

PHILOSOPHICAL PATHWAYS TO HAPPINESS

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ABSTRACT: Right from the ancient age man has been struggling for existence and further as an extension, quality of life. Scores of philosophical and psychological interpretations of life and its vagaries are available based on either religious sentiments or non-religious outlook. However not all stand to our expectations nor are competent enough to solve common man's problems. Social security and comfort are the main aims of life but then the challenges of life begin from those quarters only. Intellects have been striving hard to provide a workable or usable philosophy so that humanity as a whole shall have to combat at minimal level only. Much of the unhappiness is caused due to our failure in grasping the shades of the existing reality. Textual matter filled with rhetorical hyperbole for establishing one's own religious faith is one of the major hindrances for any progress. Commonly it is the gullible mind which is easily carried away or trapped because of the absence of education with understanding. It is sad that many philosophies are rarely referred to because their canvas is covered with more of the academic discipline. Much owing to this their practical utility is questionable. It is an undisputable fact that many philosophies are hardly profitable for living or meeting the challenges thrown at us differently everytime. The fundamental reason for this situation is nothing other than the lack of rational thinking. Unfortunately it has been much in vogue that the knowledge based on rational thinking or empiricism is always against the religions. Most of the times ignorant people rejoice by equipping self with faulty and fancy ideas or trusting the words in print, which easily hack the minds giving lasting hopes. There is so much faith in the superstitions and ritualism that Truth when presented with scientific backing is openly disdained. This paper attempts to present the genuine philosophical outlooks which are enduring to the best of their capacity to guide the humanity or rather save it from illusions and deception.

KEYWORDS: *Happiness, Social Security, Empiricism and Philosophical outlooks.*

I. INTRODUCTION

Happiness is the result of emotional satisfaction that provides a sense of contentment. Obviously it is connected to the positive emotions which bring upon satisfaction. There are certain concepts and philosophies which provide definitions or explanation, so that one can make out what is genuine happiness and also its opposite. It is always wise to analyse rationally any concept or a philosophical thought to gain proper knowledge. We have many philosophies which are very eager to link every virtue to religion or God and happiness too. To begin with, it is better to remember that the absence of unhappiness, at any rate, does not mean emergence of happiness. Therefore, it is a separate entity covering a specific area and has its own conditions for evolving. Many thinkers and philosophers have differed with each other while promoting own ideas. However, the main aim of everyone had been to guide the society to reach the much imagined comfort zone. It is an open fact that there are many influencing factors and strata of society which have their own contribution. Due to this it is difficult to bring out a universal concept which can suit and satisfy one and all. This is the reason as to why even morals have been getting a sizeable shift and so in short nothing has remained as the ultimate. Right from the pre-Socratic periods philosophers have been struggling to present a Universal path which can lead all to happiness but unfortunately none could strike the desired plane. With the turn of a century usually the priorities for a nation change and so even in case of individuals there is a marked difference in the outlook. The upcoming generations seem to be more well-equipped on the materialistic plane and obviously their approach or the methods of analysis towards the competitive world would be quite different. It is a proven fact that the age-old ethical and moral principles are not workable totally in the present context and therefore an honest revision is a must. Well, this is not to be looked upon as any cruel shock instead it would be wise to make a renewal of every philosophical principle that was or is being used in the interest of humanity. This method must be considered mandatory so that giving unnecessary lease to the nonworkable moral principles can be avoided. At the outset it would be a fair idea to understand the layers or levels of happiness along with the characteristics associated. With the advancement in life passing through the phases like

childhood, youthful years and old age, the very concept of Happiness changes drastically. It seems, happiness begins at the physical level and then passes through the emotional and lastly spiritual stages. Well, this again cannot be claimed to be compulsory or a guaranteed path for everyone. Psychologically one may get stuck up even at the initial stages at some particular stage. That is the reason as to why we also read out a personality in terms of maturity. With harsh realities of life some may prefer to submit before the situation while others might take on the same to combat with. Ultimately each person has his own defence mechanism with the aim of seeking happiness. In addition to our societal set up from the beginning has been male dominated one. This definitely bifurcates the main path as social rights are not equally granted. No doubt the traditional setup is drastically changing in the present era yet it has not been uniform in all urban and rural parts. There are certain prejudices which are so rigid that presently at least it seems highly improbable to dislodge them. This may be attributed to the fact that in past a faction of the society has ingeniously worked to capture the sentiments neatly so that subordination would ever remain without any protest. The two fields wherein this handiwork found success was Religion and Politics.

