if possible, but in no case less than two hours before going to bed.

9. In this connection it might be stated that human beings are by nature rightly considered to be frugivorous animals and they should, therefore, take as much fruit as they can. Its use in generous quantities is essential at all times, if we are to look well, be well and get on well. It is nature's best medicine and tonic. It soothes and invigorates the nervous system and brings the animal passions under subjection. It cures disease more quickly than any doctor's prescription. It puts the digestion in order, promotes natural elimination, purifies the blood, refreshes the palate and gives a fine tone-up feeling of alertness. It is excellent at all times. Give it a place on your table at every meal, and make it a regular practice to eat more fruit with a view to keeping more fit. Those who cannot afford to have fruit can very well use fresh raw vegetables such as carrots and

turnips in its place.

One should, however, always avoid stimulants, such as smoking, tea, wine etc., as well as ordinary spices. The so-called nourishing value of these, if any, is of a very doubtful character, and sooner or later one becomes actually a slave to them, and in consequence suffers from many diseases, in addition to wasting one's hard-earned money on them.

The very important part played by natural food can clearly be understood by observing the domestic animals, among whom there are not so many diseases as are prevalent among human beings, in spite of the fact that they are wholly deprived of their freedom and frequently live under most unhygienic conditions as compared with human beings, who can and do look well after their physical comforts. There are, of course, other causes besides natural food which help these animals to keep

healthy, but it has been recognised that natural food forms the most important factor. Human beings who can, with great advantage, follow their example as regards health, cannot do better than follow them also as regards food.

10. Fasting is a most natural, rational, and highly efficacious method of completely curing diseases. It cleans the body internally, for it reaches every part of the body, whereas artificial means can only reach certain organs and channels. During a fast the accumulated waste is collected from every organ and tissue of the body and no waste or poisonous matter is overlooked or omitted. It is as old as the human race and is the sure cure-all for every disease. Socrates, Plato, Moses, Jesus, Mohammad, all observed it. There is, in fact no treatment invented by human beings so quick or effective as the natural one of fasting. Food taken in excess of requirements uses up energy, overworks

the stomach and clogs the entire system, and occasional fasting, say once or twice a month, preferably on the full moon night, has been found by experience to be the best way of setting the system in perfect working order. If you will have to make it a rule in your life that to fast for a day now and then is absolutely necessary: you can very well throw all the medicines in the sea if you can fast till you are hungry.

11. It is also necessary to observe celibacy without which health or happiness can never really be enjoyed. One can well imagine the harm to health that is likely to result by any loss of semen, when it is realised that 80 to 100 drops of pure blood can produce only one drop of semen. By its retention alone can the memory become brightened, the brain lively and fertile and the will energetic. It is the sweetest of all virtues and though not in itself perfect, no other virtue can be perfect without it. There is nothing which cannot be achieved

by one who observes celibacy. It is the secret of strength, physical, mental and spiritual. It is really one's very life, given to human beings by the Almighty for the propagation of healthy progeny and success in their undertakings, and it is sad indeed to find people wasting this precious treasure and then boasting of this dirty habit of theirs, instead of being ashamed of it, with the result that they are the cause of bringing forth weaklings and undutiful children, who are nothing but a torment to themselves, of no use to the world and a shame to their parents. It is really deplorable. It is unnatural and a sin, for the commission of which one cannot escape the punishment that is one's due.

12. To maintain perfect health it is also necessary to enjoy perfectly sound sleep. The whole system is refreshed during sleep and so it gains strength enough to battle with the work of the next day; but without sleep one is unable to

enjoy life and wakefulness prolonged beyond a certain limit shatters the system and accelerates death. Even domestic animals are not free from its influence: cows, for instance, give less milk, hens will not lay eggs and sheep do not fatten; and all, as a rule, grow angry when disturbed during sleep. It is a fact that one can do without food longer than without sleep. Sound sleep gives complete and perfect rest which is what the body most needs. The various organs of the body, the muscles and especially the nervous system and brain, need the rest and refreshment that sleep brings. So vitally important is sleep for the maintenance of health that it has been well called the divine healer. One should, therefore, sleep until one awakes thoroughly refreshed and finds getting up a pleasure instead of a weariness to the flesh. Sleep, during the day-time, unless it is absolutely necessary, should be avoided as it does no good, but one should make

it a rule to sleep before midnight in any case, as sleep before midnight does twice as much good as sleep after midnight, and should usually get up, if convenient, between four and five.

13. As to cleanliness, it helps a good deal to ensure sound health and happiness. In fact it goes even a step further, for it is, as is well known, next to godliness. We find that the general habit of cleanliness, as a rule, means a true indication of a healthy mind that loves order, beauty and harmony and is, as it were, the first stepping stone to that purity of mind which is the supreme jewel of moral life. It is, therefore, necessary not only to observe this rule with regard to the food we take, the air we breathe and the body itself for which they are meant but also with regard to the mind, so that we may safeguard ourselves against the vicissitudes of life. We should also take care to have a place for everything and keep everything in its

proper place. Indian 'rishis' followed this rule and lived healthily, happily and long, and that we should do likewise surely goes without saying.

14. The possession of good sound teeth is also very essential for health. Sound teeth are like beautiful gems, whereas artificial teeth are neither as useful nor as beautiful as the natural ones, nor can the food be properly masticated and enjoyed with artificial teeth. The cause of dirty teeth, which ultimately produces so many dreadful diseases, for instance, pyorrhea is generally due to soft and unnatural food, which should, as far as possible, be avoided. In order to make the teeth strong and to avoid a bad smell from the mouth and tartar depositing on the teeth, they should be cleaned with the twig of some good tree, such as 'neem' or 'kikar', and sufficient water used while doing so. The use of brush and powder is decidedly inferior to this method and should only be resorted to

under expert medical advice and when the twigs are not available.

15. Exercise in the open air is universally recognised to be an excellent thing for keeping fit, especially for those who are not engaged in an outdoor life. It improves digestion, is best appetiser and helps to develop the body most symmetrically. One can by all means dispense with it, provided one undertakes occupations such as agriculture, but when that is not possible or practicable, there is no alternative means of keeping fit. In the latter case, it is necessary to find time preferably in the morning, for exercise in the open air. Far from taking away one's capacity for work, it adds to it. There are many kinds of exercises, and it is easy enough for any one to take up regularly that which best suits his constitution. Riding, swimming and running are such that can with advantage be enjoyed by all. One should, however, clean his

bladder, bowels and nose and wear loose dress, so that full advantage may be derived from exercise.

16. Those who cannot take hard exercises, will do well to take advantage of long walks. Walking, as is well known, is very useful for health, and thinkers are, we find, as a rule, great walkers. It is as a matter of fact, one of the best life building forces in nature, and by means of it one can have a clear brain, a better functioning organism and a greater amount of happiness and satisfaction. If you are sick, it will make you well, if you are well it will keep you fit. It is a tonic of very great value to every one of the organic functions. It removes constipation and is good for strengthening the heart, for stimulating the kidneys and liver and for toning up the whole system. To derive full benefit from walking, however, we should stride along rapidly enough to make our walking a real exercise, and also

occasionally walk bare-footed, on dewy grass, before sunrise, when it is pleasant to do so.

17. Massage is another factor which considerably improves health. It is an excellent means of toning up the system and for keeping fit, especially when one is in a town and is unable to get fresh air. Massage with good oil in the fresh air in the sun, followed by a cool bath has a wonderful effect on one's health. It is very useful for the sick and people of weak constitution, who should, however, bathe with tepid water. There are various sayings about its usefulness, e. g., it is said that its use adds as much flesh to the body as does a thin paper, and that it does more good than ghee, and its adoption in life is accordingly strongly recommended.

18. As to swimming, it will be found that, as a rule, the greater the length of time one can swim in running water, the

happier and more refreshed one feels. It cleans and imparts strength to the body and is the best means of cooling the system, thereby improving the digestion on which health chiefly depends, in a shorter time than any other remedy. It is the healthiest of all sports. If one is thin, it will help to put on flesh; if one is corpulent, it will make one thinner. It is a pity that nowadays people attach but little importance to this useful and pleasant sport, and that even bathing has degenerated into a mere mockery. In former days, bathing and swimming in a river before sunrise was considered a joy unspeakable. If swimming be not possible or practicable, one should make it a point to sit in a tub of cold water for some minutes daily in the morning.

19. The use of suitable dress is another important factor which considerably contributes to health and happiness. Clothes are usually an index of one's position.

Decent dress is a good thing, rail at it who may. Suitable clothes according to the requirements of the weather and position in life, give ease of manner, and though they do not make the man, they certainly help to bring him better position, respect and wealth. One who is careful about his dress is almost equally careful, if not more about the finish of his works. Besides, it pays from every point of view. The knowledge that we are well dressed acts like a mental tonic, whereas one feels dogged and ashamed if one is not well dressed. If a person feels unwell, and does not feel inclined to work, he should, instead of lying down in his old wrapper, take a good bath, and put on his best clothes, as if he were going to a king's reception, and he will find himself a new man without any sickly feeling. He will probably have forgotten all about it, especially if he performed his bathing and dressing operations with enthusiasm.

20. Living in a house with proper sanitation and ventilation is another factor which goes a good way to keep one healthy and happy. The craze for so-called palatial buildings is due to our erroneous ideas about them. They are decidedly inferior to thatched buildings from the point of view of healthiness, howsoever grand they may look and impress people with their greatness, and howsoever impregnable to robbers they may be. In fact, all that is required is that the house should be airy, sunny and thoroughly ventilated. It will be a great advantage if it has attached to it some open space with the sky as its covering, where one may bathe, take one's food and sleep. This will surely add to one's health and happiness at the same time. It is all the more welcome if a small garden is attached to the house, and if that be not practicable, one can very well cultivate some flowering plants in odd places or in pots and enhance thereby its

beauty.

