

PHILOSOPHY OF HAPPINESS

Happiness is the spiritual experience of living every minute with love, grace and gratitude
-Denis Waitley

AVITUS .N.LEONARD

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Given the choice between pursuing achievements to become happy and finding inner happiness and letting success come to you, which do you think is more successful? There are, of course many ways to have both achievements and happiness. The mistake is in assuming that success or achievement alone will bring you

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Dedication

I find more reasons to love you every single day and I am so blessed to be your love. God said, “It’s not good for a man to be alone.” It’s sure good to be with you.

I don’t deserve you . . . but, I’m glad you’re mine. You challenge me to come up higher and to see the best in every situation. I’m a better man because of you. You’re one in a million . . . and you’re mine, you are my best friend and my knight shining armis and I’m a rich man because you are my wife. I will always love you.

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ACKNOWLEDGMENTS

There are so many people who helped me to grow in so many ways and to whom I owe my appreciation and gratitude.

God always brings the right people across our paths at the appropriate time and season.

Not only loved me dearly and provided for all physical needs, but more important, they instilled in me the faith and values that I possess to this day.

I dearly appreciate all people whom for more than couple of years have embraced me, encouraged me and gone out of their way to show their love to me.

I am thankful that I have been surrounded by a loving and a supportive families in all my life. Whereby they treated me like their own son and brothers.

Finally and most important, I want to thank my Lord and My Savior Jesus Christ.

INTRODUCTION

When we pray we speak to God; but when we read; God speaks with us. In the gospel of Matthew, our Lord Jesus tells us that we must let our light shine before men. We don`t hide our light under a basket, but let it shine for anyone to see, through reading motivational and inspiration books.

St Augustine of hippo writes that good books are as it were, so many letters of love that the Lord sends us: in them he warns us of our dangers, teachers us the way of salvation, animates us to suffer adversity, enlightens us and inflames us with Divine love.

Without reading good books and spiritual books, it will be morally impossible to save our souls.

Reading good books is key to improving our personal well being, there is a wealth of knowledge to be derived from learning the experiences of others and by so doing we become better with each passing day and automatically we become better friends, better lovers, better workers, better executives, just to mention a few.

As humans, we need to keep learning every day, we owe ourselves a responsibility to continue and constantly improve daily; there is no way we can become better if we don't learn, there is simply no shortcut to it, herein lies wisdom and keys to greatness. Currently, there abounds quite a number of motivational books encompassing various topics and all facets of human endeavors to help us learn and implement positive ideas that we've learnt.

Books generally are wealth of knowledge that no one can dispute, different people experience different and diverse views about life and sharing their experiences encourages us and motivates us generally. It's an adrenaline booster anytime, any day. There are times we just feel like giving up on a task or endeavor, however, by reading and coming in contact with books and materials from people that must have experienced such things we are going through, we are able to learn how they were able to manage such issues and triumph over them.

We all need to remember that out of wisdom, knowledge and understanding, God created the world, and since we are his creations, we need to seek wisdom, knowledge and understanding as well; by the grace of our Lord Jesus Christ, we will commit ourselves to reading generally.

All human beings needs history than money.

Life is lived one day at a time, and the way to prepare for tomorrow is to live at your very best today.

You have the power to speak words of faith and victory into your family, and you must recognize the weight your worlds carry. Encouraging words put people on their feet and bring the best in them. Your words of affirmation can draw people close to you and add value to them. Build your words to build someone`s confidence.

We must wish to help each other, as normally human beings do, we must wish living in someone`s happiness rather than misery. We must have the heart of humanity not machines or cattle.

The new world of love and happiness can be made. Whereby men can work without stress, depression or self-esteem. We must not fight for slavery but liberty.

Everything we do produces a seed and leaves something for generations. People may not hear your words today, but they are going to observe your future. We need history than money, we need to create vision and purpose in our home and paint picture that can be passed down in our family for generations to come. Our life is significant, we are God`s eternal plans. We have pivotal role to play in history without even underestimate our value. We will be rewarded for every good deed even if we will not be in the spotlight.

When you touch one person, we are building a legacy of faith. We must turn our thoughts towards the present and future and keep looking for the new opportunities in our paths.

When one dream dies, dream another dream.

When God created the world, he planted a garden with every provision in it for humans to enjoy life and nourish themselves. Poverty was not part of the original design. Poverty was the first social consequence of the fall because productivity was diminished by the introduction of sin, resulting in the ground ceasing to yield generous crops, which forced man to exchange the sweat of his brow for the fruit of the ground.

Achieving happiness is one of our greatest aims as human beings, and we'll spend the majority of our lives working to pursue it in some form or another.

Research has proven that being happy is a choice that we can make. But how exactly do we *define* that happiness? Is it the actions we take to get there, or how we feel once we arrive?

It turns out everything we may need to know about finding a state of bliss could be hiding in the music we hear on our radios. Over the years, artists have carefully crafted lyrics that strive to capture that elated feeling. Check out the song below, which poetically detail what it truly means to be content.

According to *Natasha Bedingfield lyrics*

Happiness is being grateful for what's right in front of you.

Got my dreams, got my life, got my love
Got my friends, got the sunshine above
why am I making this hard on myself
when there's so many beautiful reasons I have to be happy"

We are taught from a young age that achieving specific milestones of success — getting good grades, getting into a great college, having a prestigious career, having a certain amount of money saved, living in the right house or neighborhood, marrying the right person, having talented or well-behaved kids, etc. — will make us happy.

Happiness is not measured by material wealth. A new car or television, a waterskiing boat or a three-level house does not equate to joyful feelings. They are status symbols, surely, and ones that make others assume a person is happy, but they do not guarantee a happy life.

Happiness is like air or water, is a hard thing to grasp in one's hand. It is intangible.

- So how does one know if they have it?
- Is it just a feeling?
- And if someone does not feel happy, how can they go about achieving that feeling?

If I want to be happier, what can I do? Normally, we try to get things that "make us happy", such as money, love, respect, etc.… However, there are problems with this strategy – the most fundamental of which is that we may not get what we want. When we don't, we often unhappy. Also, the risk of not getting what we want can lead to stress, and when we get what we want, we often worry about losing it.

Happiness doesn't just happen – it has to be made, it has to be produced, created, discovered, and built from the ground up. And it has to be a decision in one's mind: the decision to be happy. It is really simple, believe it or not. One must have a conviction to be happy no matter what trouble life throws at them; because life can certainly disrupt a person's happiness, getting in the way of them enjoying their own life, with all the countless and never-ending mishaps and suffering. Happiness is something that comes to those who expect it and therefore deserve it.