II. VARIOUS PHILOSOPHICAL IDEAS

The philosophical outlook of happiness indicates an ardent desire for living with a purpose and sense. Many philosophers have insisted on the necessity of a moral philosophical platform for gaining happiness. In fact enthusiastically they have raised its status by considering it as the main goal of life. There could be many more verbal acrobatics to prove happiness as the chief and basic species of life. However, as an onlooker with an impartial analysis one may conclude that happiness is a requirement for every living being because it puts us into a secured or comfort zone. Even then the unfortunate part is that mostly happiness is equated to many other terms which have their own premise. Not all of them qualify for 'happiness' although they do provide an appealing picture. That is why most of the people are ensnared by such terminologies cum temptations. Usually philosophical thoughts are entwined with the spiritual interpretation of happiness. Scientifically or rationally speaking, it is the result of our acts but it is never in itself an object. From the Western philosophical outlook we have ample proof to show that the philosophers have heavily relied on the 'acts' performed and the intention behind such acts. In the Eastern schools since much emphasis is laid down on the spirituality, automatically the moral plane surfaces first even before the results. The strong and unshaken belief in the Providence and the justice thereof, would always insist upon the basic intention as the primary requirement. At times the results may disappoint, yet there is a sort of satisfaction or complacency. Therefore, happiness has been concluded much on the mental level. The closest link to happiness is from morality based satisfaction and that is always considered as the lasting moral goal.

III. WESTERN SCENE

Socrates has spoken much on the basis of the ground reality and therefore almost on behalf of the common man. According to him it is wise to accept the fact that we all want happiness and there is no sense in denying the fact. Everyone needless to say strives for it, owing to which happiness undoubtedly becomes the goal of life. Further Socrates urges that we have to be cautious regarding the externalities which somehow bring upon the temptations wrongfully convincing us, as the sources of happiness. Getting trapped into such external things is the easiest trap from which getting released is a task in itself. A little pragmatic outlook is advised by Socrates. Devaluating outrightly that external things do not bring upon happiness is a little bit absurd in the mart of the world. Other way around he suggests the proper handling of them does produce happiness but submitting before them outrightly would surely be detrimental. Therefore the Socratic dictum that an unexamined life is not worth living is absolutely correct to the core. Happiness drawn from any source without examining it cannot be appreciated. The source needs to be qualified on moral grounds and result into a blemish-free satisfaction cum happiness. 'After his death, Socrates wielded profound influence on Greek and Roman thought, even though not every major thinker of antiquity accepted his philosophy in totality...Aristotle has mentioned Socrates in his various philosophical writings. He seems to approve the Socratic quest for definitions, but he goes on to criticise Socrates for an overtly intellectual conception of human psyche. He also says that Socrates asked questions but failed to provide answers, because Socrates lacked the requisite knowledge.'¹

Plato being the ardent disciple of Socrates had no variation in the concept of happiness when compared with his master's viewpoint. The concept was naturally virtue based. The tussel between virtues and vices had been eternal. Many times, needless to say, the virtues openly show their limitations and when wrongly or untimely applied lead to a sort of disgrace than any comfort. That is why Socrates had cautioned even regarding the handling of the virtues. Herein he provides the most basic virtues as a fundamental requisition for achieving true happiness, viz; Moderation, Courage, Wisdom and Justice. So this sounds to be elaborate prescription for character building and thereby gaining happiness. If we agree to the fact that happiness is a virtue then according to Plato, 'The quality of goodness is universal, in the sense that all good things are good in precisely the same way-he talks about Form of Goodness, which according to him should be in everything that is good.'²

Aristotle laid a lot of emphasis on the universally acknowledged virtues. Therefore all these qualities that are required to bring about a perfect personality in us, ever remain the genuine source of happiness. The positive qualities right from health to knowledge would help us to erect a flawless personality and the very reflection of it would surface happiness. No doubt easily said than done, Aristotle cautions us, it is not an easy task to handle them perfectly. Despite this he is very firm on 'Happiness' to be treated as the sole goal of human existence. Finally the various efforts out in by all irrespective of the social stratum is only to achieve happiness only. He often reiterates that all our actions that are intentionally performed have 'Happiness' as the chief goal. That is why he introduced the famous term 'Eudaimonia' and claimed that as the target of human life irrespective of our social status. We have on record Aristotle with all this strongly suggesting Golden Mean to avoid any sort of extremity. Aristotle summarized this manifold excellence in his famous doctrine of the golden mean wherein he thinks, "The happy man, the virtuous man, is he who preserves the golden mean between the two extremes of ignoble conduct. He is the man who steers the middle course between the shoals that threaten on either sides to wreck his happiness."³

