

Contents

S. No.	Article	Page No.
	Preface	
1.	We Live Under Masks	5
2.	Control Anger before It Is Too Late Dr. R. Vatsyayan	9
3.	Stop Thinking! Eckhart Tolle	11
4.	Attain Peace by Mind Control Swami Suniramalananda	13
5.	Ignite Your Minds to Pay Head to Conscience APJ Abdul Kalam	16
6.	Integrated Meditation to Connect To Your Centre Mata Amritanandamayi	18
7.	Just Thinking	20
8.	One Must Think	23
9.	Good And Evil	24
10.	Just Laugh It Away Joe Rossini	25
11.	The Secret of Happiness M. N Chatterjee	28
12.	Take One Step at a Time Towards Holistic Living Muni Lokprakash Lokesh	31
13.	Giving From the Heart, You Experience Joy Janki Santoke	33
14.	The Kingdom is Within: Transcendental Meditation Maharishi Mahesh Yogi	35
15.	Gita As Guide for Success, Happiness & Fulfilment Jaya Row	37
16.	In Pursuit of That Elusive Happiness Janki Santoke	39
17.	Deal With Destructive Emotions & Be Happy Kamal Jain	41
18.	Each Common Day a Day of Destiny	43
19.	The Four Crucial Dimensions of True Love Thich Nhat Hahn	44
20.	That Won't Make us Happy Seerat Kaur Gill	46
21.	Enigmatic Question: What is Happiness? Ashok Vohra	48
22.	Happiness has Something to do with You James Anderson	50
23.	To Achieve Peace, First Destroy The Image J. Krishnamurti	52
24.	Achieving Mental Balance & Happiness Vijay Maharaj	54
25.	Be Thankful for What You Have to Lead a Happy Life Khuswinder Singh Surya	56
26.	Building Spiritual Capital for Happiness Jaya Row	57
27.	You Can Just Refuse to be Miserable Swami Swaroopananda	59
28.	Your Only Refuge is Yourself Acharya Mahaprajna	62
29.	To Achieve Peace, First Destroy the Image J. Krishnamurti	65
30.	Aspiring for More & Settling for Less Maulana Wahiddudin Khan	67
31.	The Way to Find Food for Happiness Maulana Wahiddudin Khan	69
32.	Rising Above the Dynamics of Happiness M N Kundu	71
33.	Choosing the Right Path for Happiness Hasmukh Adhia	73
34.	Pingalwara Diary	75

Preface

ਲਖ ਖੁਸ਼ੀਆਂ ਪਾਤਸ਼ਾਹੀਆਂ ਜੇ ਸਤਿਗੁਰ ਨਦਰਿ ਦਰੇ ॥

ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅੰਗ ੪੪)

Hundreds of thousands princely pleasures are enjoyed, if the true Guru bestows His glance of grace. If he bestows the Name of the Lord, for even a moment, my mind & body are cooled and soothed.

There are five enemies of human beings. Lust, Anger, Attachment, Greed, Egotism. Over indulgence in these enemies are the main cause of unhappiness.

Religious books, give us guidance to have full control on these. As I am more conversed with Guru Granth Sahib, I quote from that:

ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨ ਹਾਰੇ॥

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥੧॥

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅੰਗ ੨੦੫)

The five vicious thieves are assaulting my poor being; save me, O Savior Lord! They are tormenting and torturing me. I have come, seeking, Your Sanctuary.

But I have heard that they can be rooted out, in Sadh Sangat, The Company of Holy; and so I seek their shelter. According to Mark Rutherford, "Peace can only come to a life lived close to Him".

Religious books guide us to lead a life of altruistic activities. Giving a new life to handicapped person is source of eternal happiness. This is my personal experience. In Pingalwara we started Prosthetic Center which provides Calipers and Artificial limbs to the persons who have lost their limbs in accidents. For the first time when artificial limbs were provided to a young man who lost his both lower limbs in railway accident were source of spiritual happiness. When he came for prosthesis he was carried by his relatives and after appliances he could walk. Charm on his face was remarkable.

Similarly Cochlear Implant operation was performed on a deaf child in Pingalwara and that child could hear. That was the happiest day of my life.

For spiritual happiness, shift from an attitude of taking to that of giving. Think of how can you value to others, give, contribute and serve, you will receive much in return. Grab you lose, give you gain. Selfless actions are desireless actions. Such people who believe in this are Jewels of Humanity.

E. Carpenter puts it like this:- "*There is no happiness until you drop thinking of yourself.*"

Cause of frustration and pain is having unrealistic goals because one is ambitious by nature so aspire for unnatural goals. A person who is deeply attached to material things and who considers matters to be something eternal struggles so hard for material objects as to involve the whole society in endless strife.

Dr. R. Vatsyayan in his article '*Control anger before it is too late*' explains "Taking care of the body by exercising regularly, eating right, getting enough sleep, managing time properly and adhering to mental discipline along with adopting a flexible and friendly attitude towards everybody gives us enough advantages to sail through turbulent times. Yoga and meditation are also increasingly seen as quite helpful for angry and stressed persons".

Few are committed to a cause and so engrossed in their work that they have hardly any time to think of their own happiness. And here in lies the Secret of Happiness. Blessed is the person who has something worthwhile to do and does it wholeheartedly.

I feel pleasure in printing this book, "**Way to Happiness**" as the majority of people in this world are suffering from sadness and depression. Many writers have shown us the path to live a happy and contented life. I am obliged to my team of Pingalwara and Sadh Sangat who encourage me to published such books and help my Institution financially.

Dr. Inderjit Kaur

President,

All India Pingalwara Charitable Society (Regd.), Amritsar.

We Live Under Masks

In life we deal with momentum perceptions, skill levels with logic, hope and emotions. People tend to cling to old habits, old views, and old lifestyles. They remain handcuffed to past. Past decomposes in mind and stinks. It poisons the present and kills the future. Those who live in past becomes prisoners within its walls. One should be conscious of the past as it offers material for wisdom, never as an object of brooding regret. “For lost and dead and past, the wise have no laments”, says Panchtantra. Past acts like a road block in the mind, a psychic obstacle that limits or paralyzes the problem solving ability. Osho Rajneesh says, “If you go on carrying pictures of the past, you will not be able to see the new. The past becomes a barrier, encloses you and traps you into something that is no more. You become encapsulated in the dead. You exist alienated, you exist uprooted”. It is essential to parole yourself from your past. John Osborne talks of people “who spend their time mostly looking forward to the past”.

We remain manacled by ancient primitive concepts, fettered by past events and fossilized thought patterns. *Past hurts, petty jealousies, missed chances and other grudges keep on troubling us.* We waste the substance of our souls in unavailing fury. *Mark Rutherford says “Blessed are they who heal us of self-despising. Of all service which can be done to man, I know of none more precious. Peace can only come to a life lived close to Him”.* Man does not die, a doctor has remarked, he kills himself.

Resentment, hate and ill-will have a prominent place in the ill health picture. A physician said a certain man who had nursed a long time hate for another actually ‘died of grudgities’. The doctor said that ‘the man died of a virulent long held hate’. A diseased emotional and spiritual

condition undermines the body tone, leaving it open to the encroachments of disease. Doctors and psychologists are rapidly finding that practically all disease, with its consequent suffering has its origin in perverted mental and emotional state and condition. The mental attitudes we take towards anything determines to a greater or lesser extent its effect on us.

Unresolved resentment is damaging to the person who harbors it. Carrying a load of anger around wastes your energy. It blocks communication. Christ told us that it was useless to pray with resentment in our heart—‘First be reconciled to thy brother’. Another of his commandments it to ‘Pray for them, which despitefully use you, is specifically designed to neutralize resentment’. The only permanent answer to resentment is forgiveness. When the disciples asked the Lord if they should forgive up to seven times, he answered “Seventy times seven”. He knew that it might take 490 separate efforts before grudge could be eliminated. “Blessed is he” says the Bible “whose transgression is forgiven”. *It is a message that should be pondered by every person who keeps trying to forge ahead with the dead and of guilt holding him back.*

Learn to like people. Carrying a grudge or dislike can have disastrous bodily effects. You have to meet people. You have got to live with them, so learn to like them. Learn to be satisfied when the situation is such that you cannot easily change. Learn to say cheerful humorous thing. Never say the mean thing, even if you feel like doing so. Saying the pleasant thing will make you feel better. There can be no future without forgiveness. Forgiveness is a choice, not an emotion. If you don’t forgive, you will never forget. *Chinese say, “He who pursues revenge should dig two graves”.* *Forgiveness is actually self-kindness. It releases us from our past. Grumbling and moping do not help.*

We live under masks. The courage to be one's own natural self is quiet a rare thing says Lin Yu Tang. We have to be mature to live happily. Maturity is the art of living in peace with oneself—with what we cannot change and courage to change that should be changed and wisdom to know the difference. We have no destinies other than those we forge ourselves.

Life can be a sustained banquet, but most of the fools starve. They remain in a state of sustained crisis because of bad habits. Habit is the mental state by which you automatically repeat action or situation very easily. Our character is basically a composite of habits. *If we are not in harmony with ourselves, how can we be possibly be in harmony with the world we inhabit? We are at odds with the world, because we are at odds with ourselves.*

Health depends to a large extent on mental attitude and even upon the spiritual condition of the personality. Mental criticism is worse than criticism with words. It is futile and self-harming to be inwardly critical of others. One should cleanse the mind of inwardly disturbing adverse thoughts of others. With positive thoughts you set into operation forces that will sooner or later bring even the physical body into a state of abounding health and strength. *When you have faith in God, you open yourself to a divine flow of strength. You become more synchronized, more symmetrical and more harmonious.*

Steadfastly apply your will power, your creative ability and your patience to get out of your past habits, sorrows and useless thoughts. Start life anew. Caste aside wrong habits of thinking and doing. Invest yourself in your present. Don't look outside for help. Cleanse your mind of all past negations by responding positively to your present. Discipline yourself. Self-discipline is self-caring. Self-discipline is self-enlarging.

Self-regulation, managing one's emotions, handling feelings in an appropriate manner and to be free from despair is real happiness. There is a direct correlation between feelings and behaviour. Our feelings and emotions alter the chemical balance of the brain. The chemical regulation of the brain, of mood and of glands is closely interconnected. Every time there is an event in mind, there is an event in body. We suffer more from our opinion than we do from the events themselves.

It takes organization and concentration to carve out your own self. It takes self-knowledge to know what you want out of life. A healthy mental tool kit and emotional retooling are very important for improvement. Avoid association with emotional people or with those who are always complaining about life. Associate with people who are calm, happy and self-controlled. *Psychologist William James said, "One of the greatest discoveries of my generation was that human beings can alter their lives by altering their attitude of mind". Thoughts define our mental health.*

Forget the past and trust more in God. If you are not happy with the way the life is turning out, change the pattern. What we regularly encourage and consistently cultivate in our mind determines our character and ultimately our destiny. Forget the sorrows of the past and make up our mind not to dwell on them. With determination and unflinching will renew your life, your good habits and your successes. Overcome don't escape. Problems should be solved, not solved. There is no distance greater than between yesterday and today. Make your tomorrows bigger and brighter than your yesterday.

*Maut ke qaid main hai zindagi, magar chand ghadian yehi hai jo azad hain, in ko kho kar meri jane-
jan, umr bhar na tarsate raho.*

Control Anger before It Is Too Late

Dr. R. Vatsyayan

Sages and savants have described anger as the most destructive human emotion. It not only annihilates our peace of mind but also brings untold suffering in the shape of bad health and poor relationships. The opposite of anger is patience and acceptance and according to Ayurvedic perceptions, a healthy and joyous life is possible only if we put anger under control.

For most of us, never getting angry is impossible, but we can certainly modify our behavior to make a situation better. Identifying the basic cause of anger and coming to understand whether it needs a short-term or long-term management is necessary. Strategies to keep anger at bay are helpful only when we come to find out its triggers.

Experts believe that the real problem is not anger but the mismanagement of it. Before we get carried away by it or say or do something we might regret later, we should consider the possible negative effects of anger. It is important to let people close to you know that something is bothering you. Putting focus on finding a solution of the problem is a positive approach to come out of a sizzling situation.

Many times anger and other frustration arise due to certain inescapable problems. In our day-to-day life we see that anger, even if it is justified, can quickly turn irrational. Angry people tend to jump to and act on conclusions which in heated moments can be self-destructive. Slowing down, thinking carefully and listening to what the other person is saying gives us time to gain composure and react in a measured manner.

Sometimes our immediate surroundings and the persons around give us cause for irritation and fury. Problems and responsibilities can continue to weigh on us and make us fall into the trap laid by circumstances. Putting yourself in other persons' shoes also help you gain a different perspective. When anger is building, just pause and try to think in a positive manner because what you are dealing with or seeing is not the end of the world. In such situations, speak carefully to dissolve the heat of the moment. *A touch of humour can also help diffuse difficult situations.*

If you are accustomed to criticizing, try to win over this habit. While arguing, it is better to attack the problem and not the person and also be aware of when to quit. If you feel your anger might get out of control, take slow and deep diaphragmatic breathing and try to change the place or the environment.