People are probably so lonely much of their lives that they fail to recognize toxicity in their relationships. Negative, selfish and untrustworthy people do their friends more harm than good just by being around them. Life is pretty lonely, and people are lonely. People die alone soon after they are brought into this world alone. But happy people don't focus on this. They focus on building healthy, happy relationships with people because they know how important people are to their quality of life, if not only for this reason. People need the company of others to combat their feelings of loneliness, which could likely cause one to dwell on negative things, like death, problems, and hardships, etc. So people must be very careful and picky and skeptical when getting close to people and allowing strangers into their lives. Not everyone has good intentions. Many exploit others' kindness. It happens to the best people out there.

We interpret experience which creates emotions which affects how we interpret future experience (e.g.: reinforcing or changing it). I'll call this interpretation the worldview. What's more, my worldview need not be conducive to happiness, it just has to be such that experience can reinforce it. For instance, if I get disappointed, I normally don't blame my worldview but

blame myself, someone who thwarted me, etc.… In fact, I often tell myself to try harder or "bounce back" by seeking something else, thus reinforcing this worldview! In addition, others seek the same thing, so I get a lot of cues that push for that worldview – the environment is tailored to it (commercials, parents, peers). In fact, it often takes a serious shock to make me rethink my worldview.

Relationship, degree, money, status, new cars, good houses and etc. The truth is that none of these things have anything to do with happiness.

Being happy with who you are and what you have, is a decision that has to be consciously made and we must remind ourselves every day that we are not here by accident; we are created in the image of God and our lives are full of purpose. Not only does our purpose involve our own accomplishments and destiny, but it also involves bringing good and adding value to the people around us.

Listen to what you are saying about yourself. What thoughts are you playing in your mind? It is extremely important to be aware of your internal dialogue and make sure it is working to your benefit. Wrong thoughts and wrong mind sets distort your sense of value and worth and cause you to fall short of your full potential.

At a time when the pressures of the modern family are complicated by the pressures of the modern world, we often struggle to find a healthy balance between carrier, family, and relationships. But even in the midst of all the hustle and busy-ness, you can find fulfillment and achieve happiness.

Philosophy and Christians Perspective

Paul warns Christians in Colossae Colossians 2:8 see to it that no one takes you captive through hollow and deceptive **philosophy**, which depends on human tradition and the basic principles of this world rather than on Christ.

The word "philosophy." The word has survived the years with its meaning unchanged: the love and pursuit of wisdom by intellectual means. It is translated from the Greek *philosophia*, which can be broken into its individual parts: *philos* (fond or friendly) and *sophos* (clever or wise).

Philosophy, the love and pursuit of wisdom by intellectual means, is not wisdom from God but wisdom as defined by man. It is man's attempt to be wise. God says, "The fear of the LORD is the beginning of wisdom" (Psalm 111:10; Proverbs 9:10). Since man cannot see God, means “There is no God." Because man's philosophy does not consider God, its very foundation is faulty.

Some have said that philosophy is "the quest for an understanding of the world and man's place in it, and for ways to apply this understanding to the right conduct of life." This sounds very lofty, yet any converted person knows that the Bible answers these basic questions and many more.

Philosophy is essentially a Western practice, with ancient Greece as its originator. In Eastern countries, including ancient Israel and Judah, the search for wisdom was connected with religious practice. In Israel, thought went from God to life. In Greece, though, thought proceeded from life to God.

For instance, God reveals that life is in the blood (Genesis 9:4; Leviticus 17:11), which is true both physically and spiritually. A Christian would use this fact as his foundation and proceed to understand related things like observing the presence of oxygen in the blood, how the lungs work to inhale oxygen and exhale carbon dioxide, circulation of the blood to deliver nutrients to all parts of the body, etc. He would see that God's Word is the foundation of all knowledge.

Conversely, the Greek philosopher, starting without the benefit of God's knowledge, would use trial and error to arrive at conclusions. Thales, an early Greek philosopher, determined that water was the source of life. People listened and said, "Wow!" Then another one came along, concluding that air was the source of life. People again said, "Wow!" and dropped ignorant Thales.[1]

One thing stands out in studying the history of philosophy: Each new generation brought new schools of thought. No truth was fixed or permanent; the only constant was change. Thus, there are dozens of contradictory branches of philosophy: existentialism, Gnosticism, metaphysics,

[1] Mike Ford. “Beware of Philosophy.” *Bible Tools*, Jan. 0ADAD, www.bibletools.org/. Accessed 30 Aug. 2017.

Platonism, Buddhism, Confucianism, Taoism, pantheism, pragmatism, sophistry, stoicism, theosophy and many more.

This in no way implies that thinking is bad. For instance, is a necessary part of a Christian's life (Joshua 1:8; Psalm 1:2; Malachi 3:16; Philippians 4:8). But our thoughts have to start from the right place. If we begin with the foundation of God's truth and continually check the Bible to verify that our thoughts and ideas are still grounded, it is difficult to get into trouble.

We need to return to the apostle Paul and his letter to the Colossians. The church at Colossae was under intense pressure from the society around it. Heresy was making inroads into the church. Forms of Gnosticism, asceticism and sophistry were popular in the city.

- Gnosticism combined ideas from Greek philosophy, oriental mysticism and Christianity—a classic example of syncretism, combining elements of different religions. Some of the "new" doctrines in the church have followed this philosophy.
- Asceticism taught a person to lead a life of contemplation and rigorous self-denial and abstinence. As the church taught a proper enjoyment of life, the Christians at Colossae stood out as being different. Some members still desired to be accepted by the world around them. Elements of an attitude of wanting outside acceptance have been evident recently in the church.
- Sophistry concluded that there is no such thing as objective truth and the highest act of man was "civic excellence." Both of these ideas, moral relativity and civic duty, have been present in certain churches of God today, as well as in Paul's time.[2]

So what is Paul's advice?

He tells them to "continue in the faith, grounded and steadfast" Colossians (1 verse 23).

All knowing requires faith, Faith precedes reason.

Every worldview begins with a basic assumption about the nature of reality that cannot be proven by using the scientific method or logical deduction. This becomes the starting point from which to build a total view of life.

While Marxists and Humanists wish to portray science as primary knowledge and faith in biblical revelation as blind second-class epistemology or even superstition, the fact remains that all methods of knowing ultimately rely on certain assumptions. **Edward T. Ramsdell writes**, "The natural man is no less certainly a man of faith than the spiritual, but his faith is in the ultimacy of something other than the Word of God. The spiritual man is no less certainly a man of reason than the natural, but his reason, like that of every man, functions within the perspective of his faith.

The basic problem of philosophy is not the problem of faith versus reason. "The crucial problem," says **Warren C. Young**, "is that some thinkers place their trust in a set of assumptions

[2] Ibid.

in their search for truth, while other thinkers place their trust in a quite different set of assumptions." That is, Humanists and Marxists place their trust in certain findings of science and experience, neither of which can be rationally demonstrated as the source of all truth.