Pleasure is a term generally misconstrued and taken synonymously with Passion. Unfortunately it is mostly considered at the extreme point on the negative scale of morality. It should be remembered that not all pleasures are detrimental. No doubt some of them when wrongly handled would even reach a sadistic level. It is unfortunate that similarly the term passion is haphazardly equated to animal temperament while emotion to that of humane nature. Epicurus brings forth the necessities of the misinterpreted term 'Pleasure' by equating it to happiness. No doubt he always insisted on empirical evidence but in this regard he was very confident in introducing the terms like Hedonism and Ataraxia. He strongly supports every act carried out by us to be wantonly directed towards happiness so that the feelings associated with any such act would definitely evolve pleasure or pleasant feelings in us. But then he cautions us by laying limits to such acts. Indulging into acts that bring pleasure at the cost of others discomfort or pain are to be categorically avoided. As a result the philosophical tranquility-ATARAXIA- will descend.

Epictetus-a stoic philosopher- was highly influenced by Marcus Aurelius and was primarily interested in Ethics. That is why there is so much impetus on the moral values. In fact as most of the stoics recommended a righteous path, Epictetus was no exception to it. For him it is absolutely necessary to lead our life with a philosophical outlook so that at the far end we reach a state of Eudaimonia-equivalent to happiness. But this could be possible only when we put Reason as the first and foremost criterion. Seeking freedom from passion will surely promote good feelings which in turn steadily bring about a stable mind and ultimately that is the key to transform self. For this the bottom line is living as a rational being. Obviously living with nature and understanding limitations of self, will lead us to an unperturbed state of mind wherein the zone of happiness commences. Unfortunately haphazardly providing solutions to real life problems has become a common human trait and this is indirectly criticised by Epictetus.

Arthur Schopenhauer's approach is always reckoned or rather stamped upon as Pessimistic. But on close observation anyone would agree that it is absolutely realistic. Unfortunately most of the philosophers had been stuck up either with the prevailing philosophical idealism or a sort of wistful thinking arising from own experiences. In case of Schopenhauer we have the presentation of the realities of life and impartial analysis of human personality as a whole. Burdening the weak human personality by ideologies had never served any purpose. Other way around if the weaknesses or limitations of human personality are sportively accepted most of the ignorance commonly entertained can easily be warded off. Man is a bundle of wishes. Therefore, it is the Will factor which forces him to take on new desires. Unfortunately human desires never end. They stand in a queue. Once a priority based desire is attended to, the next one immediately makes an appearance. There is no end to this process. Therefore, Schopenhauer thinks we are not living in a world possibly best designed for us. It is not possible to seek 'Happiness' easily as most of us imagine. It is indeed a transient illusion. The genuine happiness can come only in the absence of pain or by way of satisfying our Will which harps for satisfaction. However, according to him there is a little scope for temporary happiness. There is pain when desires are thwarted or remain unfulfilled and boredom creeps as an aftermath when desires go to completion. Once we come to the terms with life, where according to Schopenhauer there is no scope for true happiness. He says, "All willing arises from want and therefore deficiency and therefore from suffering. The satisfaction of one wish ends it; yet for one wish that is satisfied there remain at least ten which are denied.... Therefore, so long as our consciousness is filled by our will, so long as we are given up to the throng of desires with their constant hopes and fears, so long as we are the subject of willing, we can never have lasting happiness nor peace."⁴