21. It will be noticed that I have, in this Chapter, said practically nothing about the efficacy of medicines. And after all, the world was managing very well without them till they became known, and even nowadays the best health, as a rule, is possessed by those who live in villages and where doctors and their medicines are usually conspicuous by their absence. There hardly seems much necessity, therefore, for dwelling on this aspect of the question, though it has to be admitted that some benefit can surely be derived by their use if and when prescribed by able doctors who are sympathetic and well qualified in their profession and who are prompted in their work more by feelings of doing good to suffering humanity (like the founders of various systems of medicine) than by any other consideration. They should however be used most sparingly and only at times when one is left no other choice save to use

them and also when one finds that the advice offered in the previous paragraphs is likely to be of no real help to the individual concerned.

To sum up, health is a great necessity for leading an ideal happy life, and a man should never spoil it by overwork or for the attainment of so-called prosperity, unless and until he is forced to it. That it is within the reach of everyone of us has been shown in the preceding paragraphs, and it will be found that the methods advocated for the purpose are the best and safest possible. They can at the same time easily be practised by all with practically no expense. Why, therefore, remain unhealthy? An unhealthy man is a good-for-nothing lout. The body of such a person is the birthplace of sensual corruption, mental depravity and spiritual thralldom. Such a person cannot but be a pessimist exactly in proportion to his bad

health, and the only way to avoid unhappiness on this account is to acquire good health, which will enable us to enjoy an ideal happy life.

CHAPTER II

KNOWLEDGE.

He that hath knowledge hath everything;
but the fool, though he possesses every-
thing, hath nothing.

Knowledge is the fairest thing that the best
of persons can have.

Travelling is the best and most pleasant
means of acquiring knowledge: Better
the fool who has been to Rome than
the sage who stayed at home.

The company of a sweet soul sweetens
everything all round.

He that loveth good books will not feel the
need of a faithful friend, an affectionate
comforter or a cheerful companion.

Whereas good books make one happy, bad
ones do otherwise; avoid them.

Touch the sorest points with the sweetest terms. If you are right, you can keep your temper, if you are wrong, you cannot afford to lose it.

The troubles that a fool brings upon himself are greater than those that other persons can bring upon him.

Where knowledge is anger is not, where anger is knowledge is not.

The second factor for leading an ideal happy life, regarding which also there is, or can possibly be, no difference of opinion, is knowledge about the universe and all that it contains. It is clear that one having right knowledge about persons and things cannot be unhappy on their performing actions according to their true nature, just as none ever becomes angry when he burns his hand in the fire through his own ignorance or gets wet on a rainy day through his failure to bring an umbrella with him: he pities his intelligence and lack

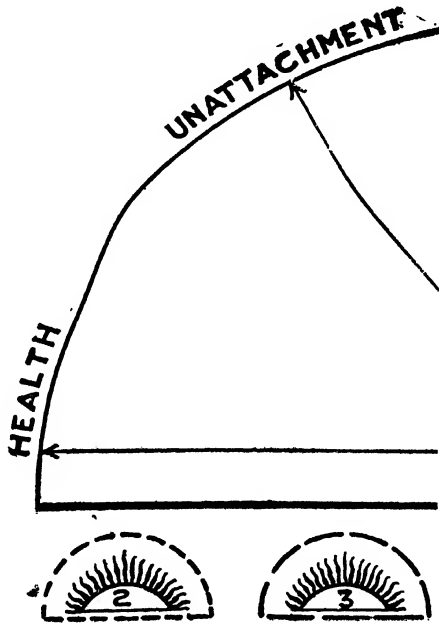
of foresight rather than get annoyed with the fire and rain that caused the trouble. To a man of knowledge, it would indeed be foolish, ridiculous and even dangerous to do so, for he is sure that thereby he would simply be wasting his time and energy which could very well be used in remedying the difficulty of which he complains. In fact just as a healthy eye, healthy ear and healthy nose, always readily and rightly performs its function of seeing, hearing and smelling respectively, and failure in this respect on the part of these organs would show their diseased condition; similarly annoyance with persons and things shows only lack of knowledge on the part of an individual, and a wise person not only does not expect things to happen or persons to act contrary to their nature, but blames himself, if he has to blame any one at all, for having expected things to happen and persons to act in a way that could not reasonably be expected of them.

It is pertinent to observe in this connection that perfect knowledge ensures cent per cent happiness; that abnormality in the former cannot but produce proportionate abnormality in the latter, which in its turn manifests itself in the form of cleverness or foolishness in the person concerned. Such an individual instead of enjoying real happiness begins to experience it in an abnormal form, namely, pleasures followed by sorrows or vice versa. And when this abnormality in knowledge reaches cent per cent in any case, the person concerned begins to suffer from cent per cent unhappiness without knowing how to remedy it.

Knowledge, as shown in Illustration No. 2, pages 67-68, can well be represented as Light of happiness, for just as first grade light, e. g., the Sun, helps one in seeing things in their true colour, so does first grade knowledge enable a person to enjoy perfect happiness on account of his being

AN IDEA

LIGHT



जो अहले इल्म हैं रहते हैं खुश

KNOWLEDGE IS THE FAIREST

in a position to achieve success in other factors of happiness, viz., Health, Unattachment, Universal Brotherhood, and Work with right attitude towards it; and just as abnormal light (i.e., second, third, fourth and fifth grade), fail to show things properly in the proportion to which it has become abnormal, similarly when knowledge becomes abnormal, i.e., when it is second, third, fourth and fifth grade, a person's success in different factors of happiness also becomes proportionately abnormal, one of them gaining or losing to the extent lost or gained by the other, with the result that instead of enjoying real happiness, that person begins to experience it in an abnormal form, viz., pleasures which are necessarily followed by sorrows, or vice versa; and finally, just as when the light becomes extremely abnormal, (i.e. O grade light) a person cannot see things even when they exist there, similarly, when the knowledge possessed by a person becomes extremely

abnormal, i.e. when it is O grade knowledge, or when it is possessed by a person like that possessed by gramophone records or parrots, who can recite holy scriptures without being able to live up to them, one begins to suffer helplessly from the various causes of unhappiness, viz., unhealthiness, avarice, self-love and pride, without knowing how to remedy them.

Consciously or unconsciously, all of us continue to acquire knowledge during our life and do not—as a matter of fact cannot—stop doing so till we have learnt to be happy under all circumstances. Childhood, however, is universally recognised to be the best period for the purpose, and parents should take every possible care to see that their children do not waste time in play or reading dirty literature, which they ought to spend in acquiring right knowledge. This, as explained in the succeeding paragraphs, can best be done through :—

- A. Travelling,
- B. Society of right persons, and
- C. Study of good books, such as the Bhagvad Gita, the Granth Sahib, the Bible and the Holy Quran.

As to travelling, it is the best means of acquiring knowledge and the various religions do rightly enjoin its practice on their followers. It is desirable to travel as much as possible and take every opportunity of mixing freely with people, so that one might understand thoroughly the true significance of the things and circumstances round and about, and thus having realised their shallowness and hollowness become churned like butter, which can no more get mixed with milk out of which it originally came. It enables one to compare one's lot with that of others. It gives one a chance in life to see the wonderful beauties and diversities of nature which are sure to produce a healthy outlook on life. It

broadens one's mind which alone can enable one to take a dispassionate view of things essential for a stable mind. It is good for all, irrespective of age, profession and position in life, and the more travelling we undertake, the better results it is likely to bring us.

The company of good men and women also considerably helps us in acquiring knowledge. The Hindi word "Satsang" which means the society of the good persons expresses the idea of good company very aptly. It is the practical school for the formation of an ideal character and almost all the religions do rightly advocate its practice. How it works transcends description, but its influence on the tyro is sure and certain. Like a sandal tree which makes scented all the trees that happen to be near about it, the whole atmosphere during the time of "Satsang" somehow seems to be surcharged with divine efficacy and the individual feels a touch of magic,

as it were, in himself, or like a hen which hatches the eggs under her wings and sits on them, imparting her heat until the matter in the eggs which has capacity of thriving within is affected thereby and a kind of heat which is the spirit of life comes into existence, and it is impossible to say how and wherefrom the soul has come. Similarly when a person establishes true connection with the good people, imperceptibly the effects of holiness continue to infuse within him a new spirit, and signs of a new life begin to come into existence, thereby changing his entire life wonderfully, yet it is a mystery how and from whence all this change has come.

Good books also exercise a good influence in imparting true education. They are sometimes compared to friends, but they are in fact something more. In the first place our best friends are liable to betray us, whereas good books never do. In the second place, friends, even our closest

friends, are removed by the cruel hand of death as one advances in age, but good books remain for ever; it is the bad ones only that die a natural death. Besides, a person who is inspired by the love of letters, instead of being wearied with the length of idle hours, spends his time most usefully. About great persons it is said that they, as a rule, owe some of their best and happiest hours of life to the study of good books.

While the society of right people and the study of good books make us better, happier and more useful, bad books have the reverse effect on us, and should, therefore, be avoided. There is a story which states that once a certain person saw an advertisement conspicuously printed in a paper to the effect that "All should read the wonderful story of the desparado brothers whose strange and thrilling adventures in connection with a successful robbery have never been equalled. Price annas four." After some days, that very

person read to his surprise, in that very paper, that seven boys had been arrested for burglary and four stores had been broken into and that one of the culprits was only ten years old. On their trial it transpired that each of them had invested four annas in the story of the crime. Such is the evil influence of bad books, such for instance, as novels of doubtful moral tone. Children and young people should, therefore, particularly be warned not to read them, and should even be prevented from reading them.

To sum up, Knowledge is a great necessity for leading an Ideal Happy Life under all circumstances, and we should make the best use of our opportunities for acquiring it. That it is within the reach of every one of us has been shown in the preceding paragraphs, and it will be found that the methods advocated for the purpose are the best and safest possible. Why

therefore remain ignorant ? An ignorant person cannot but be a pessimist exactly in proportion to his ignorance and the only way to avoid unhappiness on that account is to acquire Knowledge. It is the thing in the world which, when everything else fails to give peace of mind, can enable one to enjoy an ideal happy life in spite of them.