Christians also appeal to science, history, and personal experience, but they know such avenues for discovering truth are not infallible. Christians know that scientists make mistakes and scientific journals can practice discrimination against views considered dangerous. Christians know that history can be perverted, distorted, or twisted and that personal experience is not a good source of fact or knowledge. On the other hand, Christians believe that Biblical revelation is true and that God would not mislead His children.

Christian philosophy does not reject reason or tests for truth. Christianity says the New Testament is true because its truths can be tested. Christians do not ask non-believers to put their faith in a revelation of old wives' tales or fables, but instead to consider certain historical evidences that reason itself can employ as an attorney building a case uses evidences in the law to determine questions of fact.

Christian epistemology is based on special revelation, which in turn is based on history, the law of evidence, and the science of archaeology.

Philosophical naturalists also make assumptions that they, by definition, accept on faith. All naturalists agree that there is no supernatural. "This point," **says Young,** "is emphasized by the naturalists themselves without seeming to be at all troubled by the fact that it is an emotional rather than a logical conclusion."

Faith is critical in every philosophy. When developing a philosophy, we must be extremely careful to base our case on the most truthful assumptions—otherwise, should one of the assumptions prove to be untrue (as it appears the assumptions of the theory of evolution will be), the whole philosophy will crumble. If evolution crumbles (which is quite possible—**Dr. Karl Popper** believes evolution does not fit the definition of "a scientific theory"), Marxism and Humanism are intellectually dead.

So far, we have established two things regarding Christian philosophy: many hold it to be the most rational of all worldviews, and it requires no more faith than any other philosophy.

Indeed, we could argue that it takes a great deal more faith to believe in the spontaneous generation of Darwinian evolution or the randomness of all nature (i.e., that the universe happened by accident) than it does to accept the Christian doctrine of Creator/Creation.

The Christian philosophy embraces the meaningful, purposeful life, a life in which you shape your beliefs according to a coherent, reasonable, truthful worldview.[3]

[3] "Christian Philosophy." *AllAboutWorldview.org*, www.allaboutworldview.org/. Accessed 30 Aug. 2017.

Now Why Philosophy of Happiness

The **philosophy of happiness** is the philosophical concern with the existence, nature, and attainment of happiness.

Philosophically, happiness can be understood as the moral goal of life or as an aspect of chance; indeed, in most European languages the term happiness is synonymous with luck.
Thus, philosophers usually explicate on happiness as either a state of mind, or a life that goes well for the person leading it.

Many of us have a wrong idea of what is happiness. Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion.

Various research groups, including positive psychology and happiness economics are employing the scientific method to research questions about what "happiness" is, and how it might be attained. People have agonized over this question for centuries, but only recently has science begun to weigh in on the debate.

Happiness in this sense was used to translate the Greek eudaimonia, and is still used in virtue ethics. There has been a transition over time from emphasis on the happiness of virtue to the virtue of happiness. Since the turn of the millennium, the human flourishing approach, advanced particularly by **Amartya Sen** [4]has attracted increasing interest in psychological, especially prominent in the work of **Martin Seligman**[5], **Ed Diener**[6] and **Ruut Veenhoven**[7], and international development and medical research in the work of Paul Anand.

[4] **Amartya Kumar Sen** (Bengali: born 3 November 1933) is an Indian economist and philosopher, who since 1972 has taught and worked in the United Kingdom and the United States. Sen has made contributions to welfare economics, social choice theory, economic and social justice, economic theories of famines, and indexes of the measure of well-being of citizens of developing countries.

[5] .Martin E. P. "Marty" Seligman is an American psychologist, educator, and author of self-help books. Since the late 90s, Seligman has been an avid promoter within the scientific community for the field of positive psychology.

[6]. Edward F. Diener is an American psychologist, professor, and author. Diener is a professor of psychology at the Universities of Utah and Virginia, and Joseph R. Smiley Distinguished Professor Emeritus ...

[7] . Ruut Veenhoven is a Dutch sociologist and a pioneer and world authority on the scientific study of happiness, in the sense of subjective enjoyment of life.

A widely discussed political value expressed in the **United States Declaration of Independence of 1776, written by Thomas Jefferson**[8], is the universal right to "the pursuit of happiness." This seems to suggest a subjective interpretation but one that nonetheless goes beyond emotions alone. In fact, this discussion is often based on the naive assumption that the word *happiness* meant the same thing in 1776 as it does today. In fact, *happiness* meant "prosperity, thriving, wellbeing" in the 18th century.

Nowadays, happiness is a fuzzy concept and can mean many different things to many people. Part of the challenge of a science of happiness is to identify different concepts of happiness, and where applicable, split them into their components. Related concepts are well-being, quality of life and flourishing. At least one author defines happiness as contentment. Some commentators focus on the difference between the hedonistic tradition of seeking pleasant and avoiding unpleasant experiences, and the eudemonic tradition of living life in a full and deeply **satisfying way.**

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[8] **Declaration of Independence: 1776**

The Declaration of Independence is one of the most important documents in the history of the United States. It was an official act taken by all 13 American colonies in declaring independence from British rule.

People in the colonies were unhappy that they did not have a say in their government and still had to pay taxes. The Stamp Act of 1765 collected taxes on paper goods like legal documents, newspapers, and playing cards. In one act of protest, men dumped the cargo of a ship full of British tea into Boston Harbor in 1773; this is now called the Boston Tea Party. In 1775, the colonists went to war with Great Britain.

The war between the colonies and Great Britain was called the American Revolutionary War (1775-1783). A group of men came together in the summer of 1776 to find ways to become independent from Great Britain. The committee included John Adams, Benjamin Franklin, Thomas Jefferson, Robert R. Livingston, and Roger Sherman.

Writing the Declaration of Independence

The Declaration of Independence was originally written by Thomas Jefferson. Benjamin Franklin, John Adams, and Jefferson then worked together to make changes to the document. The final draft of the Declaration of Independence was adopted on July 4, 1776, but the actual signing of the final document was on August 2, 1776.

Writing and signing the Declaration of Independence took courage, but it was an important step in the founding of our Government. A famous phrase from the Declaration is “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among those are Life, Liberty, and the pursuit of Happiness.”

Declaration of Independence facts and figures:

- John Hancock was the first to sign. His signature was so large and bold that people use ‘John Hancock’ to mean a signature.
- The Declaration of Independence is on public display in the Rotunda of the National Archives in Washington, DC.

The 2012 World Happiness Report [9]stated that in subjective well-being measures, the primary distinction is between cognitive life evaluations and emotional reports. Happiness is used in both life evaluation, as in "How happy are you with your life as a whole?", and in emotional reports, as in "How happy are you now?," and people seem able to use happiness as appropriate in these verbal contexts. Using these measures, the World Happiness Report identifies the countries with the highest levels of happiness.

"Happiness" is not only hard to measure, but it is also difficult to singularly define.
You can't define happiness without using a synonym for happiness, and you can't interpret it to everyone's satisfaction. Oxford dictionaries' Captain Obvious definition for happiness is "the feeling of being happy".