Exactly opposite and pragmatic view was shared by the philosopher cum psychologist William James when the nineteenth century was almost rolled up. He found that the greater percentage of people being unhappy is due to the lack of purpose in life. Obviously a purposeless life which goes mechanically, at no point can enthuse human mind at any rate. It is only the wise people who are happy because their life is directed towards a goal which is so well defined. James being a psychologist understood the knack of keeping self happy is only through holding a sense of belonging for a worthy aim or purpose in life. Therefore, higher purpose is the main

requisite in life. At times for an onlooker the purpose pursued by us may not give a justifying reason, yet getting oriented towards it is necessary. His famous quote, "Action may not bring happiness but there is no happiness without action", indicates that unless we are in the path of the pursuit of happiness, we cannot achieve it. Therefore, unlike Schopenhauer he felt life is worth living but he also insisted this must be permanently carved in our belief system to realize. The majority easily loses hope and purpose in life and therefore there is dependency crystallizing out. He went on further to show the cause of this scenario is chiefly due to the losing of faith in the textual matter of religion and pinning more hope in science. Accepting life and its intricacies sportively is the secret of happiness according to him. Generally this is the missing link that brings upon unhappiness. That is why he thinks some are strong while others are weak. He made this division to separate optimists from pessimists by suggesting Tough minded and Tender minded people.

Existentialists feel our life almost meaningless or purposeless. One may find a streak of pessimistic or even fatalistic outlook in this viewpoint. However, one has to accept that existentialists had been trying to be realistic, down to earth and effortfully trying to represent a common man's problems. Everything seems to be futile and therefore navigating through life with hopelessness is the only reality. At this juncture, Existentialists think it would rather be our duty to create meaning or purpose for living. Depending on any agency for this would be worthless act. There is no fixed moral code to be adopted on Universal basis to fill our life with genuine meaning and purpose for living. Generally while we advance in life we realize we are weak or at least not really powerful as publicised, on physical or even mental plane. Jean Paul Sartre thinks we are incomplete. To him it is our faulty ideals which defeat us because we do not accept the reality. Our efforts are misdirected and therefore, we run after two oppositely directed aims, viz; security and freedom. It is the confusion or dilemma entertained pointlessly that brings in disappointment and further meaninglessness to life. The popular concept of God also does not satisfy him due to the incapacity of it to display practically the utility. Therefore, to him "Happiness" is not doing what you want but wanting what you do.

IV. HINDUISTIC APPROACH

It is a well known fact that Indian Philosophy right from the beginning had been relying more on the religious outlook for most of the philosophical and practical problems of life. In India, Religion and Philosophy were never sundered. Therefore they marched together from centuries although some of them were popular heterodox schools who outrightly rejected this viewpoint. But then from the twentieth century there had been a marked deviation in the interest of humanity as a whole. Earlier philosophers were quite keen in handling the philosophical and social problems by entrusting everything to God. There was an utter disregard to the pragmatic or practical side of life. Since all types of variations are available a direct comment on the nature of Indian Philosophy cannot be made with any specific concluding remarks.

From the Advaita philosophical point of view, happiness is the result of our sincere detachment. The more we are trapped into the voluntary attachments, the pathway to happiness gets blocked. This is because the consciously performed actions by us for the sake of physical and ordinary mental pleasures drag us away from genuine happiness. Therefore, getting released from such intended actions which are merely an outcome of our desires, temptations, sufferings and ignorance would be absolutely detrimental. As a matter of fact when we harp after pure and lasting happiness it becomes our prime duty to exert in order to escape from the cycle of rebirth. In other words happiness remains our choice and for that the pre-requisite is not to shuttle between the various temptations but wantonly get detached. It is in this context that the word "Ananda" is frequently referred to and it denotes the word "Brahman". "All religions are manmade. Moral principles which govern the society are also manmade and are meant for maintaining peace in the society. God is responsible only for the cosmic laws and no one can violate them. During the first eight centuries, there were many religions, believing in many Gods. The credit of consolidating these different cults under the banner of Vedic verdicts goes to Shankara."⁵

In Dvaita Philosophy we have rather the same thing told regarding happiness but all the efforts are directed towards the accredited worthy deeds. We need to train our minds to hold on to good thoughts and obviously for that the necessity of having a thorough control of mind is strongly recommended. This is also because the train of thoughts cannot be stopped but pruning them with an evenness in temperament and judgement thereof is of utmost importance. It would always be mandatory for us to keep a check on the thoughts to reach the state of Supreme Bliss.

Another ancient school, Vishishtavaita recommends a total surrender to the Divine whose grace can lead us to the path of happiness. Many times it is our ego which causes hindrance in the path. The faulty outlook also brings in unhappiness. In case the Divine grace is not recognized or is denied with a worldly attitude, then there is no scope for us to reach or experience the state of bliss or Ananda. Therefore nurturing one's own ego which is a sign of our monumental ignorance, can never bring in happiness. It would make us permanently stuck up with the falsifying ideas.