CHAPTER III

UNATTACHMENT.

Thou art thyself the embodiment of happiness, provided thy personal desires be decreased and emotions made sublime.

Miserable feels the person whose personal requirements are not satisfied, happy may be he who can satisfy them, but truly happy only he can be who rises above them.

A man feels happy, not in proportion to which he possesses things, but according to the things he goes without.

Better a man without money than money without a man.

What a man is contributes more to happiness than what he has.

Possessions never really elevate a man nor

lack of them humiliate him. It is the divine nature or the want of it that really makes a man happy or miserable.

Fly from things and they will follow you,
follow them and they will fly from you.

Constantly perform right action for the welfare of the world without caring for any reward: the more you live up to this, the more you will find everything going on all right with you.

The third factor for leading an ideal happy life, regarding which also there is, or can possibly be, no difference of opinion, and which proves the best antidote against Avarice, is Unattachment. This does not mean, it must be recognised, to run away from the world into the jungles and grow indifferent to it as does a step-father to his step-children, as is generally, but wrongly, supposed, but, on the contrary, to render mother-like unselfish service to humanity even when it is as ungrateful to you as a

step-son. In other words, it means to live in the world, and do everything for its welfare honestly and to the best of our ability, but not to be of the world. A person who practises this excellent principle, cannot but be perfectly happy, for he, as stated in the Gita, is a person who is neither repelled by the repellent nor attracted by the attractive. To such a person day and night are equally beautiful, death and life are equally sweet, strength and weakness are equally pleasant, friends and foes are equally welcome, prosperity and adversity, victory and defeat, praise and censure, honour and disgrace are equally matters of indifference.

It is pertinent to observe that avarice is only an abnormal form of Unattachment and the latter can well be compared to the former as pure gold to alloy; or, as explained in Chapters I and II, as Health and Knowledge are to Strength or Weakness and to Cleverness or Foolishness,

respectively. Just as health, which means freedom from disease, is decidedly better than strength or weakness, which is liable to diseases; or sound knowledge which ensures perfect happiness, than cleverness or foolishness, which rob one of it; in the same way Unattachment is decidedly superior to Avarice, though the latter may, and very often does, look superior to the former for a short while. To make this more clear and more intelligible, avarice is like an abnormal quantity of sugar in a cup of milk, which we know tastes nice only when it contains the right and normal quantity of sugar, but becomes distasteful the moment it contains more or less; or to a flour mill which turns out the best flour when it is run at a normal speed, but begins to turn out bad flour the moment it begins to work at an abnormal speed (above or below its usual speed-limit).

Unattachment, as shown in Illustration No. 3 on pages 81-82 can well be represent

ed as an indicator, the pointer showing the exact state of happiness, pleasures and sorrows, and unhappiness experienced by an individual. The two scales in the indicator may be taken to denote health and knowledge that have been dealt with in Chapters I and II and Universal Brotherhood and Work.....to be dealt with in Chapters IV and V, respectively: the latter are, as a matter of fact, only the resultants of the former. Just as when the pointer indicates the normal position, i. e., when it occupies the first grade position, the scales also show the normal position : similarly when one is completely unattached to the world, he is found enjoying perfect happiness like Christ, Krishna, Mohamad, Nanak Ram, Janak, Vikarmajit, etc., etc., on account of his possessing first grade health and knowledge, or their resultants, universal brotherhood and work..... But just as the moment the pointer begins to occupy an abnormal position, i. e., attains second,

third, fourth and fifth grade positions, on either side, the scales also proportionately begin to occupy abnormal positions, namely second, third, fourth and fifth grade, one of them gaining or losing to the extent lost or gained by the other, similarly it is found that when an individual becomes a victim of avarice, he, instead of enjoying real happiness, begins to experience it in an abnormal form, i. e., pleasures, which are necessarily followed by sorrows, or vice versa, on account of the abnormality produced in his health and knowledge which become quite conspicuous in the abnormality created in his love for the universe and Work.....In other words, second, third, fourth and fifth grade abnormality in Unattachment produces second, third, fourth and fifth grade abnormality in health and knowledge, which becomes quite conspicuous by abnormality in resultants, i. e., his love instead of for the Universe being towards the country,

city, community and family, and his attitude towards work instead of altruistic, being pleasure, duty, task and labour and vice versa. And finally just as there comes a stage when, as shown in this illustration, 0 grade is reached, and the pointer occupies the position formerly occupied by the sides of the scale, with the result that the whole indicator gets topsy turvy, similarly when a person becomes a complete victim of avarice, i. e., when he is cent per cent attached to himself, he is found no better than an unthinking machine, even though to all outward appearances he looks like an intelligent person, and when this is the case, he is found to possess the worst health which is no use to him and parrot-like knowledge without knowing how to live up to it, or is found attached to himself and working mechanically like a machine, with the result that he is found suffering helplessly from various causes of unhappiness, viz., Unhealthiness, Ignorance, Self-

love and pride without knowing how to remedy them.

The above remarks, it may be added, apply *mutatis mutandis* to a nation, which rises and falls exactly in the proportion to which most of its people are attached or unattached to themselves, family, city, country and the universe.

There can be, it will be observed, only two methods of acquiring success in unattachment, namely:—

- I. Health, and
- II. Knowledge.

OR

- (i) Universal Brotherhood, and
- (ii) Work with right attitude towards it, which are really resultants of I and II. The methods of attaining success in I and II have been dealt with at some length in Chapters I and II, and those, in (i) and (ii)

will be found in Chapters IV and V of this book respectively.

That Unattachment is the only right attitude which can with advantage be adopted by those who wish to lead an ideal happy life is indicated by the following story. It is said that a sadhu came to have discussions on the Vedas with Raja Janak, who was renowned for his saintliness as well as for being an excellent king. In the course of the discussion the king received a message that his palace had caught fire, but he gave necessary instructions to the officer concerned and then being in the least perturbed by the news, continued his discussion with the sadhu. A little later another messenger brought the news that the fire was still raging. The king gave further instructions and went on with the discussion. Yet another messenger came running and communicated the alarming news that the fire had burnt almost everything and had approached the room next

to that where the discussion was going on. No sooner had the sadhu heard this, then he ran away quickly to that room saying that in that room his blanket lay. The king addressed the sadhu thus "Oh sadhu, do you now realise how it is possible for me to be a king and yet be a sadhu? I am not attached to anything in this world. I have everything and yet I have nothing which I call mine. I make use of these things because they are essential for the performance of duties, but I am not attached to them and am quite prepared to leave them when I am not performing the duties for which they are required. This kingship has no charm for me whatsoever, and I am always willing to leave it when my subjects can entrust this burden to some one else. It is only the "MINE" and "THINE" that can give trouble." The sadhu realised his mistake and went away a sadder but wiser man.

To sum up, avarice is the greatest cause

from which human beings can possibly become unhappy, and they must inevitably continue so until they have learnt to work for the welfare of the world in an unattached way. It will, as shown in illustration No. 3, be found that the more a person gives up avarice, the more does he begin to achieve success in all the factors of happiness, and that he becomes perfectly happy the moment he succeeds completely in this respect. Nay, he will be astonished to find from his own personal experience that even worldly prosperity, instead of flying away from him, will follow him like a slave, as a matter of course, exactly in accordance with his real requirements for doing good of the world, just as it formerly flew away from him when he tried to possess things for himself. Surely no one should try to possess that which he does not require really for that will not make him happy, and less than which is really required he will not have when he tries to have it for

the good of others, and only this last can make him happy. This is exactly what is necessary, and what will enable him to lead an ideal happy life.



CHAPTER IV

UNIVERSAL BROTHERHOOD.

Small souls enquire, belongs this man
To our own race or sect or clan ?
But larger hearted men embrace
As brothers all the human race.

Perfect love towards humanity is perfect
happiness, and perfect happiness is
perfect love.

Be civil to all, social with many, friend to
some and enemy to none.

A useful and upright life is essential for
true peace and happiness. (To enjoy
a thing exclusively is to exclude oneself
from the true enjoyment of it).

To be blessed with good parents in this

world is to be free from anxieties and fears.

If all the world cast one aside, one's mother proves all the world for him. (Paradise lies under the feet of one's mother).

Married life is either most happy or most miserable. Be careful how you choose the lifelong mate you are going to have.

If you would be happy you should never think of marriage, and if married, of children, unless and until you can afford them.

Friendship redoubleth joys and cutteth
griefs in halves. Its comforts in misery
are always sweet and its counsels in
prosperity are ever fortunate.

Do unto others as you wish them to do unto you, and not as they do unto you. This will help you to have a tranquil flow of life.

The fourth factor for leading an ideal happy life, regarding which also there is, or can possibly be, no difference of opinion and which in fact is merely a corollary of health, is to have a motherlike loving nature towards all creatures including trees, birds and animals, and to do our duty honestly and to the best of our ability to them. It is clear that by having a loving atmosphere all round us we cannot but be happy, just as we are sure to feel miserable when we have made others our enemies.

It is pertinent to observe in this connection that Universal Brotherhood ensures cent per cent happiness; that abnormality in the former symbolises ignorance and cannot but produce proportionate abnormality in the latter which in its turn manifests itself in the form of love and hatred in the person concerned. Such an individual instead of enjoying real happiness begins to experience it in an abnormal form, viz., pleasures followed by sorrows or vice versa.