It is said that anger exists in the mind and is the direct result of our thoughts. An event cannot make us angry but it is our interpretation of the situation that leads to it. Always blaming our difficulties on others is a sure sign of still many problems and faults within our own mind. If we are truly balanced inside and have our mind under control, even difficult people and circumstances would not be able to disturb us.

Ayurveda believes that our physical and mental health is closely related to each other. *Taking care of the body by exercising regularly, eating right, getting enough sleep, managing time properly and adhering to mental discipline along with adopting a flexible and friendly attitude towards everybody gives us enough advantages to sail through turbulent times. Yoga and meditation are also increasingly seen as quite helpful for angry and stressed persons.*

Stop Thinking!

Eckhart Tolle

Incessant mental noise prevents you from finding your realm of inner stillness. There is an eternal, ever-present one life beyond the myriad forms of life that are subject to birth and death. Many people use the word God to describe it-I often call it being. The word Being explains nothing, but nor does not reduce the infinite invisible to a finite entity. It is impossible to form a mental image of it. Nobody can claim exclusive possession of being. It is your very presence and it is immediately accessible to you as the feeling of your own presence. So it is only a small step from the word being to the experience of being.

Being is not only beyond but also deep within every form as its innermost invisible and indestructible essence. This means that it is accessible to you now as your own deepest self, your true nature. But don't seek to grasp it with you mind. Don't try to understand it. You can know it only when the mind is still. When you are present, when your attention is fully and intensely in the Now, Being can be felt, but it can never be understood mentally.

To regain awareness of Being and to abide in that state of 'feeling-realization, is enlightenment. The word enlightenment conjures up the idea of some superhuman accomplishment and the ego likes to keep it that way, but it is simply your natural state of oneness with being. It is a state of connectedness with something immeasurable and indestructible, something that, almost paradoxically, is essentially you and yet is much greater than you. It is finding your true nature beyond name and form.

The inability to feel this connectedness gives rise to the illusion of separation, from yourself and from the world around you. You then perceive yourself, consciously or unconsciously, as an isolated fragment. Fear arises and conflict within and without become the norm.

The greatest obstacle to experiencing the reality of your connectedness is identification with your mind, which causes thought to become compulsive. Not to be able to stop thinking is a dreadful affliction, but we don't realize this because almost everybody is suffering from it, so it is considered normal. This incessant mental noise prevents you from finding that realm of inner stillness that is inseparable from being.

It also creates a false mind-made self that casts a shadow of fear and suffering.

Make it a habit to ask your-self: What's going on inside me at this moment? That question will point you in the right direction. But don't analyze, just watch. Focus your attention within. Feel the energy of the emotion. If there is no emotion present, take your attention more deeply into the inner energy field of your body. It is the doorway into being...

The mind is a superb instrument if used right. Used wrongly, however, it becomes very destructive. To put it more accurately, it is not so much that you use your mind wrongly-you usually don't use it at all. It uses you.

This is the disease. You believe that you are your mind. This is the delusion. The instrument has taken you over.

The beginning of freedom is the realization that you are not the possessing entity-the thinker. Knowing this enables you to observe the entity. The moment you start watching the thinker, a higher level of consciousness becomes activated.

You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. You also realize that all the things that truly matter-beauty, love, creativity, joy, inner peace-arise from beyond the mind. You begin to awaken.

The Times of India, 12 September, 2004

Attain Peace by Mind Control

Swami Suniramalananda

Noise pollution is the monster of modern time, Many of us are unaware of the harm this monster does. The never-ending saga of noises throughout the day puts a lot of stress on us.

Scientists say that even a small change of sound intensity, from 10-decibel intensity to one of one of 20 decibels, means a hundredfold increase annoying 80-decible intensity is very common in cities. And if it exceeds the level of 90-decibels. We could become deaf. Most of us living in cities are partially deaf to delicate sounds; we don't know about finer sounds at all-so the love for atrocious music. The result is that due to sound pollution we become exhausted, irritable and full of anger-even mad. Our normal routine work shouldn't cause exhaustion and full of anger-even mad. Our normal routine work shouldn't cause exhaustion at all, because to work is our nature. But the present-day noisy world simply drains our energy away.

The brain and the mind need rest, but our rest itself is noisy-viewing violent programs on the television amidst noisy surroundings. Cities like Kolkata are like a raucous 'hell' where junk-worthy vehicles, loudspeakers and old-fashioned factories whistle for two full minutes, every half hour-at night as well.

Yet another problem is internal noise. We have a hundred thoughts every minute, making us restless. Both external and internal noise make the mind restive frantic, anxious and exhausted. We age before we should. Why does all this happen?

Motion needs energy. Thought too is motion. Thought-waves rise one after another in extremely rapid

succession and this needs energy, Too many thoughts mean energy loss and so we become fatigued.

The practice of concentration is the only way out of this jinx. The mind is everything: as are our thoughts, so are our actions, health, happiness and body. A weak mind is a restless mind and a controlled mind is a strong mind. Weak minds sin, strong ones-never. A madman has the weakest mind: he has absolutely no control over his thoughts and actions. A saint, however, has absolute control over both. So mind control is imperative.

The secret of our mind is, the moment it is observed keenly, it begins to calm down. A better way is to concentrate on some object-external or internal. A flower, a tree, or an image in the external world; our heart or some particular thought, in the objects of meditation. By practicing concentration every day without fail, we can gradually control the mind and yogis say that Samadhi is, when there is only one thought for some time. Initial failures shouldn't dishearten us. Practice leads to success.

When our mind is under control, it becomes our slave. Negative and harmful thoughts become weak. Wrong impulses become faint. We become morally perfect because we work consciously and not impulsively. Work done by a concentrated mind is selfless, the best and the most productive one and to attain this state is to open the floodgates of everlasting peace and bliss.

Although the law should reduce this horrendous polluting affection our society, silence and peace blossoming out of this chaos may not be possible in the near future. The reason is, that although non-polluting factories and vehicles can be built and air, land and water pollution can be effectively controlled, the will to do that is lacking. People in power do not enforce laws for economic reasons.

The way out for us, if we wish to live in peace, is to control inner noise. The moment the inner noise is controlled, we are not affected by any external noise. External noise is the suggestion, inner noise is the reaction. It's the same logic that operates in the physical world. There are millions of bacteria everywhere. The strong are not affected, while the weak suffer. So when we are mentally strong, with our thoughts regulated and controlled, no external sound can affect us adversely. That is the way for us to lead happy lives in this miserable world.

Mind, therefore, is what controls the body and its functions. A well-controlled mind provides a healthy body and so no pollution-air or water-can affect it. If the mind is in order, the body too is in order. Right, controlled thinking brings right conduct and therefore, right living. Right living is true living. True living means remaining unperturbed and calm always and an unruffled mind produces the maximum work. Such minds cannot harm anyone, due to moral perfection. There's perfect balance between them and nature. Society is safe under such true individuals. *Concentration, therefore, is not something 'religious'; it's a science. It's secret of successful and peaceful living.*

Ignite Your Minds to Pay Head to Conscience

APJ Abdul Kalam

Conscience is the light of the soul that burns within the chambers of our psychological heart. It protects whenever anything unrighteous is done or thought of. Conscience is truth transferred through our genetic stock. It is also a ledger where our offences are recorded. *Conscience threatens, promises, rewards and punishes, keeping all under its control. If conscience stings once, it is an admonition and twice-it is condemnation.*

Cowardice asks, "Is it safe?" Greed asks, "Is there any gain in it?" Vanity asks, "Can I become great?" Lust asks, "Is there pleasure in it?" But conscience asks, "Is it right?" *Why have we become deaf to its voice, insensitive to its pricks and impervious to its criticism? The answer is: Corruption.*

Corruption is an assault on consciousness. The habit of taking bribes and seeking favours has become common, with more people in responsible positions becoming increasingly insensitive to their conscience. They pretend that everything is all right. Are they not aware of the law of action and reaction?

If you take bribes, your thoughts and actions are registered in the subconscious mind. Will you not be carrying forward your dishonesty to your next generations, causing them great suffering? Corruption has become a way of life, affecting all aspects of living, it is not restricted to the pecuniary. It takes other forms too. Immoral ways of people in high positions have taken the sense of guilt away from lesser mortals.

A virtuous man alone can hear the soul's inner voice clearly. In a wicked man, this faculty is dead. The

sensitive nature of his conscience has been destroyed by corruption. Hence, he is unable to discriminate right from wrong. This applies also to organizations, business enterprises, institutions and governments. It is wise to have a clean conscience and enjoy freedom from anxiety and worry?

Once you engage in wrong actions and sinful deeds, you will not hesitate to carry out serious crimes. If you allow one sin to enter and dwell in your conscience, you pave the way for the entry of a thousand sins. Your conscience will become blunt and lose its sensitivity. Doing evil deeds will become part of your nature.

When you are corrupt, your children-who are enjoying the fruits of your corruption-will, look on you with contempt for they know that what you are doing is wrong. How can corrupt parents be role models for their children?

Increasingly, the ogre of corruption is challenging the immunity of the conscience of people holding important positions. Corruption has seeped into every cell of our life-blood.

Spiritual leaders have evolved morals, codes and teachings of righteousness. Hymns, songs and prayers have been written and composed. But the possible annihilation of conscience by corruption is frightening. Religion has not been effective in evoking conscience. Who then will? Can our conscience be redeemed?

Through bodies like the foundation for unity of religions and enlightenment of citizenship, a movement has been started to create public awareness to initiate action to weed out corruption from our midst.

Integrated Meditation to Connect To Your Centre

Mata Amritanandamayi

Integrated Amrita Meditation Technique or IAM is a powerful way to reconnect with your real centre inner self. This meditation technique can bring about integration of body, mind, intellect and heart and finally, to achieve integration of our True Self with God.

Under pressure from daily trials and tribulations, the qualities of love, compassion, empathy and tolerance have all but disappeared. *By consciously cultivating the habit of engaging frequently in extraordinary acts of love and sacrifice, we can endear ourselves to one another.*

True compassion does not recognize barriers of nationality, race, caste and religion. I believe that the Divine exists in everything. The Divine is present in every person, plant and animal. Perceiving this unity is the essence of spirituality and the means to end all suffering. Once this message makes us aware, we can transform the world by transforming ourselves.

I am often asked: What is your religion? My religion is nothing but love. You should inquire into your true nature and believe in yourself. Regular meditation can help us practice universal love.

IAM is an easy technique for the stressed to unwind their pressure-ridden life and be at peace, both within and without. Restless and dissatisfied, very few of us learn to live in the present. Instead, we spend most of our lives dreaming of the past-the good that was, the good that should have been-or dreaming of the future and the potential happiness waiting for us there. Running back and forth between these two poles leaves us exhausted. Dissatisfied people miss the gift of life.

So much energy is wasted that we could otherwise have used to enhance ourselves, our families, jobs and society. What we search for is actually present in the now. We can never close our eyes to the world in the name of spirituality. *Self-realization is the ability to see ourselves in all beings. This is the third eye through which you see. We should be able to love and serve others, seeing ourselves in them. This is the fulfillment of spiritual practice.*

Meditation helps conserve energy and puts us in touch with our centre, calms our restless minds, sharpens our intellects, makes us more aware of what is going on around us. It opens our hearts to the beauty and bliss of each moment, to the interconnectedness and unity inherent in all beings. The silence we experience in the depths of meditation carries over into the rest of our day, effecting calm. We become less irritable and less distracted. The energy normally wasted on unessential thoughts is now available for us to direct as we deem fit, allowing us to focus on the job at hand.

When we meditate, the whole environment is purified. To some extent all beings in the world are benefited. So, even those around us are positively affected. We are not isolated, we are like links in a chain. The harmonizing effect of an individual's meditation can spread to the community, nation and the world.

IN THE CLAMOUR OF DAILY LIFE, THE REWARDS
OF SOLITUDE ARE OFTEN DISREGARDED

Just Thinking

An acquaintance found me sitting in the garden beside my life pond.

“Taking a break,” he asked.

“Just-thinking,” I said.

The man laughed “Oh! Plotting a story,”

“No, Thinking.”

Opportunities to just think, alone and undisturbed, are not easy to find. Our homes and offices-if they are in cities are not suitable for quiet cogitation. Even in the suburbs, our houses often rumble as the spin-dryer whirls, burn and hiss as the dishes are washed and whine while the vacuum cleaner does its work. Out of doors, it's hard to find a stretch of water that is not noisy with outboard motors, or a stream that's fit to sit beside for a pensive hour.

We have grown so accustomed to this clamour of human activity that we accept it as inescapable. Many of us have even come to regard thoughtful solitude as unnatural. The shocking implication is that the human spirit must be diverted from the calamitous temptation of its own company.

But people weren't always like that. Even teenagers, when I was one, liked periods of quiet contemplation.

At the age of 18, I spent several months with three companions deep in the Canadian woods. We were often as quiet as the wilderness itself. Once, for two days, I lost the others. Knowing that they would find me, I built a fire and stayed where I was. I cannot recall that I felt lonely, even then. There was plenty to think about.