So if the feeling of happiness is hard to define, then what? The solution to understanding feelings like happiness is through examination and experimentation, and by that I mean science.

Compared with misery, happiness has come out virtually unscathed in the study of social science.

A quick Wiley Online Library search reveals 50,522 results for the word "happiness", compared with 409,708 for the word "depression".

However, over the past decade, the science of happiness has received a fair bit of attention, because, of course, everyone would like to be happier, and probably more now than ever because studies show modern living is depressing.

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[9] The **World Happiness Report** is a measure of happiness published by the United Nations Sustainable Development Solutions Network.

In July 2011, the UN General Assembly passed a resolution inviting member countries to measure the happiness of their people and to use this to help guide their public policies. On April 2, 2012, this was followed by the first UN High Level Meeting on "Happiness and Well-Being: Defining a New Economic Paradigm," which was chaired by Prime Minister Jigme Thinley of Bhutan, the first and so far only country to have officially adopted gross national happiness instead of gross domestic product as their main development indicator.

The first World Happiness Report was released on April 1, 2012 as a foundational text for the meeting. It drew international attention as the world's first global happiness survey. The report outlined the state of world happiness, causes of happiness and misery, and policy implications highlighted by case studies. In September 2013 the second World Happiness Report offered the first annual follow-up and reports are now issued every year. The report uses data from the Gallup World Poll. Each annual report is available to the public on the World Happiness Report website

The progressive nature of humans to distort nature has had some dire consequences for the human brain. Let's be honest here, our barely evolved brains are struggling to handle the modern world properly. What should have taken hundreds of thousands of years to adapt to a digital environment through the process of evolution, has taken merely decades.

Happiness as the Ultimate Purpose of Human Existence by Aristotle

One of Aristotle's most influential works is the *Nicomachean Ethics*, where he presents a theory of happiness that is still relevant today, over 2,300 years later. The key question Aristotle seeks to answer in these lectures is "What is the ultimate purpose of human existence?" What is that end or goal for which we should direct all of our activities? Everywhere we see people seeking pleasure, wealth, and a good reputation. But while each of these has some value, none of them can occupy the place of the chief good for which humanity should aim. To be an ultimate end, an act must be self-sufficient and final, "that which is always desirable in itself and never for the sake of something else" (Nicomachean Ethics, 1097a30-34), and it must be attainable by man. Aristotle claims that nearly everyone would agree that happiness is the end which meets all these requirements. It is easy enough to see that we desire money, pleasure, and honor only because we believe that these goods will make us happy. It seems that all other goods are a means towards obtaining happiness, while happiness is always an end in itself.

The Greek word that usually gets translated as "happiness" is *Eudaimonia*, and like most translations from ancient languages, this can be misleading. The main trouble is that happiness (especially in modern America) is often conceived of as a subjective state of mind, as when one says one is happy when one is enjoying a cool beer on a hot day, or is out "having fun" with one's friends. For Aristotle, however, happiness is a final end or goal that encompasses the totality of one's life. It is not something that can be gained or lost in a few hours, like pleasurable sensations. It is more like the ultimate value of your life as lived up to this moment, measuring how well you have lived up to your full potential as a human being. For this reason, one cannot really make any pronouncements about whether one has lived a happy life until it is over, just as we would not say of a football game that it was a "great game" at halftime (indeed we know of many such games that turn out to be blowouts or duds). For the same reason we cannot say that children are happy, any more than we can say that an acorn is a tree, for the potential for a

flourishing human life has not yet been realized. As Aristotle says, "for as it is not one swallow or one fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy." (Nicomachean Ethics, 1098a18).[10]

The Doctrine of Happiness by Thomas Aquinas

In Summa Contra Gentiles, Aquinas had taken a position similar to St. Augustine's, that perfect happiness is not possible in this lifetime. Aquinas takes seriously Apostle Paul's assurance in 1 Corinthians 13:12 that "for now we see as through a glass darkly, but then we see face to face." This world is too plagued with unsatisfied desires to achieve that ultimate good which we all seek by nature. Furthermore, God has basically created us with a desire to come to perfect knowledge of Him, but this is hidden from us while in our mortal bodies. True knowledge of God would require being able to see him directly, but this is only possible by a completely purified soul. When this occurs, we will experience the ultimate pleasure—a pure and everlasting bliss that will be the satisfaction of every human desire and the obliteration of every sadness or worry.

However, unlike St. Augustine, Aquinas goes on to maintain that we can achieve a kind of "imperfect happiness" here on earth. In this he is undoubtedly influenced by Aristotle, who argued that happiness depends on the actualization of one's natural faculties. The highest faculty the human being possesses is Reason, from which it follows that we can achieve happiness in this life in proportion to the level of truth accessible to Reason. As he writes:

Man's ultimate happiness consists in the contemplation of truth, for this operation is specific to man and is shared with no other animals. Also it is not directed to any other end since the contemplation of truth is sought for its own sake. In addition, in this operation man is united to

[10] Aristotle. (2016, September 10). Retrieved May 23, 2017, from http://www.pursuit-of-happiness.org/history-of-happiness/aristotle/
Aristotle (/ˈærɪˌstɒtəl/; Greek: Ἀριστοτέλης, pronounced [aristotélɛːs], *Aristotélēs*; 384–322 BC) was an ancient Greek philosopher and scientist born in the city of Stagira, Chalkidice, on the northern periphery of Classical Greece. His father, Nicomachus, died when Aristotle was a child, whereafter Proxenus of Atarneus became his guardian. At seventeen or eighteen years of age, he joined Plato's Academy in Athens and remained there until the age of thirty-seven (c. 347 BC). His writings cover many subjects – including physics, biology, zoology, metaphysics, logic, ethics, aesthetics, poetry, theater, music, rhetoric, linguistics, politics and government – and constitute the first comprehensive system of Western philosophy. Shortly after Plato died, Aristotle left Athens and, at the request of Philip II of Macedon, tutored Alexander the Great beginning in 343 BC.

higher beings (substances) since this is the only human operation that is carried out both by God and by the separate substances (angels). (*Summa Contra Gentiles*, book 3, chapter 37)

While the perfect realization of Truth will only occur in heaven where we will perceive God "face to face," there is an imperfect counterpart of that vision here on earth. Thus Aquinas is lead to make a distinction between "perfect happiness" which he calls *beatitudo*, and "imperfect happiness" called *felicitas*. By making this distinction, Aquinas is able to tone down the pessimistic view of human nature expressed by St. Augustine, including the doctrine of Original Sin. As Aquinas writes, "Human Nature is not so completely corrupted by sin as to be totally lacking in natural goodness." We have an impulse in us that seeks God and other impulses that pull us down to worldly pleasures. However, it is possible to begin the process of healing in this lifetime by exercising the natural virtues that Aristotle talks about—the virtues of wisdom, courage, moderation, justice, friendship, etc. Furthermore, God in his grace has now revealed to us three additional virtues: those of faith, love and hope. These will pull us through to the final end so long as we begin the effort.