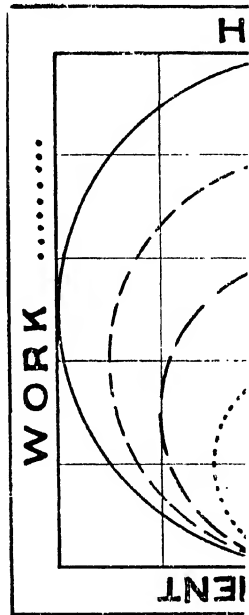
And when this abnormality in Universal Brotherhood reaches cent per cent in any case, the person concerned begins to suffer from cent per cent unhappiness without knowing how to remedy it.

Universal Brotherhood can well be represented by a circle drawn with the greatest possible radius, smaller circles, e. g., second, third, fourth and fifth grade circles representing country, municipality, community and family and 0 grade representing no circle at all, i. e., self-love. It will, as shown in illustration No. 4 on pages 95 and 96, on careful consideration be found that one who has created a first grade circle for himself is the person who has attained perfect happiness on account of his having achieved success in the other factors of happiness, viz., Health, Knowledge, Unattachment and Work with right attitude towards it, that when his circle of brotherhood becomes abnormal, i. e., when it is a second, third, fourth or fifth grade

ILLUS'

AN IDEAL

CIRCLE OF BROT



रोना बजा है उसका जो अपने लिये ।
THE MORE YOU LOVE AL

circle, his success in those factors of happiness also becomes abnormal, one of them gaining or losing to the extent that the other loses or gains, and accordingly the individual, instead of enjoying real happiness, begins to experience it in an abnormal form, viz., pleasures, which are necessarily followed by sorrows or vice versa; and finally when the circle of brotherhood becomes extremely abnormal, that is, when the circle is 0 grade, his success in those factors also becomes extremely abnormal, and consequently he begins to suffer helplessly from unhappiness without knowing how to remedy it.

The following methods, which, it will be recognised, can easily be practised by all, irrespective of their status, position and profession, are suggested for attaining success in this respect:—

- (1) to start doing our duty lovingly and to the best of our ability towards the members of the family in which

we happen to be born;

(2) to go on increasing our circle of brotherhood day by day into that of community, municipality, and country; and finally.

(3) to regard the whole universe as our own family.

Briefly, one should always be prepared to sacrifice quite cheerfully himself for his family, his family for the community, his community for the municipality, his municipality for the country and his country for the truth if and when such a need arises. It has been shown in the succeeding paragraphs how one can do his duty towards his family i. e., smallest circle and the remarks apply *mutatis mutandis* to the bigger circles.

As to our duty to our relations and friends, our duty to our parents, and especially to our mother, is supreme. The

trouble that one's mother undergoes to rear her children and her love for them are too well known to need enlarging upon. Her position commands the highest place in world, for it is the one place where we find the display of greatest unselfishness. To a mother, her children are like an eighth wonder of the world and there seems to be no pleasure greater to her than to be sure of their welfare. We can, in fact, never adequately return the obligations we owe to our mother, and should, therefore, do everything in our power to please her by all right means. We should see that all her reasonable orders are promptly and cheerfully obeyed, and that every possible service is rendered to her willingly.

It is really good fortune to be blessed with the loving and inspiring protection of a wise father. He acts like a prophet, priest and king and his deep love and affectionate regard impart to all that he says and does a peculiar magic power for

his children who are thus unconsciously moulded in the nobler ways of life so very essential for leading a happy life. The debt to such a parent is inestimable, and it is the bounden duty of children to pay scrupulous regard to the feelings of their father and to return that indefinable love and care which he bestowed on them when they were little helpless children, and which has deepened with years. Honest differences of opinion are always excusable but coldness of feeling and discourteous demeanour never are. Filial piety has been recognised to be one of the highest virtues, and no suffering may be considered to be too great for the fulfilment of our parents' wishes, unless they happen to clash with regard to the conduct of life.

One's duty towards one's teacher is also very important. The teacher takes great pains to make all parts of school life bright and interesting to the pupils and to turn them out as men and women with harmoni-

ously developed faculties, with a healthy outlook on life and capable of playing their parts worthily in the home and to the state. The teacher is responsible to a great extent for enabling the pupils to enjoy a happy life in later years and they should, as in duty bound not only always show respect to their teacher but also render him every possible service, whenever required.

One's next duty is towards one's blood relations, for instance, brothers, sisters, uncles, etc. It is really sad to find that in this world the relations between these should sometimes be so bad. Poverty and foolishness may possibly be the chief cause for this deplorable state of affairs, but it is better to see parents have no children than to see the latter at discord with one another, and thereby mar their happiness. It is altogether immaterial whether one lives separately or in a joint family, the important thing is that one should love one's blood relations. Failing

this it is better to leave the ancestral property to the eldest member of the family, other members being decently provided for and enabled to earn their livelihood by honest means. This will leave such property intact and also create a spirit of self-reliance rather than of looking to ancestral property as the only source of a livelihood.

A man should marry only when he is sufficiently advanced in age and well settled in life, and should spend the smallest possible amount of money on the marriage ceremony. In any case, marriage is almost a necessity for most of us. It contributes considerably to our happiness and if this duty is performed wisely, we cannot but be happy. It is a great turning point in life; and a new start for a happy life. This is also an excellent opportunity once for all to leave the past with all its follies and errors behind and to press forward with new hopes and strength in the

vast ocean of life before us. It is accordingly necessary to be very cautious in the selection of one's mate, and parents should guide their children by their advice in this matter, but in no circumstances should they compel the children to abide by their decision. Briefly, it will suffice if the husband and wife understand the meaning of an ideal happy life, and have also the means as well as the will to lead such.

Friends naturally come next to our blood relations, and their importance, notwithstanding the fact that true friends are hardly ever met with in these days, cannot be ignored. A true friend is always found smiling with you, weeping with you, thinking with you and remembering you even after you have left this world, and this is most rare, as it is most excellent. He unbosoms freely, advises justly, assists readily and defends courageously. The chief advantage of friendship, if I may say so, is the acquisition of lightness of heart by being

able to communicate confidentially to your friend all your troubles and anxieties. In fact, there is hardly anything more beautiful in this world than the consciousness of possessing sweet, loyal and helpful friends whose devotion is not affected in the least by fortune or the lack of it, friends who love us even more in adversity than in prosperity. Even hell would become paradise in the company of such friends, and without them paradise itself would be useless. Such friendship, however, as Socrates says, can exist only between the wise, and it is possible only when the parties concerned are leading an ideal happy life.

After self-preservation, to grow and multiply is the most natural desire in human beings, but the producing of children should never be thought of unless and until both the husband's and the wife's health has been beyond reproach for at least the past six months. They should,

during this period, think carefully of the responsibilities they will have to undertake on and after the birth of the child, and should make sure that they can make the child a useful citizen without too much anxiety on their part. They should also be in a position to provide their children with decent houses to live in and to enable them to earn their living in an honest way. Besides, they should make them very simple, strong enough to withstand all the difficulties of life, and to teach them good habits and manners and above all the necessity of leading an ideal happy life.

Socrates is an excellent example worth following as regards producing children. It is said about him that he was quite satisfied with the only child he had, but that his wife wanted to have more. One day she got this desire of hers made known to Socrates through her child, who said to his father, "Father, I wish I had a brother or sister to play with." To his wife's

surprise Socrates answered the boy, "My darling, I already regret having procreated one child and you should learn to play alone." Of course, it is rather difficult for every one of us to emulate Socrates, but certainly a man should, in his own interest, be wise enough to curb his passion so as to avoid any unhappiness that is likely to be experienced by producing children which he can ill afford to maintain or to make useful and honourable citizens.

We should also understand our duty towards animals and birds as well as trees and plants. They all combine to make this beautiful world and they each have their own importance. They are in a way like our own kith and kin, for they all form part of the one all-pervading life of the universe, and we should be kind and considerate to them to the best of our ability. They should be welcome as fellow workers, fed properly and too heavy a burden should not be laid on them. They should also

be given medicines and a holiday when they are sick, and allowed rest for a day every now and then.

To sum up, to love others and to be loved by them is a great necessity for leading an ideal happy life, and we should try to conform our lives to this wholesome principle to the best of our ability as long as we happen to remain in this world. That it is within the reach of every one of us has been shown in the preceding paragraphs, and it will be found that the methods suggested for the purpose can easily be practised by all. Why therefore remain unhappy on this account? Besides, the more we violate this principle of nature, the more unhappy we are sure to feel. The best thing to do, therefore, is to live in such a way in this world that our departure from here, instead of being a matter of joy, as is the case with many people, may be a matter of grief, at least for those with whom we have happened to come in contact.

This idea is beautifully expressed by the Marquis de Crequy in the following lines:—

“When your eyes at your birth did open to
the world

“You wept, my child, while those who saw
you smiled.

“May you live so well that, at your last
moments.

“All may weep while you are seen to smile.”

The practice of the suggestions made in the preceding paragraphs will surely enable us, as it has already enabled many others, to lead an ideal happy life.

CHAPTER V

WORK WITH RIGHT ATTITUDE TOWARDS IT

All needful actions who performs,
Regardless of their fruit and pain,
A truly wise man is he,
And happiness surely he doth attain.

Work is the best and cheapest form of
amusement: Work is not work, if it is
not refreshing.

You should be deadly in earnest about your
work. Let your dress, your walk, your
talk and everything about you show
that you are, and you will find that
you cannot but be happy and successful.

Everything in nature co-operates with him
who has confidence in himself and
cares not for the help of others.

When a man resolves to do something that he sets his heart upon and does not mind *Ifs, Ands, and Buts*, he will surely succeed.

Luck is the favourite excuse of sloth and laziness. Good luck, as a rule, follows good health, sound judgment and gritty determination.

Genius may begin great works but labour alone can complete them, and the former flatters and flutters by the side of the latter.

Work is not one's punishment. It is his reward and strength. It is his glory and pleasure. It makes the sad light-hearted and the old young and strong.

Work with the right attitude towards it is a wonderful antidote for sorrows.

Life without work is useless, empty and unhappy.