Indeed, as I have learnt, it is only when alone that one can really make acquaintance with oneself. Whatever it is that you recognize as “you” is what goes on in your mind, heart, spirit and imagination, quite free of outside stimulus. And knowledge of that self is, in a sense, all the actual knowledge you can ever have; the rest is in books or other people’s heads. We still pay lip know to the ancient counsel “Know thyself;” you can’t know anybody else in the same way.

When I was a boy it was expected that every youth would spend hours gazing at the sky-“day-dreaming,” as it was called. Few objected to this; most people understood that the dreamers up to become the doers.

Today, however, a daydreaming boy is often prodded to meaningless activity by nervous parents who fear that solitude is somehow dangerous. A boy in reverie is hurriedly sent out to play games, lest he become anti-social. As a result, young people pass through adolescence with no practice in testing their inner selves. And schools foster this avoidance of self. Instead of emphasizing the need for self-realization, they teach young people to adjust to the group.

An “adjusted” youth will naturally seek to present the one condition to which he knows how to adjust: the one condition to which he knows how to adjust: the safe, present state. Actually, his goal should be adjustment to an ever-changing world. Society is in so swift a flux that only a man who deeply knows himself can decide which of the changing ideas he will accept as part of what he believes and feels and is, which ideas he will reject.

It is not that I deny the gregariousness of man, or belittle our pleasures in each other’s company. But in company the measure of a man’s worth is how much he

can give to a group. He who brings special excitement to the otherwise tedious round of conventional activities is the sought-after guest, the desired friend. And that person, always, is one who has studied and learned enough of himself to be more than a carbon copy of others.

The ideal surroundings for the study of oneself is some untouched place out of doors, which, in spite of man’s exploitation of nature, still offers relatively secluded spots for meditation. But solitude can be created in the mind wherever a person can spend time alone. With a little practice even a man in a crowd can be alone.

It is the ever lessening desire for solitude that worries me. If we could recover both the appetite for being alone and its fruitful product, self-awareness, we would again produce dreaming doers. We need such people as never before: thinkers, who can face the titanic problems peculiar to our time

So Strong

We don't even know how strong we are until we are forced to bring that hidden strength forward. In times of tragedy, of war, of necessity, people do amazing things. The human capacity for survival and renewal is awesome.

Isabel Allende

One Must Think

In his recently published autobiography “After I was sixty” Lord Thomson of Fleet, one of the world’s most successful newspaper tycoons (he is reputed to own over 100 papers) gives his personal recipe for success. “If I had any advice to pass on as a successful man it is this (he says): If one wants to be successful one must think; one must think until it hurts.

Lord Thomson, now 81 has not been successful only. “I happen,” he says, “to have been a happy man”

The memory capacity of even an ordinary human mind is fabulous. We may not ourselves consider particularly adept at remembering technical data, consider how many faces we can recognize, how many names call up some past incident, how many words we can spell and define. It is estimated that in a lifetime, a brain can store 1,000,000,000,000,000. (a million billion) bits of information.

This bit of information which you have just added to your built in computer is starting enough, but just consider this fact: From the moment of birth the human brain begins to lose its cells. After the age of 35, the average adult human being loses about 100,000 brain cells (called neurons) daily, due to aging, impaired circulation, or other causes. At birth an individual starts out with about 20 to 12 thousand million neurons, but these nerve cells do not divide and reproduce like many other cells in the body, such as those in the skin or liver, so those that are lost are not replaced.

One would therefore conclude that the average person’s IQ would decrease by middle age. Not so, a recent study shows. In fact, the IQ went up at least 20 points in those individuals studied. This study also indicated that the

brightest of the boys grew up to be the smartest men. But the girls with the highest IQ’s increased the least by their middle age. This is due to the fact that the women were either housewives or held undemanding jobs and were not given the chance to grow. **Moral : Use your brain,**

*Monthly Journal Herald of
health Oriental Watchman
Publishing House, Poona-411001.*

Good and Evil

As a result of his own self-examination, Solzhenitsyn says, he realized that throughout his past life he had never really understood himself. “But just as the sea, will, with its waves, knock an inexperienced swimmer off his feet and throw him up on the beach, so I was returned to the hard ground by the blows of misfortune.”

The principal lesson which prison life taught him was “how a man becomes wicked and how he becomes good.”

“It gradually became clear to me that the line dividing good and evil does not run between states or between classes or between parties. It runs through every human heart, and through all human hearts.”

“From that time I understood the truth of all the religions of the world: they fight against the evil (in every man). It is impossible to drive evil out of the world altogether, but it is possible to try to drive it out of every individual.”

“From that time I understood the falsity of all revolutions in history. They destroy only the carriers of evil (and in their haste not distinguishing them. The carriers of good as well) while the evil itself made even greater, they inherit themselves.”

(From the weekly Himmat. July 5, 1974)

Just Laugh It Away

Joe Rossini

Disappointments will always come your way. Choose to be happy. It would be a rare day in our lives if we could live 24 hours without having to deal with some type of disappointment. The chances that our expectations will not be met each day by individuals, governments, businesses, clients, vendors, organizations, family members and the like are very likely. In fact, as you mature through life cycle, it seems you are likely to be let down in some way be at least a simple majority of the people you come in contact with.

Did you ever stop to think why you are disappointed so often? Is it just happening to you or everyone around you? Are you wondering if your expectations are too high? Are you doing something wrong? May be! Have you taken the time to understand that you will be disappointed often and that you must be prepared to deal with disappointment?

Because we are given the natural ability to freely choose our actions, it means that we are also free to make mistakes and learn from them. So disappointments and mistakes will forever be a part of the human experience. To wish that others should be perfect when dealing with us is a wish that cannot come true. For even you have made mistake and will continue to make more in the future.

However, being prepared for disappointments and being persistent in overcoming the obstacles they present will make you a stronger and more determined individual. You need a strong character to make it in the fast paced world that we live in. You have to know what you want from life and plan carefully to acquire it. You cannot let others not meeting up to their responsibilities and stop you from meeting yours.

It took me a long time to realize that you cannot change the people around you if they don't want to change. You cannot change the clerk in the store who is doing a lousy job. You cannot change the contractor who always breaks his promises to perform. You cannot change your boss who is always losing his temper. You cannot change a family member to do things the way you think is right.

But the one person who you can change is yourself! You can change how you react to disappointment. It is within your power to laugh at the chain of events that occur during a day rather than be angry and disgusted.

It is within your power to have the determination of an ant, who finds a way to accomplish its mission, regardless of the obstacles it faces. Your reaction to disappointment is where your power lies.

And whether you want to admit to it or not, it is you who chooses how you are going to react. No one can make you react a certain way. Everything depends on what you want. Many times reactions are learned. If your father slammed the phone down when he was angry, you may have learned to do the same thing.

The peaceful alternative always exists; it just has to be consciously chosen. But why choose to react peacefully? What are the benefits? Well, to begin with, if you want to live a happier life, it is best to choose a peaceful reaction to life's disappointments.

If you are constantly yelling and upset about how someone else messed up, then your proclamations of wanting to be a happy person are just hot air. If you want to be happy-prove it!

When you choose peaceful reactions, not only will you have a happy mental life, but you will also have a healthier physical life.

Our bodies are like chemical factories that are more powerful than any pharmacy on earth, Every emotion is translated by the body into chemicals that have measurable, observable effects. Joy, love and contentment bolster your physical being, while negative emotions like anger and stress cause all types of harm and imbalance in our bodies.

So imagine this: You live in a world where mistakes are made and will always be made. Would it be logical if every time some-one makes a mistake, or cause some disappointment, for you to choose (through your emotions) to mentally and physically harm yourself? What will you achieve by that? You should not harm anyone, let alone yourself.

Living happily does not mean that everything around you must be perfect. It means choosing to be happy in spite of the fact that it will never be perfect.

Try to be more prepared for the disappointments. Disappointments will always come your way. Choose to be happy! Have the mindset to laugh it off and persist to overcome any disappointment.

The Secret of Happiness

M. N Chatterjee

During a congregational service near Washington, so goes the anecdote, all those desiring to go to heaven were asked to stand up. All rose but Abraham Lincoln. Then all those who did not want to go to hell were asked to rise. Lincoln still remained seated. Ultimately, responding to fervent appeals, he calmly stood up and said, "I am going to Congress".

But few can be so committed to a cause or so engrossed in their work that they have hardly any time to think of their own happiness. And herein lies the secret. *Blessed is the person who has something worthwhile to do and does it whole-heartedly.* For a great many, however, happiness remains a chimera, Ironically, it comes to those who seek it the least. For it is not so much an object to be sought as a state of mind to be induced.

There is nothing absolute about the concept of happiness: it has a relative import and cannot be considered in isolation. It varies from person to person and has much to do with faith and hope, courage and ideals to live by. *By and large, fear, uncertainty, confusion and greed are the mainspring of much unhappiness.* Time-tested philosophies of the past help us somewhat to come to terms with what looks like the greatest challenge of our time.

But what precisely is happiness? This intriguing question is as old as the hills. According to Aristotle, happiness is not something which could be felt or experienced at a given moment. *It is, in essence, the quality of a whole life, the happy life being a good life.*

Happy is the man who has all the good things in life and has no need left to be fulfilled, so goes the Aristotelian conception. But what happens when greed overtakes the

sense of need? The slender borderline between need and greed tends to get blurred as the acquisitive instinct takes over and becomes the prime mover of human conduct and eventually a major source of misery. Plato, therefore, defined greed as source of misery. *Plato, therefore, defined happiness in terms of harmony within the soul and equated it with the spiritual wellbeing of a truly virtuous man.*

Immanuel Kant, however, decried the entire idea of happiness, regarding the pursuit of one's own happiness as a self-centred act, motivated by narrow considerations. According to Kant, we deserve happiness by the virtue of our deeds instead of just hankering after it. But we need not always be consciously happy.

According to J Krishnamurti, happiness is a state of which one is unconscious. It is only later, when misery strikes, does one realize how happy one was. Much depends, in the ultimate analysis, on one's perception and attitude to life. Two persons in similar circumstances are not equally happy or unhappy because they are not on the same wavelength and their expectations are different. Two points, therefore, clearly emerge: the less one expects from life, the greater are the chances of one's being happy and vice versa.

Secondly, one should know one's own mind. This is not easy, but it is essential. Swami Vivekananda echoed the Upanishadic truth when he said that the goal of man should be not to seek happiness or avoid misery but to go to the root of it all and master the situation which is responsible for their creation.

But such mastery can hardly be possible without the right knowledge. It is due to ignorance that there is always a risk of getting carried away by things superficial and evanescent and missing the reality. What is purely external cannot have an eternal import and it is only the knowledge

of the ultimate truth that can reveal the reality.

Basically, truth is of two kinds: that which is perceived by the five ordinary senses and that which is perceived by the super sensuous power of yoga. Yoga is union with the true self or God. In its secondary aspect, it is a mode of achieving that union. The spiritual processes for realizing the self were built into a systematized discipline by Patanjali. He referred to the control of the thought-waves of the mind for attaining the highest consciousness as the main function of the yogic gnosis.

It is necessary to overcome the harmful thought-waves by raising waves which are good or benign. *Thus, the feelings of anger, greed and delusion must be counteracted with the opposing feelings of love, generosity and honesty.* When the harmful thought waves have been subdued, the second stage of the discipline commences.

If the water of a lagoon is grimy, the bottom cannot be visible. Similarly only when the mind is made tranquil, is it possible for the knowledge of the self to be revealed.

Take One Step at a Time Towards Holistic Living

Muni Lokprakash Lokesh

Walking through a forest, a man chanced to meet four beautiful women. Greeting them, he introduced himself. The tall and slim woman said: “My name is Buddhi (intellect), I live in man’s head”. The woman with Kohl lined eyes said: “I am Lajja, I live in the eyes of man as modesty and present myself as decorum in behaviour”. The third lady had a well-toned body. “I am Himmat”, she said, “I live in man’s heart. I give him the courage to live”. The traveler bowed low. The fourth lady had rosy cheeks and radiated freshness. “My name is Tandurusti (health), I live in man’s stomach”, she said.

As the traveler went ahead, his thoughts went back to the four women he had met. At the end of the forest, he met four young men. “I am krodh (anger)”, said the first man who was handsome but for his brows, which were always knitted. “Where do you live”, the traveler asked. “I live in man’s head”, said krodh. The traveler said this was not possible. He had just met Buddhi and she lived in the head. Krodh said “Till I enter, Buddhi remains. Once I enter, she runs away”. Krodh had strong muscles and a forceful personality. The second man was Laalach (greed). “I live in people’s eyes”, he said. Once again the traveler interjected to say “Only Lajja lives there”. “Just place a bag of gold coins and see how Lajja runs away from people’s eyes or offer a position of power. Desire does not believe in modesty, shame or decorum. It is an expression of greed”.

Who would the third man be? “I am Bhay (fear)”, the sickly-looking man was saying. “I live in people’s hearts”. “Is it not the residence of Himmat?” the traveler

asked. “When people do not obey their conscience, they are always afraid. They do wrong and so are full of fear of being caught. That is why Himmat wanders homeless while I reside comfortably in people’s hearts. Sometimes when I dominate, people say they have a heart attack and go to the doctor. They give me even more space when and if they come back”.