Happiness as Knowledge of God

Aquinas is uncompromising in his view that our true happiness can only be found in knowledge of God. No other worldly good or pleasure can truly provide us with the ultimate good we seek. As he argues in the *Summa Theologica*:

It is impossible for any created good to constitute man's happiness. For happiness is that perfect good which entirely satisfies one's desire; otherwise it would not be the ultimate end, if something yet remained to be desired. Now the object of the will, i.e., of man's desire, is what is universally good; just as the object of the intellect is what is universally true. Hence it is evident that nothing can satisfy man's will, except what is universally good. This is to be found, not in any creature, but in God alone, because every creature has only participated goodness. Therefore, God alone can satisfy the will of man, according to the words of the Psalms (102:5): "Who alone satisfies your desire with good things." Therefore, God alone constitutes man's happiness." (Summa Theological Part 2. Q.1. Article 8)

This passage illustrates well Aquinas' unique blend of rigorous logical reasoning with his use of Scripture which reveals to us the same truth through other means, in this case the mouth of the prophet. Nothing can contradict the Truth: hence if Reason and Revelation are valid pathways to truth, they must ultimately be reconcilable. So Reason confirms to us what we already know deep down in our hearts: that our ultimate desire lies in absolute perfection, which can only be found in God, the absolute being.

Thus for Aquinas we must make a sharp distinction between enjoyment and happiness. Enjoyment pertains to worldly goods and physical pleasures: but these tend to be very short-lived. And even if all of our worldly desires were satisfied—even if we were to experience every possible enjoyment—we would remain unhappy, since we would still have a nagging feeling that something is missing. Today Aquinas would point to the experience of many rich people and celebrities as evidence for this truth. Despite having every worldly good—fine foods, cars, houses, vacations, friends, family—many of them remain deeply unhappy, even spiraling into the misery of drugs and suicide. Aquinas would explain this as follows: when every enjoyment is felt, the soul begins to crave for something more than mere enjoyment. But if one has no knowledge of this "something more" or doesn't know how to go about finding it, the enjoyment turns to pain and suffering. This also explains why we see a lot of billionaires suddenly change towards the middle or end of their lives: that nagging feeling that there is something more results in charitable work or an orientation to a higher purpose in life.

One might, however, question Aquinas' insistence that perfect happiness is only possible in the afterlife. Is it possible to purify the soul in this lifetime, so that one can possess a direct experience of Ultimate Reality? The Buddhists and Hindus certainly think so: they can point to certain individuals such as the Buddha who have obtained absolute enlightenment. And there is a mystical side to monotheistic religions like Christianity, Islam, and Judaism as well, according to which the ultimate goal is Oneness with God, which has been attained by various saints or prophets throughout history. Aquinas' own mystical experience at the end of his life might be just such an example: perhaps he actually achieved a beatific vision of God, a vision so strong that it rendered all of his words obsolete.[11]

[11] (Aquinas, Thomas; mary T. Clark, 2000)

“Our happiness belongs to the heavenly life” by John Calvin

“We ought to know that the happiness promised us in Christ does not consist in outward advantages—such as leading a joyous and peaceful life, having rich possessions, being safe from all harm, and abounding with delights such as the flesh commonly longs after. No, our happiness belongs to the heavenly life!

In the world the prosperity and well-being of a people depend partly on an abundance of all good things and domestic peace, partly on strong defenses that protect them from outside attacks. In like manner, Christ enriches His people with all things necessary for the eternal salvation of souls and fortifies them with courage to stand unconquerable against all the assaults of spiritual enemies.

From this we infer that He rules—inwardly and outwardly—more for our own sake than His. Hence we are furnished, as far as God knows to be expedient for us, with the gifts of the Spirit, which we lack by nature. By these first fruits we may perceive that we are truly joined to God in perfect blessedness. Then, relying upon the power of the same Spirit, let us not doubt that we shall always be victorious over the devil, the world, and every kind of harmful thing…

Thus it is that we may patiently pass through this life with its misery, hunger, cold, contempt, reproaches, and other troubles—content with this one thing: that our King will never leave us

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Saint Thomas Aquinas O.P. (/əˈkwaɪnəs/; Italian: *Tommaso d'Aquino*, lit. 'Thomas of Aquino'; 1225 – 7 March 1274), was an Italian Dominican friar, Catholic priest, and Doctor of the Church. He was an immensely influential philosopher, theologian, and jurist in the tradition of scholasticism, within which he is also known as the ***Doctor Angelicus*** and the ***Doctor Communis***.The name *Aquinas* identifies his ancestral origins in the county of Aquino in present-day Lazio.

He was the foremost classical proponent of natural theology and the father of Thomism; of which he argued that reason is found in God. His influence on Western thought is considerable, and much of modern philosophy developed or opposed his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory. Unlike many currents in the Church of the time, Thomas embraced several ideas put forward by Aristotle—whom he called "the Philosopher"—and attempted to synthesize Aristotelian philosophy with the principles of Christianity. The works for which he is best known are the *Summa Theologiae* and the *Summa contra Gentiles*. His commentaries on Scripture and on Aristotle form an important part of his body of work. Furthermore, Thomas is distinguished for his eucharistic hymns, which form a part of the Church's liturgy.

The Catholic Church honors Thomas Aquinas as a saint and regards him as the model teacher for those studying for the priesthood, and indeed the highest expression of both natural reason and speculative theology. In modern times, under papal directives, the study of his works was long used as a core of the required program of study for those seeking ordination as priests or deacons, as well as for those in religious formation and for other students of the sacred disciplines (philosophy, Catholic theology, church history, liturgy, and canon law).

destitute, but will provide for our needs until, our warfare ended, we are called to triumph. Such is the nature of His rule, that He shares with us all that He has received from the Father.

Now He arms and equips us with His power, adorns us with His beauty and magnificence, enriches us with His wealth. These benefits, then, give us the most fruitful occasion to glory, and also provide us with confidence to struggle fearlessly against the devil, sin, and death.[12]

ST. AUGUSTINE'S THEOLOGY ON LOVE AND HAPPINESS

Augustine wrote: "all persons want to be happy; and no persons are happy who do not have what they want." (*De beata vita 2.10*) From this statement, Augustine proceeds with questioning what a person should obtain to achieve happiness since happiness is a matter of having what one wants in order to be happy. The answer proposed by Augustine is that happiness constitutes something that can be had when it is wanted (*De beata vita 2.11*). With the availability these days of instant credit most people are in the position of having materially what they want when it is wanted. Does this then provide us with the answer of happiness? The answer is inevitably no for material wealth, no matter how achieved, is perpetually subject to the fear of loss. Augustine argues that it

[12] John Calvin, *Institutes of the Christian Religion*. Ed. John T. McNeill, *Library of Christian Classics* (Nashville: Westminster John Knox, 1960), Vol. I, Book 2, Chapter XV, Section 4, 498-9.