The fifth factor for leading an ideal happy life, regarding which also there is or can possibly be no difference of opinion and which in fact is merely a corollary to knowledge is to keep ourselves busy in doing some useful work for the world, be it physical or mental or both, not under compulsion, or for the sake of any reward, but because it is essential for the happiness of the universe of which we happen to be a unit. Work, in fact, is a great necessity, inasmuch as all this beautiful manifestation which we see around us, is due to it, and would stop the moment nature stopped conforming to this law; and we are also likewise, as it were, helplessly driven to fulfil this law of nature according to our nature, even though in some cases we may not be fully conscious of it or like it. To escape unhappiness in consequence of change all that is required is to perform work in the right spirit, and, if possible, that in which we are interested, but such

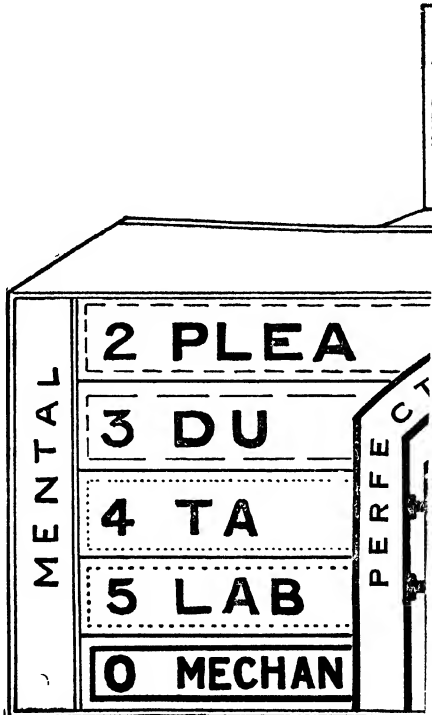
which is useful for the welfare of the universe.

It is pertinent to observe in this connection that “Work with right attitude towards it” ensures cent per cent happiness; that abnormality in the former symbolises ignorance and cannot but produce proportionate abnormality in the latter, which in its turn manifests itself in the form of pride and disgrace in the person concerned. Such an individual instead of enjoying real happiness begins to experience it in an abnormal form, viz., pleasures followed by sorrows or vice versa. And when this abnormality in “Work with right attitude towards it” reaches cent per cent, the person concerned begins to suffer from cent per cent unhappiness without knowing how to remedy it.

The world, as shown in Illustration No. 5, on pages 113-114 can well be represented as a sort of Universal Perfection Laboratory

ILLU

AN IDEAL PERFECTION LAE



काम तो सब ही करते हैं, और रात दिन इस :
ALL TRUE WORK IS REST: YO
YOURSELF

in which every one of us has perforce to work continually until we learn to work, like everything else in nature, for the welfare of the world, without caring for any reward; the degree of perfection achieved in this respect being indicated by the spirit with which we perform our work viz., altruistic, pleasures, duty, task, labour and mechanical. It is found that all true work, that is, work which is done with the right spirit not only proves most refreshing but is most conducive to happiness on account of the attitude with which it is done, so that a person automatically achieves success in all other factors of happiness: Health, Knowledge, Unattachment and Universal Brotherhood; and as soon as this right attitude towards work becomes abnormal (when it is second, third, fourth and fifth grade), in other words, when, instead of its being altruistic it changes into pleasure, duty, task and labour, the individual's success in those factors of

happiness also becomes abnormal, one of the factors gaining or losing to the extent lost or gained by the other, and accordingly that individual, instead of enjoying real happiness, begins to experience in it an abnormal form, viz., pleasures which are necessarily followed by sorrows or vice versa; and finally when the spirit of doing work becomes extremely abnormal (when the attitude towards work is 0 grade), in other words when it is mechanical, his success in the factors of happiness also becomes extremely abnormal, one of the factors completely overlapping the other, and thus that individual begins to experience cent per cent unhappiness without knowing how to remedy it.

The following methods, which, it will be recognised, can easily be practised by all irrespective of their status, position and profession, are suggested for attaining success in this respect:—

A. Self-reliance,

- B. Pride in Work,
- C. Perseverance.

Self-reliance is an important factor for attaining success in work. It is the best substitute for friends, high pedigree, influence and money. It has mastered more obstacles, overcome more difficulties and carried through more enterprises than any other human quality. It makes people believe in themselves. The best way to create self-reliance in ourselves is to think that the world is too busy to criticise our failures and shortcomings, and that we are bound to do something great in this world, which nobody can do as well as we can. Never allow yourself to be tossed about like a feather in the wind by the opinion of others, even if they do criticise when you fail in your attempts. Rise far superior to these trifles and maintain your self-reliance. Self-reliance is the first secret of success: it is the essence of heroism.

As to childlike pride in work, it is the greatest factor for attaining success in our undertakings inasmuch as a man must inevitably succeed if and when he acquires this virtue. We should be in dead earnest about our work and take the greatest pride in it, so much so that our dress, our talk and our walk bear testimony to that effect. Our unbounded enthusiasm for work should be definitely catching and infectious for all we know, and our greatest pleasure should be in it: so much so that our inward joy lights our whole being. We should make it a habit of taking our work to bed with us, and if at all we dream of anything, should dream of it. That such a person cannot but be prosperous in the long run is beautifully illustrated by the following story.

It is said of a watchmaker of world-wide reputation that he once made a watch and guaranteed that it would keep correct time for twelve years. The gentleman

who bought it met the watchmaker after the period of the guarantee had expired and said that he was quite satisfied with the watch he had bought and did not care much about five minutes deviation, which was all that it had made during any month. "But I do care for this incorrectness" said the watchmaker. "Please return the watch to me. I cannot let a watch of my make pass in to the world if it does not really keep correct time according to the guarantee I give." That this man succeeded in establishing a very prosperous business goes without saying.

Perseverance is another great factor which goes a long way towards enabling a person to attain success in his work. It is a virtue par excellence: it is the statesman's brain, the warrior's sword and the inventor's secret. When a man of perseverance undertakes anything, his battle is almost won, even before he begins it, because not only he him-

self, but everybody else, believes that it is useless to oppose him as he uses stumbling-blocks as stepping-stones and cannot be talked down, written down or ridiculed down. Such a person never minds the desertion of friends, or the dread of enemies. Poverty cannot dishearten him, misfortunes cannot deter him, hardships cannot turn him a hair's breadth from his objective, and he is certain to succeed in whatever he undertakes.

A man of such calibre was Sir Isaac Pitman, who, in order to invent the phonography named after him, had to study the English Dictionary six times over before he could evolve a workable system. Another such was Singer, the inventor of the Sewing Machine named after him, who practically starved himself to death to save every possible penny which he needed for his invention. Such also was Lipton, who, finding the ship going down, instead of bothering about saving his own life,

seriously kept himself busy putting labels on his tins of tea, with the fervent hope that some one at least would find a tin and so help to make his tea known in the world. For these men, as well as for many others like them, success was a foregone conclusion, and we must follow their examples if we are really earnest about attaining success in our work. They are an honour to the community and to the country to which they belong, and not only are they respected wherever they go, but their memory lives long after them.

To sum up, work—physical or mental or both—is a great necessity for leading an ideal happy life and the best way of fulfilling that necessity is to keep ourselves busy in doing work that is useful to the world, and if possible, work in which we are keenly interested. In other words, we should strive to work without any motive whatsoever, e.g., money, fame, etc., and should work in an independent spirit, like

a prince who plays football or some other game for the sake of the game itself, for real happiness lives in the garb of work. This is the only right attitude towards work. That it is within the reach of every one of us to attain success in our work has been shown in the preceding paragraphs, and it will be found that the methods suggested for the purpose are the best and easiest possible. Why, therefore, prove a failure in life? Whereas we must inevitably feel miserable just in proportion we deviate from the right path in this respect, we can surely, if we so desire, keep ourselves busy for the welfare of the world in doing some kind of useful and necessary work, and thereby lead an ideal happy life.

PART 2

MIND AND ITS CONTROL

Thinking of objects of the sense,
A man for them attachment forms;
And from attachment comes desire,
And anger from desire is born.

From anger doth delusion rise,
And from delusion memory's loss;
From memory's loss is Buddhi's death,
With Buddhi's death he perishes.

But he who is free from love and hate
Whose senses among their objects move
Whose soul is by his soul controlled,
He doth attain to highest peace.

And in that peace there comes to him
An end to every grief and pain;
For he who hath his mind at peace
His Buddhi's fixed in firmness soon.

LORD KRISHNA

CHAPTER VI

MIND AND ITS CONTROL.

Great are the senses, but greater than the senses is the mind, and greater than the mind is the intelligence.

Perfect happiness only he can find who controls his mind.

A healthy mind is the shortest and surest road to health, knowledge, unattachment, universal brotherhood and work.....

Plain Living and High Thinking is not only the shortest and surest road to happiness but it is the only road to it.

Paradise in heaven may be a myth, but on earth it is a reality for him who lives up to the ideal of "Plain Living and High Thinking".

Plain Living fosters High Thinking and
High Thinking induces Plain Living.
All finery is a sure sign of foolery: Costly
dress is a costly folly.

Simplicity is the source of true happiness
as exercise is that of health.

A disciplined mind finds happiness under
all circumstances, but an undisciplin-
ed mind feels unhappy even under
the best.

Troubles they send away troubled, who
trouble themselves not at the sight
of troubles.

Control of mind is a jewel of wisdom, and
the more controlled it becomes, the
greater is the power for success and
happiness.

It is the mind that makes one good or bad,
happy or miserable, rich or poor.