“My name is Rog (disease)”, said the fourth man. He looked healthy. “I live in people’s stomachs. They are forever downing intoxicants that go into their stomach, feeding me. I know you will wonder where Tandurusti went. She does not stand a chance. Everybody wants her but it is me they feed when they drink, smoke and partake of other such substances”.

A healthy and happy life seems to be within reach. But so are problems. If we invite problems, is it fair to blame it all on fate? *Can we make small resolves that will make some space for Buddhi, Lajja, Himmat and Tandurusti within us?* Small resolves like: “I will control my anger for today. I will try to remove fear: I will not give in to temptations that lead me to ill health”. Small vows or anuvrats are firm steppingstones to a happier and healthier life.

All it takes to be able to live a holistic life is to resist temptation, taking one step at a time. Health, happiness and peace will be within reach.

The Times of India, 12 August, 2005

Giving From The Heart, You Experience Joy

Janki Santoke

What can guarantee happiness? If there is one definite way to happiness, it has to be the spirit of giving: Giving comes in many forms. It is the meeting point of many arcs. Let us analyse its depth and complexity.

What: It is believed that real giving is to give 'dravya' or grains as grains symbolize food and also wealth that can buy food, clothing, shelter. Most people believe that giving is something the rich should practice, or that those who give to the poor are the real givers. Giving encompasses giving of not just money but also physical service, emotions, knowledge and life lessons such as spiritual masters do.

Who: The next pertinent question in giving is, whom do we give to? Most people restrict their giving to family or may be friends. But true giving is universal. One gives to everybody. One can often hear the complaint that 'I did so much for that person, but all got from it was sorrow'. This is the situation when we restrict our giving to only to few. But if it were universal, it not only draws reward from the world but also ensures an eternal fountain of joy spouting within.

When: When is the right time to give? At all times. Life should be a long song of service. At any time we can be in a giving mode. **Not necessarily giving money, but giving love, knowledge or spiritual growth. Giving is not just what we do for the poor but for all people. Different people at different times need different things.** Can we tune in and do what would most suit them? Maybe a call centre employee needs that we don't scream

at him. Maybe a staff member needs some rest. Maybe a child needs a little less nagging. Our planet needs less carbon! Someone may just need us to keep quiet! Giving is a mode of operation, not what we do. The best way to be a permanent giver is to dedicate one's life to a higher ideal.

Why: Why do we give? Because it is the right thing to do. The situation demands it. Why does the soldier give up his life for the country? Because the situation demanded it. Why did the doctor sacrifice his night's sleep and visit the patient? Because the situation demanded it. There was no 'mine' or 'yours'- just what was right for that situation.

How: Giving must be done as the rose gives fragrance or the sun gives light. Not with a deep consciousness of giving but just as part of one's nature. When we are very conscious of our giving does it not signify that it is a rare occurrence with us? Are we conscious of breathing? Whatever is naturally done, we don't overly notice. Only unusual things are noticed.

Khalil Gibran talks of not giving with the 'mindfulness of virtue', of not being smug with our giving. Giving should be done discriminately, that is, the intellect determines what needs to be done and does it, without any personal emphasis. All the focus is on 'what is the right thing to be done' and no focus on the person doing it.

When giving is done in the right way, it will bring joy at all! With giving, we grow up as human beings, we uncover that happiness that resides within each one of us.

(The Times of India, 8 February 2018)

The Kingdom Is Within: Transcendental Meditation

Maharishi Mahesh Yogi

What is needed today is a means of harmonizing the qualities of the head with powers of the heart. There is an ever-increasing state of chaos in the world; tension increases daily in the individual, in social life, in national affairs, and international relations. The great and urgent need is for something to re-establish harmony in the individual human being and to give him peace; only from such an inner peace can wisdom and happiness be born.

All that we call wisdom today, all knowledge, the whole process of endless fact-gathering must utterly fail to satisfy the real needs of man; for these real needs are called happiness, understanding and wisdom, and they are not vain and unworldly aspirations but man's birthright.

I came out of the Himalayas with a method designed to raise both head and heart of man to the point where knowledge and appreciation of the quality of his higher nature can be attained. I call my method Transcendental Meditation, but it is, in fact, a technique of Self-exploration; it enables a man to dive into the innermost reaches of his being, in which dwells the essence of life and the source of all wisdom, all creativity, all peace, and all happiness. It is that place which has been called, in the Christian teaching, the 'Kingdom of Heaven within'.

The word 'meditation' is not new; nor are the benefits of meditation new. It is the message of Buddha, Christ and Krishna. They said, only get to the inner kingdom, to the heavenly heart, and you will earn for yourself eternal freedom-not in the future, not after death, but now and forever.

For centuries the technique of meditation of this kind has been forgotten. This is why suffering has become so universal, so much an inescapable part of life, that those responsible for leading people to the Kingdom of Heaven have come to preach the necessity for suffering; suffering has become a virtuous act, and the man who maintains that life is a bitter and sorrowful struggle is commended for his level-headedness and good grasp of reality !

I hold that life is bliss. In essence life is not a struggle. Man is not born to suffer, but to feel joyful; he is born of bliss, consciousness, wisdom and creativity. Once the flower of life has bloomed in a man, then consciousness, wisdom and creativity are ever-present in him. When the inner, spiritual and the outer, material, glories of life are consciously brought into harmony, then life is integrated and becomes truly worth living.

What is meant by the statement that life is essentially joyful-that life is bliss? The orange is sweet. This means the real substance of the orange is sweet. The covering of the orange, on the other hand, is bitter to the taste. But even though the skin is bitter, nevertheless the orange is thought of as sweet because sweet is the juice within it.

Like the orange, life has two parts, or aspects-inner and outer. The outer is the temporary, ever-changing aspect; the inner is the permanent, never-changing aspect. That the inner, never-changing aspect is blissful is a fact that can be experienced. It is for this reason that I say that life is blissful, for it is the sweet and blissful aspect that is the ultimate reality of existence and not the bitter, ever-changing aspect.

The Times of India, 13 March, 2018

Gita As Guide For Success, Happiness & Fulfilment

Jaya Row

All appliances have instructions manuals. Even the best gadget can lead to disaster if not used properly. You are born with highly sophisticated equipment within. Do you know how it functions? Is it not important to have a manual that helps you use it well? The Bhagwad Gita could help as it gives you complete understanding of your personality and steers you to excellence. Without guidelines the very tools meant to take you to perfection become the cause of your destruction.

Every human consists of matter and Spirit. Spirit is the same in all; it lends life and enables you to perceive, act, feel and think. Matter consists of body, mind and intellect. Used well, it takes you to heights of perfection. Abuse or inadequate use of these equipment leads to failure, sorrow and stunted growth.

The body enables you to perceive see, hear, smell, taste and touch. With the body, you act. The mind feels emotions like love, hatred, anger and jealousy, and harbours likes and dislikes. And the intellect thinks, reasons, discriminates and judges. All these are instruments of enjoyment. They fulfill you. If used properly they take you to the zenith of human development.

Sense contact yields immediate enjoyment. So you want more. But the more you indulge, the less you enjoy. Eventually you reach a stalemate where the return is zero. Yet you must continue the contact to avoid the pain of denial. The Gita prescribes regulated contact by which you retain the thrill of the first contact till the very end of your life. And it protects you from the ill effects of excessive indulgence. Let the intellect decide when, how

much and how often to contact sense objects. Enjoyment goes to another level altogether if you think of that Power that enables you to enjoy. The experience then becomes spiritual.

The body is designed for action. Action gives joy. Inaction leads to depression. Selfish action results in failure and sorrow. Thought of self is the greatest barrier to success and all selfish people are unhappy. **When you dedicate action to a higher cause you become creative, energetic and efficient. You are happy and you grow. When the action is directed towards God, it becomes thrilling !** You move towards Self-realization. Indifference is not an option. When you feel for others but the feeling is tainted by expectations and you make demands on others, the relationship devolves into conflict and bitterness. When you love another with flaws and shortcomings, without expectations, it leads to a wonderful relationship. When your love shifts to that Power that has bestowed you with a million blessings, it becomes Divine !

The intellect discriminates between pairs of opposites. A dull, undeveloped intellect leads to confusion, loss and sorrow. A sharp, clear intellect guarantees prosperity and success. An intellect focussed on world welfare gives happiness. When the intellect distinguishes between the eternal and ephemeral you get anchored in the permanent and reach enlightenment.

The intellect is most important; it needs to be developed and strengthened with independent, original thinking, Thus the mortal, gross body, mind and intellect can transport you to the immortal, subtle Spirit. Only then are you truly fulfilled.

(The Times of India, 4 January 2018)

In Pursuit of That Elusive Happiness

Janki Santoke

Most people believe themselves to be good. They don't hurt anyone, steal, lie, cheat, murder or commit arson. This is believed to be goodness. Yet they are agitated and wonder why. They frequent places of worship to overcome the agitation. 'If I am a good person why am I agitated?' Or else, they resort to what is called 'retail therapy' and go on a shopping binge, to the movies or take frequent vacations in pursuit of that elusive happiness.

Others immerse themselves in social work, become activists and join civil society organisations and movements. There's nothing wrong in all of this, but these are not going to provide solutions that could help you overcome that agitated feeling; they are nothing more than temporary balm.

To remove all types of mental agitations, one needs to get to the root. For that, study the three types of actions.

Selfish actions: They are designed for the welfare of oneself and may be one's family. There is no mental vision beyond that. Such people are interested only in acquisition and enjoyment. There is a constant striving to either get something or to enjoy something. The world, however, is not designed to suit the comfort of any individual. Hence people with such mental attitudes are always agitated about something. The world inhibits either their acquiring something or enjoying something. Such people rarely identify themselves as selfish- yet, all their life is only about themselves. What they got/ didn't enjoy. In the story of life, they are the star!

Unselfish actions: This does not imply being devoid of acquisition and enjoyment. In fact there may

be more acquisition and enjoyment! The difference is that the individual or his family is not the sole focus of attention. The person has a mental vision of something higher, nobler, and vaster than that. His vision expands to include the wellbeing of others. Acquisition and enjoyment are byproducts of that vision. Such a person, who works for the welfare of a larger circle, finds a dramatic drop in agitation, and experiences a spurt of spontaneous happiness. They don't require acquisitions and enjoyments for happiness. They are happy persons, capable of enjoying their possession.

In contrast, the persons who worked solely for these objects finds no happiness in them, having got them. An unselfish person enjoys every bit of it. He works for an ideal and becomes capable of enjoying every part of life. A happy person enjoys everything. The gifts, possessions, challenges, people...

Selfless actions: These actions are desire-less actions. Such people are the jewels of humanity. Rare indeed are these blessed souls who are completely selfless. They have infinite happiness. Give them anything or take anything away, it makes no difference to their mental equilibrium. This is because they have removed the thought of self completely. **Unselfishness is dilution of the thought of self. But selfishness is its complete removal. Unselfishness expands the vision but selflessness takes it to infinity.**

Hence the secret mantra for removal of all agitations is gaining a higher ideal in life, rather than confining oneself with selfish acquisition and enjoyment. It is working for the welfare of more. Life becomes a happy experience. As *E. Carpenter puts it, 'There is no happiness until you drop thinking of yourself.'*

Deal With Destructive Emotions & Be Happy

Kamal Jain

The key to happiness lies in our own state of mind, as it is the mind that is the primary obstacle to happiness. The greatest impediments to our happiness and our ability to live a peaceful and fulfilling life are our own persistent tendencies towards afflictive emotions like anger, hatred, envy and jealousy which are the real enemies of human well-being.

Author of 'Emotional Intelligence', Daniel Goleman in his book, 'Destructive Emotions', talks about dealing with negative emotions. Psychologist Richard Davidson and Goleman discussed the topic at length in a Mind-Life meeting with the Dalai Lama in 2003. The takeout was that understanding destructive emotions and knowing that we can free ourselves from these, will help us to handle these emotions confidently. Some may argue that we are completely directed and hardwired by biology and that afflictive emotions are part of our nature. They may feel can't do anything about them. Does this mean we would remain slaves to our biological instincts, always?

All religions have long recognized that human beings possess the capacity to change from within. Indic spiritual traditions are replete with such stories. Balmiki transformed from hunter to Sanskrit scholar, Angulimal from cruel dacoit to follower of Buddha; Tulsidas from a lustful layman to great Sanskrit poet.

Recent findings in 'brain plasticity' have demonstrated that nothing is cast in stone; changes do take place. Brain patterns can and do change over time in response to our thoughts and experiences. To remain

emotionally fine with ourselves and with others, we need to understand and continue to work with our negative emotions consciously and train ourselves to achieve positive transformation.

Biologically, all our basic emotions evidently have evolutionary purposes. Attachment brings us together and creates bonding, giving us family and society. Anger attracts harmful forces detrimental to our survival, fear alerts us against threat, and envy prompts us to compete and do better which in turn brings about progress. So scientifically, these emotions do have their positive aspects and biological dimensions so long as they do not spiral out of control.