Swami Vivekananda maintained and propagated a liberal view without losing the sight of the aim to achieve sublime happiness for humanity. A realistic picture was picked up to convey that there is no denial in

the fact that each has his own route to gain happiness. It all depends on one's own perception and level of comprehension. To him this view was not new at all. It was from the beginning in Hindu philosophical outlook. The secret of genuine happiness to him was 'never expecting anything in return for the acts performed'. A little human psychological shade is found in his views. Attachment is always a hindrance to this desired path to happiness. Human beings easily get attached and fall in love. This probably could be owing to the social nature and sometimes insecurity too. Ultimately attachment strengthens the bondage and in turn takes us away from happiness.

Sri Aurobindo clarifies the fact that each of us according to the temperament nurtured would design happiness to own advantage. It is difficult to pull out only one particular state of consciousness as the ultimate one. Sages in the past particularly, gave least or no importance to the outside world. Under the ascetic mood some of them even detested and criticised it. For them exploring within was the only route worth exploring. Therefore, for them the ultimate aim of life was to get absorbed in the universal "I" rather than picking up individualistic needs for fulfilling on priority and then drawing happiness accordingly. But then this remained unidirectional. For Sri Aurobindo, taking into consideration the personality erected by Tamsic, Rajasic and Sattvic temperament is most essential. A Tamsic mind always rejoices its inertia and finds a sort of security with a comfort zone. Having experienced that it does not want to stir even a few spaces for exploring other possible areas, it indicates sluggishness openly. It is a psychological mental makeup which spreads over preventing any possible change. This is not dynamic or progressive, yet in its own world is filled with stupidity. Furthermore it prefers to remain complacent within the restricted boundaries drawn. The other temperament viz; Rajasic is always stuck up with own ideas of joy which is in fact, an offshoot of pleasure rather than happiness. There is an impetus on self-satisfaction drawn from the acts of appeasing own uncontrollable animal passions. However, an improper viewpoint is always entertained by the owner. In a true sense Rajasic nature is more attached to the desired results. As a result of this attachment without scrutiny, crowding of many vices and proportionately very few virtues too takes place. The clash between these qualities for grabbing the fruits of the efforts applied makes a way to ego. One may feel that there is an excess dynamic force in Rajasic as a contrast to the Tamsic where negative force or inertness dominates. Sri Aurobindo thinks even if the results sometimes get manipulated in Rajasic there isn't any serenity or sublimity in the joy emerged. Therefore, it cannot be considered as the purest or a genuine form of happiness. On the other hand it is the Sattvic nature which can definitely assure us of true happiness because it emerges out of simplicity and virtues voluntarily adopted. Reaching the extremities would land us only in chaos and no satisfaction would be experienced on a permanent basis. The very approach shows a sort of discipline or regimentation to avoid all possible contradictions and complications. This nature seeks satisfaction clubbed with happiness and the peace thereof in parallel. There is absolutely an independent nature nurtured with a strong belief that happiness does percolate through inner nature, strength and peace than leaving everything in the hands of outward things. Therefore release from self-ego and desires is the guaranteed secret of both joy and happiness. Sri Aurobindo clarifies in *Life Divine*, "Our true happiness lies in the true growth of our whole being, in a victory throughout the total range of our existence, in mastery of the inner as well as and more than the outer, the hidden as well as the overt nature; our true completeness comes not by describing wider circles on the plane where we begin but by transcendence... our gain in becoming more perfect mental beings is that we get to the possibility of a subtler, higher and wider existence, consciousness, force, happiness and delight of being."⁶

Although most of the Indian philosophers have given least importance to the outside world for seeking happiness, yet there had been a few of them who haven't subscribed to it totally. With a rationalistic view it was stated that it is not an easy task for everyone to discard the outside world nor it is a correct practice. This is because the fact remains that we do derive joy cum happiness from the outside world even if it is considered to be temporary. Sri Ramana Maharshi like Sri Aurobindo has worked on the human nature in detail. Therefore he felt humans do have certain capabilities as well as incapacities. Therefore placing everyone on the same scale or using a fixed single yardstick does not seem to be solving the problem completely. Sri Raman Maharshi accepts the fact that it is but natural that humans desire and there is nothing wrong or unusual in it. But then depending totally on the outside world for it and ignoring the inside world which is within us would become a serious drawback. Calmness descends from inner happiness only. Happiness from an object from the outside world will have limitations and therefore genuine or permanent happiness cannot be expected. It is the self-ignorance which prompts us to hunt out for happiness from the externalities. Therefore as described in the Upanishads, "He is the smallest of the small, the biggest of the big, and a person who is free from temptations of the world can visualize the Supreme Being and becomes free from bondage."⁷