Another factor for leading an ideal
happy life, regarding which also there is,

or can possibly be, no difference of opinion and which, in fact, on careful consideration, will be found merely a corollary to the various other factors of happiness: Health, Knowledge, Unattachment, Universal Brotherhood and Work.....is Mind. It has been shown in Chapters I to V ante that a person enjoys cent per cent happiness when his success in those factors of happiness is of first grade; that he begins to experience abnormal happiness, i.e., pleasures which are necessarily followed by sorrows, or vice versa when his success in those factors becomes abnormal (is second, third, fourth and fifth grade); and finally that he begins to suffer helplessly from cent per cent unhappiness, which is the extreme form of abnormal happiness, when his success in those factors becomes cent per cent abnormal (is of 0 grade).

It naturally follows from this that its converse, viz., when a person's mind is cent

per cent happy, his success in the various factors of happiness, i.e., Health, Knowledge Unattachment, Universal Brotherhood, and Work.....is also cent per cent; that when he feels abnormal happiness, i. e. pleasures followed by sorrows or vice versa. his success in those factors is abnormal; and finally that when he feels extremely unhappy, his success in those factors is also extremely abnormal; is also true. From this it is further clear that one can also achieve happiness, i.e. Health, Knowledge, Unattachment, Universal Brotherhood and Work.....by setting right his mind through 'Plain Living and High Thinking' which, as will be shown in the succeeding paragraphs, is easier than trying to acquire success in them by following the methods suggested for the purpose in their respective Chapters.

In this connection, it may be mentioned that Health, Knowledge, Unattachment, Universal Brotherhood and Work.....the

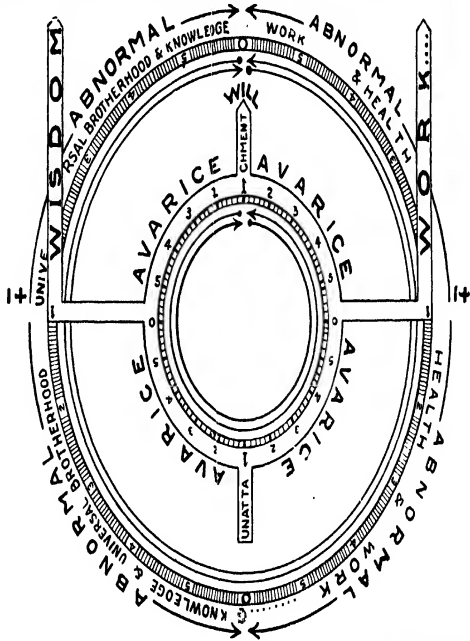
five well known factors of happiness can, as stated in Chapter III, be reduced to three, namely, Health and Knowledge or their resultants Universal Brotherhood and Work.....and Unattachment; but as Health and its resultant Universal Brotherhood best find expression in unselfish service to humanity, which is a synonym for Work.. ...these three factors of happiness can very well be expressed as Knowledge, Unattachment and Workor, as they are commonly known WISDOM, WILL and WORK.

The human mind and intelligence, as shown in illustration No. 6, pages 131-132 can well be represented by a Powerhouse, say, for electricity and water in a city, and the Regulator, which properly controls the running of that Powerhouse in the various branches depending upon it. Just as the flow in the various branches can be normal only if the regulator in the Powerhouse is of the right (*i.e.*, first grade) type, so a man

can succeed in having perfect peace of mind only by right (*i.e.*, first grade) intelligence, for in that case the mind automatically keeps full control over the senses, and thus he acquires Wisdom, Will and Work which are the main factors of happiness; and just as an abnormal (*i.e.*, second, third, fourth and fifth grade) regulator in the Powerhouse produces a proportionately abnormal flow in the branches depending upon it, one of the branches gaining or losing to the extent that the other loses or gains, similarly abnormal (*i.e.*, second, third, fourth and fifth grade) intelligence is responsible for the abnormal (*i.e.*, second, third, fourth and fifth grade) mind, which produces proportionate abnormality in the two main factors of happiness, viz., Wisdom and Work, one of them gaining or losing to the extent that the other loses or gains, with the result that the individual begins to experience abnormal happiness, viz., pleasures, which are followed by sorrows

AN IDEAL HAPPY LIFE

POWERHOUSE AND REGULATOR—MIND AND INTELLIGENCE



तू रख मन पर निगाह अपने अगर् मतलब राहत है। इसी में तेरा दोख है इसी में तेरा जन्नत।
 MIND IS ITS OWN PLACE AND CAN IN ITSELF MAKE A HEAVEN OR A HELL OF HEAVEN.

or *vice versa*. Finally just as a cent per cent abnormal (*i. e.*, 0 grade) regulator in the Powerhouse produces cent per cent abnormality in the various branches depending upon it, which becomes at once apparent owing to there being no flow in one of the branches, and an excess of it, almost to breaking point, in the other; similarly cent per cent abnormal (*i. e.*, 0 grade) intelligence at once becomes apparent by the cent per cent abnormal (*i. e.*, 0 grade) mind of a person which becomes at once apparent owing to his feeling extremely unhappy by reason of there being cent per cent abnormality in the two factors of happiness, one of them having completely overlapped the other, with the result that the individual now is found suffering helplessly from unhappiness without knowing how to remedy it.

The five main methods for attaining perfect peace of mind or cent per cent happiness (*i. e.*, Health, Knowledge,

Unattachment, Universal Brotherhood and Work.....can, as already stated, be reduced to three, viz., Wisdom, Will (Unattachment) and Work, by which names they are usually called, or better still to only one, viz., Unattachment (i.e., Will) on which the other two are closely dependent. Success in the latter, as already mentioned, can easily be attained by persons who follow the principle of "PLAIN LIVING AND HIGH THINKING",for such people on account of their simple personal life have neither to worry about their requirements nor to waste much time to acquire them, and also because it goes a long way to enable them to devote time to the acquisition of the two factors of happiness viz, Wisdom and Work.....History, as a matter of fact, fails to record a single instance of any person who has accomplished anything worth while in any sphere of human activity while rolling in wealth and luxury and given to pomp and show. All the

thinkers, philosophers, prophets, inventors and benefactors of the human race of any country and age, as a rule, have lived and do live, a simple life.

In fact, the first thing that at once strikes an ordinary person on meeting a great man is the extreme simplicity in his food, dress, manners, lodgings and everything round and about him. For instance, his food is simple but substantial enough, and he eats to live and does not live to eat; his clothes are neither superfluous nor showy but just adequate to meet his requirements according to different weathers and conditions of life; his manners are so simple that he meets all with a smiling face and a friendly greeting: he bows down to none and expects none to bow down to him; and as to his lodgings, he has no craze for vast mansions or palatial buildings, but only just such as is required for his comfort and the proper performance of his duties.

This way of life, it will be recognised, is calculated to ensure real peace of mind which is the *sine qua non* of happiness. The following stories bear out this truth clearly.

It is said about a minister of King Chandra Gupta that he was once sent for by the king before the usual time on account of some urgent work. It so happened that the messenger who was sent to call the minister was unable to tell the exact nature of the message and the minister refused to accompany him saying that he was serving the king not for any private ends but because he thought that to be the best possible way of spending his time, and that he was not prepared to waste time, in going to the king unless it was really necessary. That messenger was rather surprised at the bold answer of the minister, but understood it when he found him cleaning his own utensils and cooking his

own food. He realised that a man of such simple habits could afford to disregard even kings, for he did not stand in need of their favours, which are, after all, the real cause of people's cringing.

It is said about the holy prophet—may the peace of God be upon him—that, in spite of his highly exalted position, his personal life was one of extreme simplicity, and that he used to make his own clothes and mend his own shoes. It is said that he gave only a hand-mill and a spinning wheel as dowry to his daughter, Fatima, because he was sure that as she had been accustomed to lead an extremely simple life in her father's house, hardly anything else was likely to be needed by her in this world which could make or mar her happiness by looking to others for help.

To sum up, man feels happy as long as he has intelligence enough to control the mind, and he begins to feel otherwise,

the moment he loses mastery over it. We should, therefore, in our own interest, always try to remain alert and be careful to have full control over our senses, which can best be done by possessing a well-balanced mind through following the excellent principle of "Plain Living and High Thinking." After all it is intelligence that distinguishes human beings from animals, and we can hardly claim to be human if we do not make full use of it. Verily, only he who has intelligence is, or can be, ideally happy.

PART 3

REALIZATION

There is no entity on earth,
Or else among the gods in heaven
That is devoid of Gunas three,
(Sattva, Rajas, Tamas)
Arising all from Prakarti.

He seeth truly who doth see
That everywhere all actions are
Performed by Prakarti alone,
And that the soul is actionless.

And when the seer doth see indeed
No actor save the Gunas three,
And knoweth Him who is beyond
The Gunas, he attains to me.

The embodied one, transcending these
Three Gunas, whence all bodies rise
Is freed from age, pain, birth and death
And gaineth immortality.

LORD KRISHNA.

CHAPTER VII

REALIZATION

Great are the senses, greater than the senses is the mind, greater than the mind is the intelligence, and greater than intelligence is SOUL.

Wonderful indeed is the SOUL, sword cannot cut it, fire cannot burn it, water cannot wet it, air cannot dry it, and worry cannot approach it.

If a man cannot find happiness within himself, it is in vain for him to seek it elsewhere.

Happiness is within oneself or nowhere: it may be difficult to find it there but it is impossible to find it anywhere else.

The world may praise or censure, wealth

may come or go, life may be short or long, but a person should not deflect from the right path.

No man rejoiceth unless he hath within him the testimony of a good conscience.

Seek ye first the Kingdom of SELF, and everything else shall be added unto thee.

Ignorance of any kind is bad, but ignorance of SELF is worst.

Of all the duties the principal one is to acquire knowledge of SELF; this is the most exalted of all sciences for it alone can ensure real happiness.