Emotions have dual aspect. All of them have destructive and non-destructive sides. For example, anger can be channeled to get the things done and obtain that which we rightly seek. Going beyond this practical function, it turns to destructive side when it is transformed into violence. Gandhiji understood well this practical function of anger and used it as a positive force to work for freedom and political reform. Likewise, doubt enables us to seek answers and improves our understanding but when it becomes pathological, it paralyses us, preventing us from taking decisive action. Competition, so long as it is not driven by ego can be constructive, leading to progress.

Once we recognize the destructive side of emotions, we will become more cautious, thereby becoming more emotionally aware. We have to be attentive in our behaviour at the level of body, speech and most importantly, mind. Our initial efforts should be to take care that destructive emotions are not reflected in our body language. This will arrest any chance of angry explosions. Then, you can go

to the source of the arising of strong emotion. Now, you may be able to reinterpret, in a positive way, the thought that initially triggered your currently played our negative emotion. Your awareness would guard you against instinctive interpretations clouded by exaggeration and projection, thus enabling you to respond calmly.

(The Times of India, 24 May, 2018)

Each Common Day a Day of Destiny

The day of destiny seldom opens with a blare of trumpet. The great crises of life come unsuspected and unheralded. Each day is a day of destiny and the commonest and quietest day may determine the decision of the day we count the greatest. The unnoticed victories are often the decisive ones. It is not the wind, nor the clouds but the silent and unperceived evaporation which determines the rainfall. Most battles are decided long before they are fought. The Spartan training made Thermopylae possible. The sturdy independence of the British yeomen for hundreds of years kept the English flag afloat. The life of man is being fashioned into beauty of mangled into hopeless ruin by the common ordinary days. Particular days which fix themselves upon the memory and appear to be of transcendental importance but upon quiet investigation we shall find that real lords of life and fashioners of history are the uneventful ordinary days which we too often despise.

(Monthly journal ‘Great thought,’ London)

The Four Crucial Dimensions of True Love

Thich Nhat Hahn

When we have the energy of compassion in us, we can relate to the world very easily, because that kind of energy helps us to get out of our prison of loneliness. Those who have no compassion, they are very alone, because they have no ways to relate to other living beings. Having the energy of compassion in you, you are already a happy person. Every time, you can do something to help another living being; the joy always returns to you.

You have to practice looking deeply into the nature of your love. And you can always improve the nature of your love. There are kinds of love that bring us a lot of sorrow, jealousy, hatred, a lot of suffering, because they are not true love. True love within the Buddhist teaching has to contain the element of loving-kindness. Maitri is loving-kindness, the capacity of offering happiness.

Making another person happy is an art that we have to learn. According to the practice, you have to understand the real needs of that person, and you have to practice looking deeply. If you do not know what the other person really needs, you will not be able to her happiness. And if you don't have time, how can you look deeply into the other person? So take time, practice looking deeply into her, and see what kind of needs she has.

Maybe what she needs is not a lot: your attention, your capacity of listening to her, your capacity of talking to her in a nice way.

The second element of true love is compassion, karuna, the capacity of transforming the pain in the person you love. Your presence is necessary. If you don't show that you understand that suffering, then you cannot

practice karuna just by the way you behave, talk and act.

Maybe you are the cause of that suffering. You have no capacity to listen deeply to that person. You have no capacity of talking to her in a calm and loving way; therefore, you cannot understand her suffering. Now, if you are able to practice loving speech and compassionate listening, you might, by yourself, transform the suffering in her. ~~That is true in most cases. That person might confront~~ easily the other difficulties in life if she is supported by you, understood by you, and feels that you are on her side. That is compassion, the fruit of meditation, looking deeply.

The third element of true love is mudita, joy. There are those who love each other, but who make each other cry every day. True love must bring you joy and happiness, and not sorrow every day. If your love is possessive love, you may behave like a tyrant, so you make each other suffer every day, because of your narrow ideas of happiness. With some mindfulness, with concentration, with some training, you offer the other person joy every day; you can do that.

The fourth and last element of true love is freedom, equanimity. If by loving, by being in love, you feel that you are losing your freedom, you have no space to move anymore, that's not true love. That is why in true love you have to offer yourself and the other person space and freedom.

(The Times of India, 9 March, 2018)

That Won't Make us Happy

Seerat Kaur Gill

Happiness is elusive. Philosophers and clerics have been trying to explain it through religious and spiritual texts; each churning out mantras to happiness. However, if so many babas knew the key to happiness, wouldn't our country with a massive number of babas and diverse places of worship to be the happiest?

Researchers the world over have tried to 'capture' and define happiness. They have quantified it and compiled a list of the happiest countries in the world! Using a tedious process of taking into account the emotional and physical wellbeing of citizens, their incomes, employment status, environment and the community they live in, and applying appropriate statistical tools to compute the happiness quotient, the scores of the countries are compared with one another. Contrary to popular belief, the world's happiest nations are not the ones, whose citizens fast and pray every day, neither are those capitalist countries that wield global power with the might of their dollar. The world's happiest countries are Denmark, Norway, Switzerland, Canada, Iceland and New Zealand. This year, Finland topped the list. These seemingly small countries have beaten capitalist giants like the US and the UK in the World Happiness Index. The harsh climate doesn't seem to have dampened their spirit. These countries boast of one of the best education and healthcare programmes. A professor, who completed his doctorate from Denmark says, 'Denmark is an egalitarian society where a janitor and an associate professor used to sit together for a beer after college hours. It was a shocker for a caste-conscious Tamil Brahmin like myself !'

The Nordic countries seem to be doing something

right to keep their citizens happy. They are happy despite the lack of sun and the biting cold. Although these countries have some of the highest taxes in the world, the citizens have access to social, security and personal freedom. They have converted wealth into wellbeing for the people of their country.

This means that happiness is not a matter of choice. It is greatly influenced by the country one lives in. Having high income, access to luxury, enough sunshine, fasting every day for different gods is probably not enough. Maybe that is why India is placed 133rd among 156 countries on the list. Even if we earn well, but live in a corruption-ridden society which doesn't allow personal freedom and hampers social security, happiness will continue to remain elusive.

Happiness is more than a six-digit salary. It is more than reading heavy religious texts. It is more than bright sunshine and the tropics. It is about creating strong social foundations. It is about living and letting others live. It is about making choices without judgment. Till then, happiness will remain an illusion.

(The Tribune, 27 April 2018)

Enigmatic Question: What is Happiness?

Ashok Vohra

The question, 'What is Happiness?' is an enigma. It is like the question, 'What is time?' of which St Augustine in 'Confession' says, "If no one asks me I know, but when I am asked to explain I am at a loss, as I am not able to provide an answer" Happiness, like the notion of time, is something about which we know but when asked to explain, we are at a loss to give a cogent answer. As Wittgenstein put, It is "something that we know when no one asks us, but no longer know when we are supposed to give an account of."

Like Schopenhauer, we can say, "All happiness and gratification, is that which is negative, the mere abolition of a desire and extinction of pain." This definition explains the fact that "as a rule we find pleasure much less pleasurable, pain much more painful than we expect." In pain, time appears to stand still; in happiness, it takes wing.

Happiness is not a natural state of mind or body. If it were an innate passive state, Aristotle argues, "It might belong even to a man who slept all through his life, passing a vegetable existence, or to a victim of the greatest misfortune." We have to strive and make a conscious effort to achieve happiness. Happiness is inherent in an activity. Happiness is not a means but an end in itself.

Happiness is distinct from pleasure. Pleasure can be abandoned after it is achieved, as its attainment marks the end of the quest for it. Happiness has no end. Happiness never surrenders to its fulfillment. It is continuous, never ending process of purging desires and annihilation of pain and suffering. It is perpetual.

The following thought experiment shows that happiness is not what we wish to achieve at any cost. Suppose we have a drug that induces in us extreme, infinite and perpetual happiness. But, it has a side effect that renders us infertile, making ours the last generation of human beings. Most of us will decline to take that drug as we value continuity of the human race above our individual or collective happiness because continuity of life has an intrinsic value higher than any other value. Thus, happiness alone cannot be the end of human conduct.

Charvakas, like other materialists, wrongly believe that summum bonum of happiness lies only in eating delicious food, keeping company of young men and women, using fine clothes, perfumes, garlands, anointing oneself with sandal paste and so on.

Aristotle argues, "*Happiness lies in control of oneself and becoming master of one's own passions and appetites*" He says, "Intemperate craving can never be satisfied. Temperate life is one in which one is content with whatever comes to hand and asks for no more." The temperate and moderate are happier than the intemperate. As the old adage goes, "*Happiness is not having what you want. It is appreciating what you have.*"

The key to happiness, according to Plato, is living life as a "play, playing certain games, making sacrifices, singing and dancing". Indic wisdom says, life is a Lila, play. *Contentment is what makes us happy. What makes us content differs according to the content, from time to time, from one form of life to another form of life. So, too, is the notion of happiness.*

(The Times of India, 11 May 2018)

Happiness has Something to do With You

James Anderson

The wise will always state that happiness does not depend on circumstances. Being happy is truly a natural state; there are no pretexts—one is simply that. However from birth, happiness is something we gradually relinquish. We scour the surface for answers to this dilemma but it is like tossing a cork onto the vastness of the ocean. Happiness is taken out of our hands.

From this fallen state, some embark on yoga. The path aims at a new level of happiness, independent of all circumstances. It is not an easy way and many tests are hurled at us. The right attitude is to regard them all as for our own good because these lessons will not go away until they are fully absorbed.

The scope and depth of our happiness depends on our level of consciousness, but the matter is not quite as straight-forward as that. Sri Aurobindo wrote that, "None can reach heaven who has not passed through hell." As soon as one walks this path, one often finds oneself bombarded with adverse happiness. The very turning may provoke considerable anguish. We might pass through periods of greyness and depression: or moods may swing violently between dual states. But the orientation of our consciousness is changing and it compels us to look at the realities of our own psychology.

The transition can be immensely uncomfortable and we notice more and more twisted patterns coming to the surface. The emerging consciousness and the process of yoga are producing this change. Consciousness has an action and if one is attentive, a happy equilibrium will be restored. The knowledge of what is happening (and why) brings joy and invites the spirit into all proceedings.

The surface can no longer keep us happy. The ego, once essential for our survival, now becomes a hurdle. It creates a tight shell. We had formerly used it to deaden harmful impacts from outside but now we find it deadening us inside. How it suffocates! It becomes our biggest cause of unhappiness. So we plunge deeper for answers to our existence and look for deeper happiness.

Slowly, we realize that happiness is also a matter of internal organization. If we want to be master of our circumstances, we must master every movement inside first and learn to align ourselves, to our true nature. The aim is harmony and through its influence; our dispersive nature becomes a homogenous whole. Our psychology, once tormentor, now becomes a malleable instrument in the hands of the Supreme. Only our soul can achieve this but the process requires inner work. Consciousness becomes our searchlight and illuminates every hidden corner inside.

This work can be undertaken in different ways but I always proceed through the channel of the body. I find it a perfect barometer of my inner states and everything surfaces there. I simply observe the body and in consciousness I have the means to transform every wrong movement into right, all happiness to a perfect joy.

The Mother says, "Divine Consciousness is the only true help, the only true happiness." The further one moves forward, the more one realizes this simple fact. Nothing else seems enough any longer. This is the Truth and our key to happiness.

(The Times of India, 30 May 2018)

To Achieve Peace, First Destroy The Image

J. Krishnamurti

For those who are living far away from the frontier, war has little meaning. But to everyone, as a human being, war is a problem, whether it is fought in Pakistan or in India. It is a problem of relationship. This country which has talked about non-violence, which has preached 'ahimsa', 'don't kill', for millennia, forgets it overnight and is willing to kill because it has an image about the other and the other has an image about this country.

Unless there is a radical revolution in our relationship, we will not have peace. And peace is absolutely necessary not the peace of the politician, not the peace between two wars, between two quarrels, somewhere in faraway heaven, but peace here on earth between you and me. Because, unless you have peace, unless there is this extraordinary thing in your heart and in your mind, you cannot possibly blossom in goodness, you cannot flower in beauty, you cannot see the sky, you cannot see the beauty of the earth. If there is conflict in you, you cannot see anything. So peace is peace in relationship, so that two human beings can work together, think together, and solve problems together.

This peace can only come about when there is in each one of us the understanding of relationship and the complete transformation in that relationship. It is the relationship of two images and nothing else; and therefore there is no love between two images. How can I love you and you love me if you have an image about me, if you have ideas about me?

If I have hurt you, pushed you, been ambitious,

clever and gone ahead of you, how can you love me? How can I love you if you threaten my position, my job, if you run away with my wife? If you belong to one country and I to another, if you belong to one sect-Hinduism, Buddhism or Catholicism and the rest of it-and I am a Muslim, how can we love each other? You cannot run away from this-wherever you live, whether in a monastery, cave or mountain, you are related. You cannot possibly isolate yourself either from your own image which you have created about God, about truth, or from your own image about your own self and all the rest of it.