It is quite unusual in Jiddu Krishnamurthy's philosophy that happiness is looked upon as a strange phenomenon. Probably with a pragmatic sense it suggests that the more we chase a thing farther it distances us and it would never get connected. J. Krishnamurthy has a unique solution to this problem of reaching the state of happiness. To him it is always wise to overlook or rather ignore the thing we crave for. The more we are capable of evading it, the better it is because he sticks to his opinion that Happiness is ultimately strange in itself. This is

because it would always allude us when we muster all courage and direct our energy for it alone to grab it. Therefore to neglect it is worldly wise and a smart way out. Contrary to the regular methods suggested, J Krishnamurthy thinks 'happiness' can be reached always by unconventional procedures in an unexpected and mysterious way. However, with all this he too returns to the conventional condition that this is possible only when we are having purity of thought and subsequent action. It is the sublimity in nature that unfailingly remains a genuine source of happiness. He also cautions that majority times people mistake pleasure for happiness which is a monumental error.

V. CONCLUSION

It has been a common practice to provide hypothetical solutions to real problems, particularly with regard to the social problems. This has been extended to the field of psychology too. This is mainly because of the art of utilising verbal cleverness for proving own scholarship. Many Philosophers, Intellectuals, Thinkers and Religious Preachers have expressed their idea/s about Happiness and also suggested a certain pathway for achieving it. Most of them have relied on their religious studies and human psychological traits. This is an indication that there is no universal accreditation sanctioned to any single idea as the best or ultimate. Various factors are strongly influential to take away our happiness or even at times create it. In addition there are different layers or stages in happiness. Therefore when any philosophical or otherwise, an outlook is proposed, it would suit only a particular stratum of the society.

Pessimists have coyly submitted before the unpredictable vagaries of life. At times for a liberal modern mind, it seems quite an agreeable proposition although the fact remains that it is an extreme lookout and also tending towards helplessness or fatalism. For animals much of the calmness and happiness descend when their cravings are appeased, at times even partially. But for human beings it is more of a mental phenomenon although needless to say there is a physical dimension too. Schopenhauer's philosophy lays so much emphasis on the Will or Willing pattern, claiming that to be the cause of unhappiness. Optimists on the other hand have succeeded in keeping the 'hope' alive although the results don't seem to be very satisfying. A little scientific, rational and logical viewpoint is necessary. At the outset it would be wise to embrace the existing reality than unnecessarily pressurising self with the burden of wishful thinking. The ground reality is that each has his own area to work and stick to, so as to make an entry into the zone of happiness. Further we need to accept the fact that even happiness by itself is ephemeral or time bound. What creates happiness for self may not function similarly for others. There is no assurance of happiness through either pessimism or optimism. The fact is that all these recommended behavioural sciences have severe limitations. Finally one has to sportively accept that it is ever an ongoing process and provides momentary relief. However, there is a bleak hope for humanity to capture it by giving consideration to certain general principles. At least these precautions would keep us away from unhappiness to a large extent. We need to be pragmatic, sportive and habitually cheerful to analyse and face challenging situations. One of the causes for being unhappy is our getting easily stuck up in the tight zone of expectations and wrong planning. Ignoring scientific outlook or promoting sentiments to take charge becomes a hitch in gaining happiness. Sometimes the old adage, "Ignorance is Bliss" really seems to be correct because even knowledgeable people are not at all happy. At the same time lack of knowledge also causes unhappiness. Lastly striking a balance between the extreme viewpoints or thinking patterns would take us to a melioristic attitude towards life and may keep us fairly comfortable or close to happiness. To conclude it would be profitable to refer to Bertrand Russell who rightly says, "My purpose is to suggest a cure for the ordinary day-to-day unhappiness from which most people in civilised countries suffer, and which is all the more unbearable because, having no obvious external cause, it appears inescapable. I believe this unhappiness to be very largely due to mistaken views of the world, mistaken ethics, mistaken habits of life, leading to destruction of that natural zest and appetite for possible things upon which all happiness, whether of men or animals, ultimately depends."⁸

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