John Calvin (/ˈkælvɪn/; French: *Jean Calvin*, pronounced: [ʒɑ̃ kalvɛ̃]; born **Jehan Cauvin**: 10 July 1509 – 27 May 1564) was an influential French theologian, pastor and reformer during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism, aspects of which include the doctrines of predestination and of the absolute sovereignty of God in salvation of the human soul from death and eternal damnation, in which doctrines Calvin was influenced by and elaborated upon the Augustinian and other early Christian traditions. Various Congregational, Reformed, and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

Calvin was a tireless polemic and apologetic writer who generated much controversy. He also exchanged cordial and supportive letters with many reformers, including Philipp Melanchthon and Heinrich Bullinger. In addition to his seminal *Institutes of the Christian Religion*, Calvin wrote commentaries on most books of the Bible, confessional documents, and various other theological treatises.

Originally trained as a humanist lawyer, he broke from the Roman Catholic Church around 1530. After religious tensions erupted in widespread deadly violence against Protestant Christians in France, Calvin fled to Basel, Switzerland, where in 1536 he published the first edition of the *Institutes*. In that same year, Calvin was recruited by Frenchman William Farel to help reform the church in Geneva, where he regularly preached sermons throughout the week; but the governing council of the city resisted the implementation of their ideas, and both men were expelled. At the invitation of Martin Bucer, Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city.

Following his return, Calvin introduced new forms of church government and liturgy, despite opposition from several powerful families in the city who tried to curb his authority. During this period, Michael Servetus, a Spaniard regarded by both Roman Catholics and Protestants as having a heretical view of the Trinity, arrived in Geneva. He was denounced by Calvin and burned at the stake for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

is in our love of God that we find permanent and enduring happiness without the fear of loss that erodes our happiness (*De beata vita 2.11*).

The main theme of Augustine's thought on happiness concerns our vulnerability to the material things of this world: "It is beyond doubt that the one cause of fear is either that we will lose what we love after attaining it or that, despite all our hopes, we will never attain it at all." (*De div. quaest. 33*).

Augustine's definition of love can be found near the end of the first book of the *Soliloquia* in which he states: "What is not loved in its own right is not loved." This statement describes the purity of love for itself not egotistical in its selfishness but altruistic in its unselfishness. When considering the purity of love, we cannot escape from the fact that originating with the sin of Adam (Gen 3:60) we are all inherently sinners (Matt 15:19; Rom 5:12). This fact, as Augustine suggests, leads to three other primary emotions that create an apprehensive emotional life. Desire, which is the love of material things, the loss of which we fear; grief, which results in psychological pain caused by the realization of our fears; and manic or baseless joy, which is rejoicing in those things that we know are subject to loss though realizing our fear of such a loss (*De div. quaest. 33*). It is these emotions that constitute the pathology of the soul from which Augustine concludes that love can only be measured in relationship to its object. The example provided by Augustine is that of a shameful love in which the soul pursues material things that are inferior to itself: "the root of all evils" (1 Tim 6:10).

In love there are two discerning factors to consider dependent upon the object pursued. There is the object of material love, which is transitory, and the object of eternal love, which is enduring. In regard to these two loves, Augustine remarks that it is the object of love that affects its lover with something of itself (*De div. quaest. 33*). Augustine describes the evil encountered in the object of material love as attempting to either eliminate or protect oneself from all impediments (*De lib. arb. 1.4.10*). Such behavior frequently involves domination or removal of those who may pose a threat to the security of their material enjoyment. The social consequence of such behavior inevitably sets one person against another. The social ills of contemporary society, and our human history, demonstrate the negative consequences of such behavior.

The antithesis of material love is eternal love the object of which is the love of God. It is in our love of God that we can be confident that there exists no fear of loss; though it should be understood that fear exists. This fear is expressed in the Old Testament as "The fear of the Lord is the beginning of wisdom" (Job 28:28; Psalm 111:10; Proverbs 1:7, 9:10). The wisdom we obtain from our fear of the Lord is the beginning of knowledge of God and ourselves. In the *Soliloquia* this knowledge is described by Augustine as the "knowledge of the soul" which requires a purging from false conceptions and moral impurities. To achieve this purging, Augustine states that there are three things required: that the soul have sound eyes with which to see, that it direct its sight towards God, and that it actually see. Augustine maintains that for the soul to have sound eyes with which to see one must have faith described by Catholic theologians as "the evidence of things not seen" referring to Hebrews 11:1. For the soul to be cured, and in so doing rightly direct its sight towards God, one must have hope. With sound eyes and the directing of our sight towards God we will see the love of God as being the object of our happiness (*Soliloquia. 1.6.12-7.14*). Augustine's reference to faith, hope and love (described as charity in the King James version of the Bible) can be found in 1 Corinthians 13:13.

In pursuing wisdom by way of "knowledge of the soul" we must seek virtue. Augustine defines virtue as our best and deepest love of God. The four classical virtues comprising of the various dispositions of love are temperance, fortitude, justice and prudence. In Christian tradition these virtues are accompanied by the theological virtues of faith, hope and love, which were described in the preceding paragraph. In order to understand more clearly how the four classical virtues form our personal character in expressing our love of God it is necessary to understand the context in which they properly belong. Augustine defines the function of temperance as to control and still our desires and lusts of the material world that draw us away from God and from the enjoyment of divine goodness (*De mor. eccl. cath. 19.35*). In a similar manner it is by fortitude that we overcome our fear of loss that marks our love of material things. Temperance then applies to our not desiring material things and fortitude in losing them (*De mor. eccl. cath. 22.40*). Justice gives to each its own by serving only God (*De mor. eccl. cath 24.44*) and finally prudence guards us against deceit, keeping the soul vigilant against temptation (*De mor. eccl. cath 22.45*).

It is through the integration of the virtuous life into the life of the love of God that we obtain "knowledge of the soul" leading us to wisdom. There are two questions posed by Augustine in regard to gaining "knowledge of the soul". How are we to pursue God whom we do not see and how are we to see God? Augustine answers his questions with the truism that God is seen not with the eyes but with the mind and, that in our present condition, our minds are enveloped in a dark cloud of folly, unfit and unable to see (*De mor. eccl. cath. 7.10*). Augustine maintains that in directing our love towards God we must rely on the teaching of authority not on our own darkened reason. The authority Augustine refers to is found in Christ's commandment that we are "to love God with all our heart, all our soul, and all our mind: (Matt 22:37; Lk 10:27). As Augustine states, it is from this commandment of Christ that we learn what we are to love and how much we are to love it, that God is our highest good (*De mor. eccl. cath. 8.13*). It follows, therefor, that all our purposes in life must be directed to our love of God so that we may see God with our mind.