So to establish right relationship is to destroy the image-that you are a Hindu, that I am a Pakistani, Muslim, Catholic, Jew, or communist. You have to destroy the machinery that is in you and the machinery that is in the other. Otherwise you may destroy one image and the machinery will create another image. So one has not only to find out the existence of the image-that is, to be aware of what the machinery is that creates the image.

You cannot just say, 'I will destroy the image' and meditate about it, or do some kind of trick, or hypnotise yourself so that you can destroy the image-it is not possible. It requires tremendous understanding. It requires great attention and exploration, not a conclusion at any time. And life is an immense river that is flowing, moving incessantly. Unless you follow it freely, with delight, with sensitivity, with great joy, you cannot see the full beauty, the volume, the quality of that river. So we must understand this problem.

(The Hindustan Times, 13 April, 2016)

Achieving Mental Balance & Happiness

Vijay Maharaj

Life mirrors our deeds and thoughts. Some people live and die without even displaying an urge for a higher spiritual life. All scriptural works tell us that life and religion are interconnected and that the latter guides us to live in happiness, without fear or tension, to improve our abilities and builds self-confidence. Positive thoughts and the willingness to do any kind of work entrusted to us, will fetch success.

The rules governing pure life have been laid down in holy books. They say that life is really meant to release the individual soul from the clutches of tempting influences in order to achieve bliss.

The soul's purity can be maintained by making the body take up divine work, to speak truth and entertain only pious thoughts. Thoughts, words and deeds should be identical. To attain spiritual perfection, one needs to practise meditation and chanting. The mind, senses and the intellect will all perish with the body; spirit alone is immortal. Ultimate liberation can be secured by extinction of all desires.

Therefore sages advise to avoid too much talk and to do more work. Sentiments of other people should be appreciated and respected. Practise what you preach. Stay unruffled in the face of praise or abuse. Maintaining equanimity will arise out of adoption of the procedures prescribed in the scriptures as one will then easily forgive and forget what others say. Never be a slave of circumstances, say elders. The most important advice tendered by saints is: avoid hating others whatever may be the provocation. Be friendly through maitri bhava, remain happy and smiling as pramod and with karuna (compassion), be forgiving.

A worldly man is invariably a slave of two mighty currents of the mind-attraction and repulsion. He is happy when he experiences pleasure but sad when he is faced with sorrow. He sticks to pleasant objects while he runs away from those which cause him pain.

Most people are not able to resist passion and desires. But the one who overcomes them will be calm and composed. Even men of strong moral strength have showed signs of weakness and have fallen victim to worldly temptations. Sacred literature tells us that by developing an attitude of detachment, it may be possible to maintain mental balance.

A story from Jain scriptures points out that a dispassionate man is unaffected by both pleasure and pain. Four disciples once approached their spiritual master. The first said he would undergo penance by sitting on the wooden lid of a dry well. The second said he would meditate at the mouth of a dark den where a lion lived. The third declared that he would conduct penance in mountain chasm where pythons are plentiful. The youngest said he would carry out his discipline in the dancing-hall of a courtesan, a statement which naturally evoked laughter and derision from others.

The young man who had once been a visitor to the courtesan's house, was now absolutely unconcerned about her charm and continued his austere life even while living in her house. Her music and dance did not disturb his concentration. When he returned to the hermitage after some time, his acharya found him pure, radiating spiritual aura. One can develop dispassion by looking into the defects of sensual life. *Detachment from all objects, at all times will result in obtaining knowledge of the Self.*

(The Times of India, September 12, 2016)

Be Thankful for What You Have to Lead A Happy Life.

Khushwinder Singh Surya

Once an unhappy man was about to commit suicide. At the last moment a stranger, who looked like a saint, stopped him and asked, "what are you going to do?" the man asked, adding, "I am too poor to eat. I have nothing in this world. I prefer death over poverty."

The saint told him that if he really wanted to die then he could help him (the saint). The saint said, "I need a pair of eyes. If you donate your eyes to me, I'll give you 10 million rupees."

"I'm not fool," retorted the man. The saint tried to convince him again. "What would you do with your eyes after death, give them to me. You need the money," said the saint.

When the man didn't agree, he said, "Alright, give me your ears and lungs and I'll give you 20 million rupees."

The man refused the offer, And so It went on. Angered, the man asked, "Do you think I am a fool who would give you my priceless body parts for money?" The saint smiled and replied, "*If you have such a priceless body, how can you claim to have nothing in the world?*" *The man had no words, and finally understood the difference between being rich or poor.*

We always complain to God for what we don't have, and never appreciate what he gives us. He never seeks any interest or rent for his blessings.

We never have to pay for his gifts, but even then we are often sad for the want of small things. This is the reason human beings suffer all their lives. Those who believe in God and thank him for whatever little he gives to them are the ones who always stay happy.

(The Tribune, 21-10-2015)

Building Spiritual Capital for Happiness

Jaya Row

Spiritual awareness is an important component in human development. Spirituality is relating to a higher Power that is benevolent and good. Emotional people tend to align with a personal God. Intellectuals think of a transcendental Being that pervades the universe and beyond.

Children are born with a natural sense of the spiritual. Lisa Miller, psychologist, says spiritual awareness surges in adolescence. Teenagers commonly feel a loss of meaning, confidence and identity. Some try to fill the void with alcohol and drugs. A few cultivate their spiritual instincts. According to Miller's research, adolescents with a strong connection to the transcendental are 80% less likely to engage in substance abuse. *A strong spiritual sense protects against depression.*

Not everyone is born intelligent, has high IQ or access to education and wealth. But everyone has the Spirit in equal measure. Once you tap into the Spirit you soar above shortcomings and achieve perfection. This vast resource in human beings has been totally neglected.

In ancient India, everyone was exposed to spiritual knowledge at age seven. *This led to the unique rajarishis or king-sages who were kingly externally but sagely within. When they lost their spiritual wealth they lost their kingdoms! Spiritual values will empower people and give them a sense of direction.* Their talent and energies will be used positively. Yet, there is little attempt at cultivating this most important advantage.

Sages prescribed different paths to the Spirit to suit varied natures of people. The spiritual journey begins with an understanding of the world, the individual and the

technique of right contact with the world.

The world is made of pairs of opposites. Pleasure-pain, joy-sorrow and honour-dishonour are all inherent features of the world. Do you ride over them or succumb to their influence? The world is in a constant flux of unpredictable change. It would be foolish to depend on the world. Even the mighty ocean liner is rocked by the waves because it rests on them. A lighthouse is unaffected as it is anchored to the ocean bed. You may live in the world, enjoy its resources and transact with it but do not depend on it. Only the Spirit is dependable. Connect with it. Marvel at it. And the same world that was traumatizing will become enjoyable. You know only the body, mind and intellect. Rise above their limitations to experience the power, serenity and bliss of Atman, your real Self.

To be spiritual you only have to change your thinking. Do not give up your business or family. Just discard foolish concepts and false notions.

Shift from an attitude of taking to that of giving. Think of how you can add value to others, give, contribute, serve; you will receive much more in return. Grab you lose, give you gain. You will be happy and grow spiritually. At the emotional level, replace hatred, separateness and disgust with understanding, love and oneness. People will work with you, yielding success. You will be happy and desires will reduce. Intellectually, focus on the permanent. You will gain clarity and sharpness which will bring success and happiness. You will grow into a towering personality.

(The Times of India, 13 October, 2016)

You Can Just Refuse To be Miserable

Swami Swaroopananda

Anxiety is an emotion that we all experience. Anxiety, as well as all the other emotions, can actually be turned around to our advantage. When we use the right amount, in the right place, at the right time, for the right thing, then these feelings can have a positive effect. When we use the wrong amount, at the wrong place, at the wrong time, for the wrong reasons, they become negative. Excessive brooding over the future or regret for the past gives rise to worry or anxiety. Let us see how we can use the word worry to remind us how to avoid worry.

Worry starts with the letter 'W'. We always think of the worst. When we are conducting our business, we worry: "What if I can't make any money? What if these is a loss?" We never ask, "What if I make a profit?" Worry always arises from this negative tendency in our minds. Yet, very often, when we have believed that the worst would happen, instead, something good happened.

Whenever you recognize the symptom of worry, check this out yourself. You will be thinking about the negative possibilities. Don't think about the worst, think instead about the wonderful things that might happen.

The letter 'O' stands for optimism and this means refusing to become obsessed with the results of your actions. Think positively about the result, but don't be obsessed with it. Sometimes we get more benefit from our actions than we expected, and at other times, not quite what we hoped for. But if we are so obsessed, with a particular result, we usually start thinking negatively. That is, we fear the worst. Why? Because we come to believe that the only good result is the one we imagine we want. Thus we become pessimistic rather than optimistic.

We cannot predict the future, we can only plan for it and work towards it to the best of our ability. Do not become obsessed about achieving a particular result. Who knows, the outcome may far exceed your expectations.

Constant worry not only arises from brooding over the future, but also from regretting the past. We are in the habit of forgetting all of the positive results from our past actions, and remembering only the negative things that have happened. How easily we gloss over all of the victories we have had in our lives and dig up minor failures from the past to reinforce our gloomy outlook.

So 'R' is to remember all of the positive things from the past, and be optimistic for wonderful things in the future. Do not use your memory to think about the worst that has happened, and be filled with regret.

The Next 'R' is for restlessness. One major reason behind our anxiety for the future lies in our tendency to be physically restful and mentally restless. We want results but we don't want to work for them. Have you noticed youngsters during examination time? They spend most of the time worried: Will I pass or not? Why does this worry come about? It is usually because they haven't studied. Those who have worked hard and have worked properly for a result, for them there is no need to worry about anything.

Finally, we come to 'Y'. This letter stands for 'Yes'. Worry continue to haunt us because we say yes to the mind. There will be many situations where worry and anxiety will enter the mind. But do not say yes to the mind.

Make up your mind not to worry- that is the secret of controlling the mind. Once we have made up our minds, then all that we have learnt from spiritual texts

like the *Bhagvad Gita*, and all that we learn from spiritual discourse will become effective. In Sanskrit the word for worry is *chinta* a similar word, *chitaa* means the *pyre* that burns the dead. This *chitaa*, this *pyre*, burns us once when we are dead; but *chinta* burns us continuously while we are still alive.

Worry will enter the mind, but you must refuse to entertain it. Do not say 'yes' to worry. Say 'no' to worry and to all the sorrows in your life. Swami Chinmayananda once thundered: "Refuse to be miserable!" Try it. It is the secret of life.

(The Times of India, 14 October, 2000)

Your Only Refuge is Yourself

Acharya Mahaprajna

Man is imperfect. Because he is imperfect, he tries to complete himself through the acquisition of material objects. He is confronted with many problems such as suffering, unrest and poverty. To come out victorious in his struggle, he wants other people's support. He looks around for shelter and refuge. He does find some support and refuge in the social world, but such refuge is only temporary. The truth is that ultimately a man can rely only on his own valour and exertion. In fact, shelter or refuge lies only in one's own endeavour, nowhere else. On the basis of this ultimate truth, not to repose too much or exclusive trust in other people's protection, constitutes the bhavana of not seeking refuge outside oneself. The man who is permeated by this bhavana develops a strong sense of responsibility, and his equanimity is not disturbed even when others betray him.

He who is not fully acquainted with his own being, cannot feel secure anywhere. Wealth, material possessions and family—all these are different from one's essence. That which is alien, can provide no refuge.

Lord Mahavira said—"*He who mistakes insecurity for security, and security for insecurity, goes astray.*" One's security lies in one's own being. To seek refuge in oneself is the quintessence of the anupreksha of security.

The practitioner of meditation is very alert and awake. He keeps breaking his illusions. On the other hand, the man who visualizes a heaven in everyone, is suffering from a very great illusion. We must see it very clearly that our behaviour is not the ultimate truth. Behaviour is one thing and reality is another. The truth of behaviour belongs to the sphere of conduct and the truth of reality is factual.

The truth of behaviour is that as long as their self-interests cohere, two persons constitute a refuge to each other. The moment one's self-interest is in jeopardy, all sense of protection evaporates. One is assailed by self pity. "I did so much for him, and this is the reward I get for all I have done!" Hurt is caused not by another person's conduct, but by one's own forgetfulness of the truth. When one accepts behaviour, some material object or person, to be the ultimate truth, one is bound to suffer. In practical life, one may seek refuge in various objects, but one must never be oblivious to the truth that the real or ultimate protection lies in one's own knowledge, one's own perception, one's own conduct and behaviour. Ultimately, no one can be a refuge to another.

Religion says: "*There is no refuge. Let go your belief. Why accumulate attachment, delusion and sin for nothing? Just relinquish your hold. That's all. No need to escape from life.*" When valmiki saw this truth, he instantly found salvation. When Anathi Muni realized that nobody was able to cure him of his disease, that all had failed him, he turned his gaze inwards and saw that the eternal is beyond all disease, beyond death, and nothing could touch it. And he went away in search of the eternal. Emperor Shernik said to him, "I shall be your master." Anathi Muni said, "How can you be my master, you must first become a master of yourself. Right now you are a slave to the very people you call yourself master of. I have found the master—within myself".