It has been shown in Chapters I to VI that a person can enjoy cent per cent happiness, if his success in the various factors of happiness, viz. Health, Knowledge, Unattachment, Universal Brotherhood, Work with Right Attitude Towards it, Sound Mind (i.e., Wisdom, Will and Work)

is cent per cent; that he begins to experience abnormal happiness, i.e., pleasures followed by sorrows and vice versa, when his success in those factors becomes abnormal (i. e., 2nd, 3rd, 4th and 5th grade); and finally that he begins to suffer helplessly from cent per cent unhappiness, which is an extreme form of abnormal happiness, when his success in those factors becomes cent per cent abnormal (i. e., 0 grade). It will, however, be realized, on careful consideration, that this happiness, pleasures and sorrows and unhappiness, as shown in the statement, on page 144 is solely due to the contact of the sense organs, namely, the eyes, ears, tongue, skin and nose, with the senses themselves, namely, sight and form, hearing, taste, touch and smell, according as the mind and intelligence in man function at the moment, and that there is something mysterious in us, which always asserts itself as I, and which, though it seems to be seeing, hearing, tasting, touching and smelling, is

Elemental and Organic Chart

OF

Happiness, Pleasures & Sorrows and Unhappiness.

No.	Name of Sense Organs.	Senses.	Names of Organs of Action.	Elements.
1.	Eyes	Sight & form	Organs of Creation	Fire
2.	Ears	Hearing	Organ of Speech	Ether
3.	Tongue	Taste	Organ of Excretion	Water
4.	Skin	Touch	Hands	Air
5.	Nose	Smell	Feet	Earth

nevertheless in no way affected by these objects and is accordingly beyond happiness, pleasures and sorrows and unhappiness. It can rightly be called *BLISS* personified.

In other words, it is not the soul but Mind that experiences happiness, pleasures followed by sorrows and vice versa and unhappiness. The SOUL merely pervades in different forms in different bodies that we see in the universe, e. g.

1. Physical : stones, woods, etc.
2. Chemical : insignificant insects, germs, etc.
3. Botanical : plants, trees, etc.
4. Zoological : birds, animals, etc.
5. Anthropological : human beings,

and continues to appear again and again, life after life in this world, changing one form for another until it sheds off, through right actions the elements (viz. fire, ether,

water, air and earth) which enclose it. To make it more clear, SOUL is like the whirlwind which whips up some dust and continues to whirl it round and round until finally the dust falls back to the ground and again gets mixed with the dust from which it has started. Happiness, pleasures followed by sorrows and vice versa, and unhappiness, experienced by the mind, it will further interest to note, depends mainly, as shown on page 147 on one's health, the sorts of knowledge one possesses, the way he lives, the spirit with which he bestows gifts and the way one acts, the faith one holds, etc.

This realization of SELF can, as shown in illustration No. 7 on pages 149-150 which synthesises illustrations Nos. 1 to 6, be represented as a source of happiness, for just as the insignificant acron is the source of the huge oak tree; small water reservoir is the source of mighty river that turns

SYNOPTIC RAISON D'ETRE 147

OF

Happiness, Pleasures & Sorrows and Unhappiness

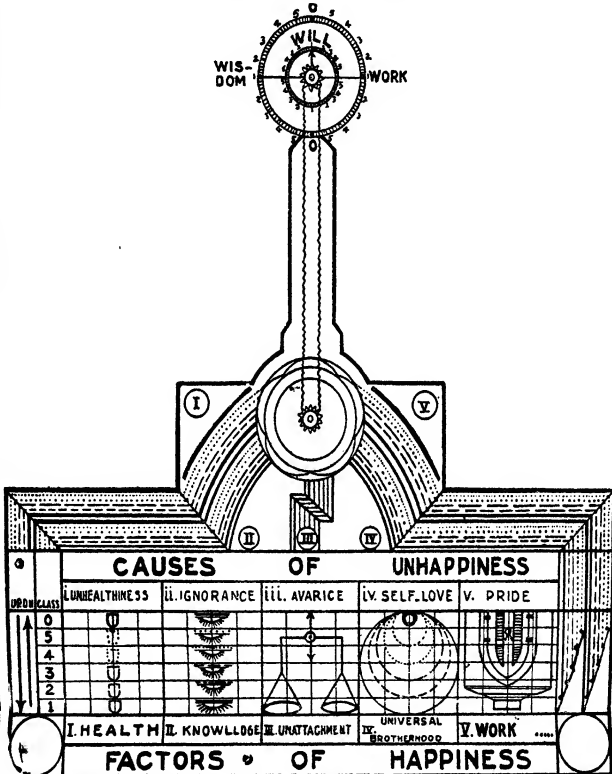
Chapters in Book.	Factors of Happiness	C L A S S .		
		1st.	2nd, 3rd, 4th & 5th	()
		Happiness.	Pleasures followed by sorrows or vice versa.	Unhappiness.
I.	Health.	Perfect.	Strength or Weakness.	Worst.
II.	Knowledge.	Practical.	Abnormal.	Parrot-like
III.	Unattach- ment.	100%	99, 98, 97..... 3, 2, 1 %	0/0
IV.	Universal Brother- hood	Love for all irrespec- tive of c a s t e , c r e e d, colour and country.	L o v e f o r c o u n t r y, municipality, community, and family.	Love for Self.
V.	Work with the right attitude towards it.	Altruistic	Pleasure, duty, task and labour	Mechanical
VI.	Mind and its control.	Sound.	Strong or weak.	Unsound.
VII.	Realization.	Sees the Lord in- separate in each sepa- rate thing.	Sees in every creature dif- ferent things of different forms.	Regards each separate thing as the whole.
EXAMPLES.		Rama, Krishna, Christ, Mohamad, Nanak, Vikramajit, Janak, Caliph Umar Kabir, Alfred Nobel	Rising nations and indivi- duals.	Selfish people.

deserts into beautiful gardens; sun is the source of light in the universe; similarly soul is the source of perfect happiness (i. e. WISDOM, WILL and WORK). This fact, as will be observed from the lives of great men, e. g. Rama, Krishna, Mohamad, Nanak, Christ, Budha, Janak, Vikramajit, Guru Gobind Singh, etc. etc. is self evident, for such a person is always found cent per cent happy. It is also found that a person begins to experience abnormal happiness, i. e. pleasures followed by sorrows and vice versa when his realisation becomes abnormal; and finally that he begins to feel cent per cent unhappy, when his realisation becomes cent per cent abnormal, so much so that he does not know how to find a way out of it.

The best way of attaining success in this respect is to devote some time daily, preferably in the early morning, to meditation of one's SELF. It will not, as

AN IDEAL HAPPY LIFE

SOURCE—REALIZATION



सभी राहत और खुशी का बानी खुद मन्वा है तू, अन्दर ही तुम को मिलेगी लाख बाहर जुस्तजू ॥
 Happiness is within oneSelf or nowhere. It may be difficult to find it within but it is impossible to find it anywhere else.

and the latter will surely make him enjoy a sort of BLISS.

To sum up, perfect happiness, as stated in the introduction to this book, is the innate nature of all of us, and can, as a matter of fact, be enjoyed by any individual, if and when he becomes fully conscious of his SELF. Verily, a person of realization, on account of his being the embodiment of BLISS, which expresses itself in Wisdom, Will and Work, cannot but lead an ideal happy life. He lives in this world, as if he were living in a paradise, for it is to him like a well-furnished room where everything pleases him. On the other hand one without self-knowledge works in that very room in darkness, so that he knocks his head against the walls, breaks his shins against the tables and chairs and receives all sorts of bruises and blows. The former can be likened to a person riding an excellent horse with ease, as against the latter

catching the tail of the horse and getting kicked by it all the way he goes. To the former, work appears mere fun and flows from him like light radiating from the stars, or fragrance from the flowers. A spiritually strong and sound person cannot but be strong in other respects also; while on the other hand, until there is spiritual strength in him, his physical needs are never likely to be satisfied. Life becomes a veritable heaven to him who realises himSelf. There remain no foes, no troubles, no anxieties and no pains whatever. Such a person cares not even for kingly enjoyments the moment he begins to derive happiness from his own inner Self. The following story clearly illustrates this truth.

It is said that when Alexander the Great came to India, his teacher Aristotle advised him to see some of the sages here. After a long search the Emperor found a very old man, thin and lean, sitting on a stone.

Having talked with the old man for some time he was very much pleased with his conversation and asked the sage to accompany him to his country. "No, I am perfectly satisfied with my forest here" said the sage. The Emperor said, "I will give you money, position and honour; I am an Emperor." The sage refused to accept the invitation, saying that the fruits of the forest were good enough for him as food, the pure streams of water that flowed down from the mountains were good enough to drink, the bark of trees supplied him with enough cover and the caves of the mountains formed his house. Why should he take any present from him or as a matter of fact from anybody else? He did not think it right to beg of beggars. At this the Emperor got annoyed and said, "If you will not accompany me, I will kill you." On hearing this the sage burst into a laughter and said, "Oh Alexander, never in your life have you made such a tremen-

dous mistake. Kill me, kill me, kill me ! Where is the sword that can kill me ? Where is the weapon that can wound me ? Where is the calamity that can mar my happiness ? Where is the sorrow that can damp my cheerfulness ? Everlasting, the same yesterday, to-day and for ever, pure, the holy of holies, the Master of the Universe. I care not in the least for death, and your killing me would be like the action of the fool who beat the house instead of the dweller in it, with whom he had his quarrels, for I am not slain even when the body is slaughtered. I am neither born, nor do I die, nor having been cease I any more to be. I have neither shape nor form and am eternally pure. I am ever happy and ever cheerful". Here we have a man who had thoroughly realised his inner spiritual Self and who thereby enjoyed an ideal happy life.

CONCLUSION

It is no easy matter to decide what is right and what is wrong. One little test I shall ask you to apply whenever you are in doubt. It may help you. Never do anything in secret or anything that you wish to hide. The desire to hide anything means that you are afraid and fear is a bad thing and unworthy of you. Be brave and all the rest follows. If you are brave, you will not fear and will not do anything of which you will have to be ashamed and if you do so, you will grow up into a child of the Lord, unafraid, serene and unruffled, whatever may happen.