This purpose is expressed in Paul's epistle to the Romans 12:1-2 that not only are we to present our bodies as a living sacrifice, holy and acceptable to God, but also not to be conformed to this world but to be transformed by the renewing of our minds, so that we may discern what is the will of God—what is good and acceptable and perfect. Augustine believed that to know love by means of the mind unites the soul in centering its love towards the eternal love of God (*De div quaest. 35.2*).

The journey we have undertaken here in our understanding of Augustine's words that "All persons want to be happy; and no persons are happy who do not have what they want." (*De beata vita 2.10*) is to understand there is a corollary that, as Augustine describes, to purse God is to desire happiness, and to attain God is happiness itself (*De mor. eccl. cath. 11.28*). Augustine has shown us in his writings that what comprises genuine human happiness in our love of God is what human beings were created for.

One final word from Augustine, which provides an excellent summary of this brief introduction of his theology on love and happiness: "Virtuous behavior pertains to the love of God and of one's neighbor; the truth of faith pertains to a knowledge of God and of one's neighbor. For the

hope of everyone lies in his own conscience in so far as he knows himself to be becoming more proficient in the love of God and his neighbor." (*De doct. chr. 3:10*).[13]

Happiness as "True Pleasure" By Locke

In his *An Essay Concerning Human Understanding*, Locke attempted to do for the mind what Newton had done for the physical world: give a completely mechanical explanation for its operations by discovering the laws that govern its behavior. Thus he explains the processes by which ideas are abstracted from the impressions received by the mind through sense-perception. As an empiricist, Locke claims that the mind begins with a completely blank slate, and is formed solely through experience and education. The doctrines of innate ideas and original sin are brushed aside as relics of a pre-Newtonian mythological worldview. There is no such thing as human nature being originally good or evil: these are concepts that get developed only on the basis of experiencing pain and pleasure.

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[13] A.Th., P. J. (n.d.). ST. AUGUSTINES THEOLOGY ON LOVE AND HAPPINESS. Retrieved March 15, 2017, from http://aplusconsultingnow.com/catholic/mainsite/lovehap.html

Augustine of Hippo (/ɔːˈgʌstɪn/ or /ˈɔːgəstiːn/; 13 November 354 – 28 August 430) was an early Christian theologian and philosopher whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius (within modern-day Annaba, Algeria), located in Numidia (Roman province of Africa). Augustine is viewed as one of the most important Church Fathers in Western Christianity for his writings in the Patristic Era. Among his most important works are *The City of God* and *Confessions.*
According to his contemporary, Jerome, Augustine "established anew the ancient Faith. In his early years, he was heavily influenced by Manichaeism and afterward by the neo-Platonism of Plotinus. After his baptism and conversion to Christianity in 386, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and perspectives. Believing that the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made seminal contributions to the development of just war theory. When the Western Roman Empire began to disintegrate, Augustine developed the concept of the Church as a spiritual City of God, distinct from the material Earthly City. His thoughts profoundly influenced the medieval worldview. The segment of the Church that adhered to the concept of the Trinity as defined by the Council of Nicaea and the Council of Constantinopleclosely identified with Augustine's *On the Trinity*.
Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. He is also the patron of the Augustinians. His memorial is celebrated on 28 August, the day of his death. Augustine is the patron saint of brewers, printers, theologians, the alleviation of sore eyes, and a number of cities and dioceses.[6] Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).
In the East, some of his teachings are disputed and have in the 20th century in particular come under attack by such theologians as John Romanides. But other theologians and figures of the Eastern Orthodox Church have shown significant appropriation of his writings, chiefly Georges Florovsky. The most controversial doctrine surrounding his name is the filioque, which has been rejected by the Orthodox Church. Other disputed teachings include his views on original sin, the doctrine of grace, and predestination. Nevertheless, though considered to be mistaken on some points, he is still considered a saint, and has even had influence on some Eastern Church Fathers, most notably Saint Gregory Palamas. In the Orthodox Church his feast day is celebrated on 28 August.[12][15] Church scholar and historian Diarmaid MacCulloch writes "his impact on Western Christian thought can hardly be overstated; only his beloved example Paul of Tarsus, has been more influential, and Westerners have generally seen Paul through Augustine's eyes.

When it comes to Locke's concept of happiness, he is mainly influenced by the Greek philosopher Epicurus, as interpreted by the 17th Century mathematician Pierre Gassendi. As he writes:

If it be farther asked, what moves desire? I answer happiness and that alone. Happiness and Misery are the names of two extremes, the utmost bound where we know not...But of some degrees of both, we have very lively impressions, made by several instances of Delight and Joy on the one side and Torment and Sorrow on the other; which, for shortness sake, I shall comprehend under the names of Pleasure and Pain, there being pleasure and pain of the Mind as well as the Body...Happiness then in its full extent is the utmost Pleasure we are capable of, and Misery the utmost pain. (1894, p.258)

Like Epicurus, however, Locke goes on to qualify this assertion, since there is an important distinction between "true pleasures and "false pleasures." False pleasures are those that promise immediate gratification but are typically followed by more pain. Locke gives the example of alcohol, which promises short term euphoria but is accompanied by unhealthy effects on the mind and body. Most people are simply irrational in their pursuit of short-term pleasures, and do not choose those activities which would really give them a more lasting satisfaction. Thus Locke is led to make a distinction between "imaginary" and "real" happiness:

"*The necessity of pursuing happiness [is] the foundation of liberty*. As therefore the highest perfection of intellectual nature lies in a careful and constant *pursuit of true and solid happiness*; so the care of ourselves, that we mistake not imaginary for real happiness, is the necessary foundation of our liberty. The stronger ties we have to an unalterable *pursuit of happiness* in general, which is our greatest good, and which, as such, our desires always follow, the more are we free from any necessary determination of our will to any particular action…" (1894, p. 348)

In this passage Locke makes a very interesting observation regarding the "pursuit of happiness" and human liberty. He points out that happiness is the foundation of liberty, insofar as it enables us to use our reason to make decisions that are in our long-term best-interest, as opposed to those that simply afford us immediate gratification. Thus we are able to abstain from that glass of wine, or decide to help a friend even when we would rather stay at home and watch television.

Unlike the animals which are completely enslaved to their passions, our pursuit of happiness enables us to rise above the dictates of nature. As such, the pursuit of happiness is the foundation of morality and civilization. If we had no desire for happiness, Locke suggests, we would have remained in the state of nature just content with simple pleasures like eating and sleeping. But the desire for happiness pushes us onward, to greater and higher pleasures. All of this is driven by a fundamental sense of the "uneasiness of desire" which compels us to fulfill ourselves in ever new and more expansive ways.