The person who practices this anupreksha, this wholesome thinking, cannot be unsocial or impractical. All refinement in conduct, reformation in society, and promotion of human welfare is affected only by such persons. Those who are caught in attachment and illusion

cannot reform society, nor accomplish good works, nor can such persons bring about a social revolution. *A person who is deeply attached to material things, who considers matters to be something eternal, struggles so hard for material objects as to involve the whole society in endless strife.*

On the other hand, a person who is wholly given to social and group conditioning, follows the group blindly, says to himself, "Whatever happens to others will happen to me." This collectivism then becomes the means of taking one into dense darkness. The individual who seeks security and refuge in others becomes a cipher in oneself. He never tries to stand on his own feet. If these truths are realized by a social individual, the very face of society is altered. Society then assumes a form which it had never assumed before. A society erected on a spiritual foundation and based upon these truths, will be a revolutionary, orderly, peace-loving society, well-disposed towards all.

(The Times of India, 7 November, 2000)

To Achieve Peace, First Destroy the Image

J. Krishnamurti

For those who are living far away from the frontier, war has little meaning. But to everyone, as a human being, war is a problem, whether it is fought in Pakistan or in India. It is a problem of relationship. This country which has talked about non-violence, which has preached ‘ahimsa’, ‘don’t kill’, for millennia, forgets it overnight and is willing to kill because it has an image about the other, and has an image about this country.

Unless there is a radical revolution in our relationship, we will not have peace. And peace is absolutely necessary—not the peace of the politician, not the peace between two wars, between two quarrels, somewhere in faraway heaven, but peace here on earth between you and me. Because, unless you have peace, unless there is this extraordinary thing in your heart and in your mind, you cannot possibly blossom in goodness, you cannot flower in beauty, you cannot see the sky, you cannot see the beauty of the earth. If there is conflict in you, you cannot see anything,. So peace is peace in relationship, so that two human beings can work together, think together, solve problems together.

This peace can only come about when there is in each one of us the understanding of relationship and the complete transformation in that relationship. It is the relationship of two images, and nothing else; and therefore there is no love between two images. How can I love you and you love me if you have an image about me, if you have ideas about me?

If I have hurt you, pushed you, been ambitious,

clever and gone ahead of you, how can you love me? How can I love you if you threaten my position, my job, if you run away with my wife? If you belong to one country and I to another, if you belong to one sect—Hinduism, Buddhism or Catholicism and the rest of it—and I am a Muslim, how can we love each other? You cannot run away from this—wherever you live, whether in a monastery, cave or mountain, you are related. You cannot possibly isolate yourself either from your own image which you have created about God, about truth, or from your own image about your own self and all the rest of it.

So to establish right relationship is to destroy the image—that you are a Hindu, that I am a Pakistani, Muslim, Catholic, Jew, or communist. You have to destroy the machinery that creates the image—the machinery that is in you and the machinery that is in the other. Otherwise you may destroy one image, and the machinery will create another image. So one has not only to find out the existence of the image—that is, to be aware of your particular image—but also to be aware of what the machinery is that creates the image.

You cannot just say, ‘I will destroy the image’, and meditate about it, or do some kind of trick, or hypnotize yourself so that you can destroy the image—it is not possible. It requires tremendous understanding. It requires great attention and exploration, not a conclusion at any time. And life is an immense river that is flowing, moving incessantly. Unless you follow it freely with delight, with sensitivity, with great joy, you cannot see the full beauty, the volume, the quality of that river So we must understand this problem.

(The Times of India, 13 April 2016)

Aspiring for More & Settling for Less

Maulana Wahiduddin Khan

In the present world, there are many people who have become habituated to a number of addictions like alcohol, tobacco and psychotropic drugs. It is well known that these habits are very bad for health; yet, people are unable to give up these habits that eventually become addictions.

I have often met such people and, curious to know why they were entrapped in this unhealthy habit, asked a person the reason. He smiled and said to me, “ye mere liye ek bhulawa habit hai” (This is how I try to forget my frustrations). He told me he knew full well that this was a killer habit but still, he said, he did it to lessen his pain.

I studied several people to understand why they live in frustration and pain. There is no real reason for this, except for having unrealistic goals. As people grow older and are looking for a job, they often fail, because of their own ambition, and their inability to distinguish between what is realistic and what is unrealistic in the job situation. A realistic job is always do-able; an unrealistic job is quite the reverse. When they take up an unrealistic job and find, throughout the rest of their lives, that its targets are never achievable, they live in a state of perpetual anxiety. Faced with the demands of day-to-day life, neither are they able to leave their jobs nor be comfortable at their jobs. The result is frustration.

There is a way out: Adopt a unique formula, aspiring for more and settling for less. *One is ambitious by nature and therefore feels compelled to aim for unachievable goals.* At the same time, one should reason and become aware of his inherent weakness and accept the fact that no one has the power to achieve all the things that he ideally

wants to. *Therefore, a successful person is one who adopts the formula of desiring more but remaining satisfied with less.*

If you are living content, then you will be happy. But if you are discontented with what you have achieved, you are bound to live in a state of unhappiness. If you become aware of this fact, you will easily be able to fulfill your ambitions and instantly achieve happiness. Happiness is an internal phenomenon; it is not external achievement.

Jawaharlal Nehru completed his law studies from Allahabad University following which he practiced in the Allahabad high court. He first wanted to make his carrier in the field of law but he was not successful. He then took the second option of politics and became successful as a politician.

In other words, it means that in this world, there are always several options and if one option does not work, one should take another and try it out. Of course, it is not as easy as it sounds, especially for the less privileged, but the right attitude may help one deal better with life's challenges.

This is the story of all human beings. Every person should realize that the world, in which he has to lead his life, is full of options. All one needs to do is to refuse to succumb to despair and instantly embark on an alternative option even if that option was never your first choice. In this world, that is the secret of success. Don't give up, just try something new and look ahead with hope.

(The Times of India, 17 July 2018)

The Way to Find Food for Happiness

Maulana Wahiddudin Khan

Happiness is produced from within, and is unrelated to and not derivable from external matters. It is traceable, rather, to the human mind. How is that so? Just as our body requires physical exercise to keep it healthy, *so also does happiness depend upon one's state of mind, which can be termed as 'Intellectual Exercise'.* Those who spend their time in some form of intellectual exercises will be happy. This is testified to by the rarity of unhappiness among members of the scientific community. This is because science involves constant intellectual pursuit. Every scientist, with a great sense of commitment, is continuously preoccupied with some form of intellectual endeavour.

What is intellectual exercise? It is to have regular, meaningful thought processes, and to live out one's life as a mature, thinking person. It is such intellectual activity that provides food for the mind. Those who do not engage in intellectual activity generally become victims of sadness or depression. They may have a sense of material well-being, but their lack of intellectual pursuits ultimately causes them to feel downhearted.

Recently, I pondered at length on the religious concept that it is only those who measure up to a certain criterion who will be rewarded with entry into eternal paradise. I reflected that such individuals should have some deed or activity to their credit that is commensurate with being settled in an eternally perfect abode. What should be the nature of that deed? I have come to the conclusion that it is to continuously live in the pursuit of intellectual goals. Wealth, luxury and physical leisure are not achievements

that will take one to paradise. It is rather the exercise of the mind- a relentless engagement in an intellectual quest- that will make one deserving of paradise.

Such exercise leads to intellectual achievement, which in turn nourishes the mind. There should be 'food for happiness'. If you are leading a dull life, it means you are not receiving this food to make you happy. One's mind should have such a target, the achievement of which is continuous and unending process. This is true of science.

Scientists do not consider their pursuit of knowledge as being complete at any particular point in time. Indeed, their pursuit is never-ending. An intellectual involvement of such a nature gives constant nourishment to the mind and a mind so nourished is never a prey to boredom. To be really happy, you must have a goal that constantly engages your mind in intellectual activity.

Take my own example. I do not remain sad. This is because the object of my thought processes is God. I constantly think about God, which, as a subject, is limitless and unending. This is what causes my ruminations to go on, perpetually. There is no other method of finding happiness except in continuous intellectual engagement.

This principle does not, however, hold true in the case of material things. For example, if you eat delicious food, you may initially enjoy eating it but, in a few days, you will be bored with it. Material food, however exquisite it may be, can never give you the feeling of newness every time you have it. A point will come when you will tire of it and totally lose interest in it. Material food has its limits. Intellectual food, on the contrary, is so meaningful and so limitless that one can delve into it and unceasingly receive nourishment from it.

(The Times of India, 10 September 2018)

Rising Above the Dynamics of Happiness

M N Kundu

Happiness is a state of mind, instantly produced by sense-gratification through touch, taste, smell, sight and hearing of the desirables. At the emotional level, it is produced by social interactions, love, affection, enthusiasm, patriotism, compassion and empathy. Intellectual happiness originates from critical appreciation of art and literature, creativity, scientific discoveries, leadership, decision making and problem-solving. Higher happiness springs from giving and not grabbing, self-sacrifice for a great cause, devotion to God and self-extension through service. But happiness is invariably of dependent origin and intensely subjective. Be it dependent on external stimulus or internal process, happiness cannot last long, due to natural boredom and fresh desires.

Bertrand Russell did not want to go to eternal heaven, thinking it to be too boring with stereotyped pleasures without challenges, trials and tribulations of life which make it worth living in fact, the concept of eternal heaven or hell is self-defeating as it is not in tune with the scheme of creation, where every created thing is subject to birth, growth, decay and death or transformation.

Unblemished happiness arises only from wishing for others' happiness, while unending suffering arises from wishing exclusively for our own happiness. Hence Shantideva warned, "If you do not switch your concern from your own happiness to relieving others' pain you will not achieve enlightenment and there will be no pleasure in your own cyclic existence."

Permanent inner peace, independent of transient externals, is the nature of Being. Whereas impermanent happiness, dependent on desired possessions and praised performance, is the pastime of the ego, which never allows us to remain in peace, as the ego survives on discontent. It

suffers from identity crisis in case we remain in tranquility and peace. It therefore whispers from within to get something more and something better and thereby remain unhappy.

Our quest for permanent happiness is self-contradictory, as impermanence is the very nature of all created things. They are invariably short-lived and give short-lived satisfaction to be followed by anxiety and unhappiness. Any worldly possession becomes dull and insipid in course of time.

Our ego invariably thrives on unhappiness and creates desire for something more and better than others so that its sense of separatism, isolation and supremacy can be continued. Ego therefore entangles us in a web of endless desires. Ego is the nucleus of our existence with fragmentary sense of self. As long as we live, it remains with us and deludes us.

When the flame of desire is extinguished, we get permanent peace within, beyond impermanent happiness from wish-fulfillment. Happiness is of dependent origin as it comes from external achievements, objects, situations, persons or events. Whereas, peace comes from within when the mental waves are silenced and stilled by negation of external necessities for existence at the level of Being. When our constant search for happiness is stopped by wisdom, we can sincerely serve suffering humanity, rising above our egotistic existence.

We are always conscious of living in the domain of doing and having as we are used to identifying ourselves only with these and nothing more. Beyond the well-known domain of doing and possessing, we have the eternal domain of Being where we are free from external activities, possessions and happenings. At the level of pure being we are nothing but peace and divine joy, where outer waves of happiness and sorrow of dependent origin cannot reach.

(The Times of India, 4 January 2019)

Rising Above the Dynamics of Happiness

M N Kundu

Happiness is a state of mind, instantly produced by sense-gratification through touch, taste, smell, sight and hearing of the desirables. At the emotional level, it is produced by social interactions, love, affection, enthusiasm, patriotism, compassion and empathy. Intellectual happiness originates from critical appreciation of art and literature, creativity, scientific discoveries, leadership, decision making and problem-solving. Higher happiness springs from giving and not grabbing, self-sacrifice for a great cause, devotion to God and self-extension through service. But happiness is invariably of dependent origin and intensely subjective. Be it dependent on external stimulus or internal process, happiness cannot last long, due to natural boredom and fresh desires.

Bertrand Russell did not want to go to eternal heaven, thinking it to be too boring with stereotyped pleasures without challenges, trials and tribulations of life which make it worth living in fact, the concept of eternal heaven or hell is self-defeating as it is not in tune with the scheme of creation, where every created thing is subject to birth, growth, decay and death or transformation.

Unblemished happiness arises only from wishing for others' happiness, while unending suffering arises from wishing exclusively for our own happiness. Hence Shantideva warned, "If you do not switch your concern from your own happiness to relieving others' pain you will not achieve enlightenment and there will be no pleasure in your own cyclic existence."

Permanent inner peace, independent of transient externals, is the nature of Being. Whereas impermanent happiness, dependent on desired possessions and praised performance, is the pastime of the ego, which never allows us to remain in peace, as the ego survives on discontent. It

suffers from identity crisis in case we remain in tranquility and peace. It therefore whispers from within to get something more and something better and thereby remain unhappy.

Our quest for permanent happiness is self-contradictory, as impermanence is the very nature of all created things. They are invariably short-lived and give short-lived satisfaction to be followed by anxiety and unhappiness. Any worldly possession becomes dull and insipid in course of time.