NEHRU

CONCLUSION

All causes of unhappiness, by whatever name they may be called, can be grouped into five main classes, viz. Unhealthiness, Ignorance, Avarice, Self-love and Pride, and they can be removed by acquiring EITHER Health, Knowledge, Unattachment, Universal Brotherhood and Work..... as explained in Chapters I to V, respectively; OR Control of Mind through Intelligence, as explained in Chapter VI; OR by Realization, as explained in Chapter VII, of this book. The five main factors of happiness—in fact they include all the seven—can, as stated in Chapter III, be reduced to three, viz., Health and Knowledge—or their resultants, Universal Brotherhood and Work..... and Unattachment; but as Health and its resultant, Universal Brotherhood,

best find expression in service to humanity which is a synonym for right attitude towards work, they can very well be expressed by Knowledge, Unattachment and Work... or better still by one only, viz., Unattachment, on which the other two are closely dependent. Briefly, therefore, **UN-ATTACHMENT**, which connotes Knowledge and Work,..... is the source of all happiness, to attain which one should continue performing right actions, not because he is forced to it, nor for the sake of any reward, but because it is essential for the happiness of the universe of which he happens to be a unit.

The adoption of this sort of attitude in life seems, at first sight, rather difficult, but it is not so in reality. A little careful thinking will show that happiness, which is the ultimate aim of everybody, can never be achieved from without, but has to be attained from within, and this, as explained in

Chapter VII, will be possible only when a person becomes conscious of his SELF, which is the embodiment of bliss (i.e. WISDOM, WILL and WORK). The latter can, as has been further explained in that Chapter, easily be achieved through living lotus-like life of unattachment by following the principle of "Plain Living and High Thinking": in that case an individual's personal requirements being very few he has neither to waste much time in acquiring them nor to worry about them, and also because thereby he lives more for others than for himself and on account of his being useful to those around him, he is liked and loved by them which is sure to make him feel inwardly happy all the time.

It is through the observance of this wholesome principle that all great persons e. g. Rama, Krishna, Christ, Nanak, Mohamad, Budha, Janak, Vikramajit, Guru Gobind Singh, Socrates, Franklin, Pitman,

etc., etc., were able to live cent per cent happy lives; and it is due exactly to the deviation from this central pivot that people are found living unhappy lives, their unhappiness and suffering being more or less in proportion to the extent of their deviation. They begin to feel cent per cent unhappy when they start living cent per cent selfish lives.

Let us, therefore, live in this world in such a way that we get in no way attached to it, and whereas we may, and in fact should, by all means try to have anything and everything that is necessary for doing good to others, our personal lives be so very simple as to make it possible for us to do without those things if and when required. In other words, let us play our part as is done by an actor in a drama, who can never feel unhappy, be his part that of a King or a beggar, for neither of the parts can affect him. To be more

explicit, just contrast the actor-beggar with the actual beggar. The scene is perhaps the same, the words are perhaps the same in both the cases, yet what a difference ? The one enjoys his beggary while the other is groaning under it . And what makes all the difference. The actor-beggar knows that his beggary is not true and that he has assumed it for the mere play, while the actual beggar thinks that this is the most distressing reality for him and he has to bear it whether he likes it or not. There lies the whole difference. Similarly, the world is likened to a stage, in which we all have to play our parts. The only difference lies in the fact that this stage is a bigger one and the part allotted to each one of us is for a longer period.

This matchless yogic principle of UNATTACHMENT, has been termed by me as "**DO BUT NEVER MIND**" in this

book, and its significance being obvious to everybody I have thought it fit to include it in the title. This was the fundamental principle preached by Lord Krishna to Arjuna in the Bhagvad Gita, and is, as it were, the keynote to this book. In fact the more I study this world, the more I find myself convinced that it is through this principle alone that we are able to lead an ideal happy life. This seems to me the only panacea for the pains and piffles of life from which human beings suffer or can possibly suffer, and with a view to emphasise its importance I have shown it in bold letters on pages 165-166.

I cannot close this book, I think, better than by asking my readers once again to live lotus-like life of UNATTACHMENT, to practise which all that is required is to follow the principle of "Plain Living and High Thinking". By living this sort of life they will find unhappiness as unnatural to human

AN IDEAL HAPPY LIFE

FORMULA—DO BUT NEVER MIND.

DO BUT NEVER
AND MIND

HAPPINESS YOU WILL SURELY FIND.

beings as happiness is natural to them—in fact as natural as it is for the eyes to see and ears to hear. Happiness is a virtue of the highest order. It connotes—

1. Health.
2. Knowledge.
3. Unattachment.
4. Universal brotherhood.
5. Work with the right attitude.

Happy people are not only the longest lived but are also the most successful and useful in life. Such people are the salt of the earth. Apart from being supremely happy themselves they are a source of joy to their families, their friends, their communities, their countries and the world at large. May all live an ideal happy life.

APPENDIX

TO

AN IDEAL HAPPY LIFE

A few examples of songs and
hymns that one should sing daily.

Let good poetry be your constant companion in life, like your wife, who helps, cheers, guides, and inspires you at all times. She is always sweet and sincere, gentle and debonaire. She solaces in adversity and inspires in prosperity.

As regards the best methods of reading and enjoying poetry, with full spiritual benefit it should be read aloud; it must not be read in dumb silence like prose. It is meant for the ear as well as for the eye, and for the mind through both.

In poetry only the best is good enough for you. Inferior verse is a torture to the ear and weariness to the spirit. Let people hear the best poetry and it will bring joy, calm love and hope into their dull and distracted lives.

HAR DAYAL

APPENDIX

Be happy, and the world smiles with you;
Sing, and the hills will answer;
Sigh, and it is lost in the air;
Rejoice, and all men will seek you;
Grieve and they turn and go;
Be glad, and your friends are many;
Be sad, and you lose them all;
Feast, and your halls are crowded;
Fast, and the world goes by.

How happy is he born or taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his highest skill;

Whose passions not his masters are,
Whose soul is still prepared for death,

Untied unto the world by care.
Of public fame or private breath;

Who envies none whom chance doth raise
Or vice; who never understood
How deepest wounds are given by praise;
Nor rules of state but rules of good.

Who hath his life from rumours freed,
Whose conscience is his strong retreat,
Whose state can neither flatterers feed,
Nor ruin make accusers great.

This man is free from servile bands,
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

I wandered far and wide,
And asked:— "Oh tell me where,
Doth happiness abide ?
For I do oft despair."

"In books", the scholar said;
"In pleasure", said the fool;

“In looks” declared the maid;

“In study” said the school.

“In wealth” the merchant said;

“In fame” the youth exclaimed;

I found them all afraid,—

careworn, weak-willed and maimed.

I met the smiling Sage,

His eyes were calm and bright.

Life is Love’s pilgrimage,

He said “Reflect the light”.

Scarce observed, the knowing and the bold

Fall in the general massacre of gold;

Wide-wasting pest that rages unconfined

And crowds with crimes the records

of mankind.

For gold his sword the hireling ruffian

draws;

For gold the hireling judge distorts

the laws;

An admirable evasion of a whore-master
man
To lay his goatish disposition on the
Charge of a Star

Live for something be not idle,
Look about thee for employ,
Sit not down to useless dreaming
Labour is the sweetest joy.

Folded hands are ever weary,
Selfish hearts are never gay,
Life for thee hath many duties.
Active be then while you may.

Each thing hath its work to do,
Its mission to fulfil;
The wind that blows the plant that grows.
The waters that are never still.
Then need you ask, have you a task ?
It's graven in each breast.
Do life's duty manfully,
And never mind the rest.

Virtues which shun the day and lie
concealed
In smooth seasons and the calms of life.

If you think you are beaten, you are;
If you think you dare not, you don't;
If you would like to win, but think you
can't,
It is almost a fact you won't.

Full many a race is lost
Ere ever a step is run,
And many a coward fails
Ere ever his work's begun.

Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins,
Is the fellow who thinks he can.

Would you scale the highest heaven,
Would you pierce the lowest hell,
Live in dreams of constant beauty,
Or in basest thinkings dwell.

For your thoughts are heaven above you,
And your thoughts are hell below;
Bliss is not, except in thinking,
Torment nought but thought can know.

Dwell in thought upon the grandest,
And the grandest you can see;
Fix your mind upon the highest,
And the highest you shall be.

You will be what you wish to be,
Let failure find its false content,
In that poor word 'environment',
But spirit scorns it, and is free.

It masters time, it conquers space,
It crows that boastful trickster, 'chance'
And bids the tyrant 'circumstance'
Uncrown, and fill a servant's place.

The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal,
Though walls of granite intervene.

Be not impatient in delay,
But wait as one who understands,
When spirit rises and commands,
The gods are ready to obey.

Books recommended for study.

1. Books on various religions, e.g., the Bhagvad Gita, the Bible, the Quran and the Granth Sahib, etc.
2. Lives of Great Men, e.g., Rama, Krishna, Christ, Mohammad, Nanak, Janak, Vikramajit, Caliph Umar, Pitman, Hahnemann, etc.
3. Great Men's Speeches and Writings, e.g. Lord Curzon's Speeches in India.
4. New Science of Healing Without Medicines and Without Operations by Louis Kuhne.
5. Man, the King of Mind, Body and Circumstances, by James Allen.
6. He Can Who Think He Can by O. S. Marden.
7. Common Sense by Sohom Swami.
8. The Kingdom of Heaven is within You, by Count Tolstoy.
9. Hints for Self-Culture by Hardayal.
10. Romance of Famous Peoples' Lives.

BY THE SAME AUTHOR

Health through Happiness.

Lofty thoughts for Lonely Moments.

Ideal Life in Stories.

Man vs Money.

Ten Commandments of An Ideal Happy Life.

An Ideal Happy Life Ready Reckoner.