Our ego invariably thrives on unhappiness and creates desire for something more and better than others so that its sense of separatism, isolation and supremacy can be continued. Ego therefore entangles us in a web of endless desires. Ego is the nucleus of our existence with fragmentary sense of self. As long as we live, it remains with us and deludes us.

When the flame of desire is extinguished, we get permanent peace within, beyond impermanent happiness from wish-fulfillment. Happiness is of dependent origin as it comes from external achievements, objects, situations, persons or events. Whereas, peace comes from within when the mental waves are silenced and stilled by negation of external necessities for existence at the level of Being. When our constant search for happiness is stopped by wisdom, we can sincerely serve suffering humanity, rising above our egotistic existence.

We are always conscious of living in the domain of doing and having as we are used to identifying ourselves only with these and nothing more. Beyond the well-known domain of doing and possessing, we have the eternal domain of Being where we are free from external activities, possessions and happenings. At the level of pure being we are nothing but peace and divine joy, where outer waves of happiness and sorrow of dependent origin cannot reach.

(The Times of India, 4 January 2019)

PINGALWARA DIARY

(UPTO November, 2018)

Services rendered by Pingalwara Institution for the service of the suffering humanity are:-

1. Homes for the Homeless

There are 1807 patients in different branches of Pingalwara now a days:-

- | | |
|--|--------------|
| (a) Head Office, Mata Mehtab Kaur Ward,
Bhai Piara Singh Ward | 343 Patients |
| (b) Manawala Complex | 881 Patients |
| (c) Pandori Warrach Branch, Amritsar | 109 Patients |
| (d) Jalandhar Branch | 41 Patients |
| (e) Sangrur Branch | 217 Patients |
| (f) Chandigarh (Palsora) Branch | 119 Patients |
| (g) Goindwal Branch | 97 Patients |

Total 1807 Patients

The number of patients suffering from various diseases are as follows:

Disease	Number	Disease	Number
1. Mental Patients	365	9. Aids Patients	19
2. Paralysis, Polio	159	10. Epilepsy Cases	198
3. Mentally Retarded	454	11. Cancer Patients	01
4. Deaf and Dumb	168	12. Diabetes	85
5. Old Aged	143	13. School going Children	88
6. Injured	30	14. Abandoned Children	03
7. T. B. Patients	20	15. Recovered	31
8. Blind	43		<u>Total 1807</u>

2. Treatment facilities

- (a) **Dispensary & Laboratory:-** Pingalwara has a dispensary and a laboratory for the treatment of patients. It has an annual expenditure of about

90 lakhs. Medicines are also distributed free of cost to the poor and needy people.

- (b) **Medical Care Staff:-** Experienced medical staff like Nurses, Pharmacists and Laboratory Technicians are available for the care of the Pingalwara residents.
- (c) **Blood-Donation Camps:-** A Blood Donation Camp is organized on Bhagat Ji's Death Anniversary every year. The blood is used for Pingalwara residents and road accident victims.
- (d) **Ambulances:-** Ambulances with basic Medical aid are available for victims of road accidents on G.T. Road, round the clock and provide facilities for taking Pingalwara patients to the hospital.
- (e) **Artificial Limb Centre:-** There is an Artificial Limb Centre at Manawala Complex, dedicated to the memory of Bhagat Ji which provides free of cost Artificial Limbs to amputee cases and calipers to paraplegic ,hemiplegic or polio affected people. 12411 needy people have benefitted till November 2018.
- (f) **Physiotherapy Centre:-** A Physiotherapy Centre equipped with State-of-the-art equipment is functioning in the Manawala Complex since June 2005. On an average 80 patients are treated everyday.
- (g) **Operation Theatres:-** There is a well equipped Operation Theatre in Bhai Piara Singh Ward Amritsar for general surgery and A Micro Surgery Operation Theatre in Manawala Complex where Cochlear Implants and major operations are carried out.

(h) **Dental, Eye, Ear & Ultrasound Centres:-** These Centres have been set up to provide these services to Pingalwara residents, sewadars and their families.

3. **Education:**

Pingalwara Society is running Educational Institutions for the poor and needy children.

- (a) **Bhagat Puran Singh Adarsh School, Manawala Complex, Amritsar:-** This school provides free education to 768 students from the poor and deprived sections of the society. They are provided with free books and uniforms. Children being brought up by Pingalwara Society are also studying in this school.
- (b) **Bhagat Puran Singh School for Special Education, Manawala Complex, Amritsar :-** This school is providing Special Education to 169 Special children.
- (c) **Bhagat Puran Singh School for the Deaf, Manawala Complex, Amritsar:-** Bhagat Puran Singh School for Deaf Children is functional at the Manawala Complex since May 2005. The school is equipped with state-of-the-art training aid and has 180 children on its rolls.
- (d) **Bhagat Puran Singh School for Special Needs Manawala Complex Amritsar:** Under RCI two Diploma courses are running.
 - (i) Diploma Special Education (Hearing Impairment) 25 Seats.
 - (ii) Diploma Special Education (Mental Retardation) 25 Seats.
- (e) **Bhagat Puran Singh School for the Deaf, Attari, Amritsar:-** 13 Students are taking education under the guidance of well qualified staff.

- (f) **Bhagat Puran Singh Adarsh School, Buttar Kalan (Qadian), Distt. Gurdaspur:-** This school is dedicated to the sweet memory of Bhagatji. 461 students are getting free education under the able guidance of well qualified teachers. The school also provides financial help to students who have finished their school studies and are aspiring for higher studies.
- (g) **Bhagat Puran Singh Deaf School, Buttar Kalan (Qadian), Distt. Gurdaspur:-** 11 Students are taking education under the guidance of well qualified staff.
- (h) **Bhagat Puran Singh Deaf School, Katora, Firozpur:-**This School is running since 2016 in which 17 Students are studying.
- (i) **Bhagat Puran Singh Deaf School, Sarhali, Tarn Taran:** 11 Students are taking education in this school.
- (j) **Bhagat Puran Singh Deaf School, Village Kakkon, Hoshiarpur:-** 9 Students are studying in this school.
- (k) **Bhagat Puran Singh School for Special Education, Chandigarh (Palsora):-**This school caters to the needs of Special adults of the branch.
- (l) **Vocational Centre:-** This Centre is providing free training in embroidery, stitching, craft work, making washing powder, candle making and painting, etc. Young girls from the villages of surroundings areas are the main beneficiaries.
- (m) **Computer Training:-** Computers are available in all the schools for academic and vocational training.
- (n) **Hostel facilities:-** There are separate hostels for boys and girls in Manawala Complex. Many girls are pursuing higher studies in different colleges.

4. **Rehabilitation:**

Marriages:- After being educated, boys and girls at Pingalwara are married to suitable partners. 41 girls and 4 boys have been married off till date.

5. **Environment Related Activities:**

(a) **Tree Plantation:-** Bhagat Puran Singh Ji was deeply concerned about the degradation of the environment. A vigorous campaign of tree plantation is started every year on Bhagat Ji's Death Anniversary. Each year trees are planted in various schools, colleges, hospitals, cremation grounds and other public places. These include Amaltas, Kachnar, Behra, Champa, Arjun, Sukhchain, Chandni, Zetropa, and Kari-patta, etc. These are distributed to different institutions.

(b) **Nursery:-** Pingalwara has its own Nursery where saplings of various plants and trees are prepared. Every year, the aim of nursery is to grow more than 54 different kinds of saplings.

6. **Social Improvement Related Activities:**

(a) **Awareness:-** Pingalwara has played an important role in spreading awareness about the evils in the society. This has been done by printing literature on religious, social and environmental issues at the Puran Printing Press, Amritsar and is being distributed free of cost. Annual expenditure of printing and publicity is about 1 crores 50 lakhs rupees.

(b) **Puran Printing Press:-** The Printing Press has been updated with an Offset Press.

(c) **Museum and Documentaries:-** A Museum, and a

number of documentaries have been prepared on Pingalwara activities as well as on zero budget natural farming. The C.D.s are freely available from Pingalwara.

A feature film produced by Pingalwara Society, Amritsar on 30 January, 2015 EH JANAM TUMHARE LEKHE (Punjabi) on Rev. Bhagat Puran Singh Ji, founder Pingalwara and his struggle not only for selfless services of wounded humanity but for Environment Crisis also, will prove a beacon for the generations yet to come after us.

7. **Help to the victims of Natural Calamities:**

Pingalwara makes an effort to provide succour to the victims of natural calamities like floods, earthquakes and famines. Aid was sent for the earth-quake victims in Iran, Tsunami disaster victims, Leh landslide and flood affected areas.

8. **Cremation of unclaimed dead-bodies:**

Pingalwara cremates unclaimed dead bodies with full honour.

9. **Dairy Farm:**

180 cows and buffalos at Manawala Complex provide fresh milk to the Pingalwara residents.

10. **Old Age Homes:**

Old age homes at Sangrur and Manawala Complex of Pingalwara caters to the needs of elderly people.

11. **Expenditure:** The daily expenditure of Pingalwara is more than 6.5 lakhs.

Other Details:

- a) All India Pingalwara Charitable Society is a Registered Society, registered by Registrar of Companies vide letter No. 130 of 1956-1957 as amended vide No. A-28/4540 dated 07-07-1998.
- b) All donations to Pingalwara are exempted under Section 80 G of Income Tax-II Amritsar letter No. CIT-II/ASR/ITO (Tech.)/2011-12/4730 dated 11/12 January, 2012.
- c) PAN Number of the All India Pingalwara Charitable Society is AAATA 2237R
- d) FCRA (Foreign Contribution Regulation Act) 1976 Registration No. of Pingalwara is 115210002

Wahe Guru Ji Ka Khalsa

Wahe Guru Ji Ki Fateh

***Dr. Inderjit Kaur,
President,***

All India Pingalwara Charitable Society (Regd.),
Tehsilpura, G.T. Road, Amritsar. (Punjab).

9.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Punjab & Sind Bank, Hall Bazar, Amritsar.	00011000096048	PSIB000A001	
10.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Bank of Baroda, Town Hall, Amritsar.	01010100015572	BARBOAMRITS	
11.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Oriental Bank of Commerce, Sec-47 C, Chandigarh.	12332011000560	ORBC0101233	
12.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Punjab & Sind Bank, Sangrur.	00671000012150	PSIB0000067	
13.	All India Pingalwara Charitable Society (Regd.), Amritsar.	State Bank of India, Patiala Gate, Sangrur.	33530846863	SBIN0001759	
14.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Punjab & Sind Bank, Gole Market, New Delhi.	07621000007388	PSIB0000762	
(IN UK) S. GURBAKHSI SINGH 63 Peacock street, Gravesend, Kent, (U.K.) DA12 IEG, Ph. 1474568574		(IN CANADA) BIBI ABNASH KAUR KANG (Pingalwara Society of Ontario (Regd.)) 124 Blackmere Cir, Brampton, ONT., L6W 4C1, Canada Ph: 905-450-9664, 416-674-3341 Email-abnash6@yahoo.com		(IN USA) JASWANT SAWHNEY CHARITABLE TRUST In Association with All India Pingawara Charitable Society (Regd.) 7713 Toburk CT, HANOVER, MD 21076-1643 U.S.A. BIBI JATINDER KAUR DUSAJ Ph. 410-551-8010 E-mail-kaurg 2004@yahoo.com	

Details of Banks for sending Donation through Online/ Cheque/Draft may be sent in favour of: All India Pingalwara Charitable Society (Regd.), Amritsar' (PAN No.: AAATA 2237R) (The donations made to Pingalwara are exempt from Income Tax under Section 80G of I.T. Act. 1961)				
S.No.	Name of Account	Name of the Bank	Account No.	Swift/IFS Code
	All India Pingalwara Charitable Society (Regd.), Amritsar.	Oriental Bank of Commerce, Shariipura, Amritsar.	01562010002890	ORBCINBBASR
(FOR INLAND CONTRIBUTORS)				
1.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Oriental Bank of Commerce, Shariipura, Amritsar.	01562010003720	ORBC 0100156
2.	All India Pingalwara Charitable Society (Regd.), Amritsar.	State Bank of India, Town Hall, Amritsar.	10978255668	SBIN0000609
3.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Bank of India, City Centre, Amritsar.	630510100026147	BKID00006305
4.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Axis Bank Ltd., City Centre Amritsar.	685010100009799	UTIB0000685
5.	All India Pingalwara Charitable Society (Regd.), Amritsar.	Punjab National Bank, Hall Bazar, Amritsar.	0018002100097336	PUNB0001800
6.	All India Pingalwara Charitable Society (Regd.), Amritsar.	ICICI Bank Ltd., Lawrence Road, Amritsar.	006601012522	ICIC0000066
7.	All India Pingalwara Charitable Society (Regd.), Amritsar.	HDFC Bank Ltd., Mall Road, Amritsar.	01151000246510	HDFC0000115
8.	All India Pingalwara Charitable Society (Regd.), Amritsar.	HDFC Bank Ltd., Ghanta Ghar, Golden Temple, Amritsar.	13131000082013	HDFC0001313