Everlasting Happiness

If Locke had stopped here, he would be unique among the philosophers in claiming that there is no prescription for achieving happiness, given the diversity of views about what causes happiness. For some people, reading philosophy is pleasurable whereas for others, playing football or having sex is the most pleasurable activity. Since the only standard is pleasure, there would be no way to judge that one pleasure is better than another. The only judge of what happiness is would be oneself.

But Locke does not stop there. Indeed, he notes that there is one fear that we all have deep within, the fear of death. We have a sense that if death is the end, then everything that we do will have been in vain. But if death is not the end, if there is hope for an afterlife, then that changes everything. If we continue to exist after we die, then we should act in such ways so as to produce a continuing happiness for us in the afterlife. Just as we abstain from eating the chocolate brownie because we know it's not ultimately in our self-interest, we should abstain from all acts of immorality, knowing that there will be a "payback" in the next life. Thus we should act virtuously in order to ensure everlasting happiness:

"When infinite Happiness is put in one scale, against infinite Misery in the other; if the worst that comes to a Pious Man if he mistakes, be the best that the wicked can attain to, if he be in the right, who can without madness run the venture?"

Basically, then, Locke treats the question of human happiness as a kind of gambling proposition. We want to bet on the horse that has the best chance of creating happiness for us. But if we bet on hedonism, we run the risk of suffering everlasting misery. No rational person would wish that

state for oneself. Thus, it is rational to bet on the Christian horse and live the life of virtue. At worst, we will sacrifice some pleasures in this life. But at best, we will win that everlasting prize at happiness which the Bible assures us. “Happy are those who are righteous, for they shall see God,” as Matthew's Sermon on the Mount tells us.

In contrast to Thomas Aquinas, who made a pretty firm distinction between the “imperfect happiness” of life on earth and the “perfect happiness” of life in heaven, Locke maintains that there is continuity. The pleasures we experience now are “very lively impressions” and give us a sweet foretaste of the pleasures we will experience in heaven. Happiness, then, is not some vague chimera that we chasing after, nor can we really be deluded about whether we are happy or not. We know what it is to experience pleasure and pain, and thus we know what we will experience in the afterlife.

Happiness and Political Liberty

The relation between Locke's political views and his view of happiness should be pretty clear from what has been said. Since God has given each person the desire to pursue happiness as a law of nature, the government should not try to interfere with an individual's pursuit of happiness. Thus we have to give each person liberty: the freedom to live as he pleases, the freedom to experience his or her own kind of happiness so long as that freedom is compatible with the freedom of others to do likewise. Thus we derive the basic right of liberty from the right to pursue happiness. Even though Locke believed the path of virtue to be the “best bet” towards everlasting happiness, the government should not prescribe any particular path to happiness. First of all, it is impossible to compel virtue since it must be freely chosen by the individual. Furthermore, history has shown that attempts to impose happiness upon the people invariably result in profound unhappiness. Locke's viewpoint here is prophetic when we look at the failure of 20th Century attempts to achieve utopia, whether through Fascism, Communism, or Nationalism.

Locke's view of happiness includes the following elements:

- The desire for happiness is a natural law that is implanted into us by God and motivates everything we do.

- Happiness is synonymous with pleasure, Unhappiness with pain
- We must distinguish “false pleasures” which promise immediate gratification but produce long-term pain from “true pleasures” which are intense and long lasting
- The pursuit of happiness is the foundation of individual liberty, since it gives us the ability to make decisions that are in our long-term best interest
- Since there is a diversity of natures, what causes happiness completely depends on the individual and his or her own experience of pleasure and pain
- The best bet would be to live a life of virtue so one can win everlasting happiness. Betting on a life of hedonistic pleasure is “irrational” given the prospect of infinite misery
- The pursuit of happiness is also the foundation of political liberty. Since God has given everyone the desire to pursue happiness as a natural right, the government should not interfere with anyone's pursuit of happiness so long as it doesn't interfere with other's right to pursue happiness.

According to Ancient thought

Happiness is a life well lived, a life that manifests wisdom, kindness and goodness. For the ancients, the happy life — the life we should dream about — is a life of virtue and character. Not only did Plato, Aristotle, the Church Fathers and medieval theologians embrace this definition, but Moses, Solomon and (most importantly) Jesus did, too. Sadly their understanding is widely displaced by the contemporary understanding of happiness defined as pleasure and satisfaction, a subjective emotional state associated with fleeting, egocentric feelings.

Consider the differences:

Contemporary Understanding	**Classical Understanding**
Happiness is:	Happiness is:
1. Pleasure and satisfaction	**1.** Virtue and character
2. An intense feeling	**2.** A settled tone
3. Dependent on external circumstances	**3.** Depends on internal state; springs from within

4. Transitory and fleeting	**4.** Fixed and stable
5. Addictive and enslaving	**5.** Empowering and liberating
6. Irrelevant to one's identity, doesn't color the rest of life and creates false/empty self	**6.** Integrated with one's identity, colors rest of life and creates true/fulfilled self
7. Achieved by self-absorbed narcissism; success produces a celebrity	**7.** Achieved by self-denying apprenticeship to Jesus; success produces a hero

How can we be certain Jesus is inviting us to a classical understanding of happiness in Matthew 16:24-26? He isn't talking about going to heaven rather than hell, nor is He telling his followers how to avoid premature death. Where Matthew writes, "What will a man be profited, if he gains the whole world, and forfeits *his soul*" (emphasis added), Luke clarifies Jesus' teaching by replacing "his soul" with the word "himself" (Luke 9:25). The issue is finding one's self vs. losing one's self. More specifically, to find one's self is to find out how life *ought* to look like and learn to live that way; it's to become like Jesus, with character that manifests the fruit of the Spirit and the radical nature of Kingdom living; it's to find out God's purposes for one's life and to fulfill those purposes in a Christ-honoring way.[14]

Happiness is not: Feeling Good All the Time

Skeptics have often asked whether a person who uses cocaine every day is "happy." If feeling good all the time were our only requirement, then the answer would be "yes." However, recent research suggests that an even-keeled mood is more psychologically healthy than a mood in which you achieve great heights of happiness regularly—after all, what goes up must come down. Furthermore, when you ask people what makes their lives worth living, they rarely say anything about their mood. They are more likely to cite things that they find meaningful, such as their work or relationships. Recent research even suggests that if you focus too much on trying to

[14] Knight, W. (2012, June 03). What does the word happiness mean on the Christian worldview? Retrieved March 15, 2017, from https://winteryknight.com/2012/06/04/what-does-the-word-happiness-mean-on-the-christian-worldview/

feel good all the time, you'll actually undermine your ability to feel good at all—in other words, no amount of feeling good will be satisfying to you, since what you expect (all the time) isn't physically possible for most people.

Happiness is not: Being Rich or Affording Everything You Want

While living below the poverty line certainly makes it hard to be happy, beyond that, money does not appear to buy happiness. Imagine you unexpectedly get a $10,000/year raise. While you would certainly be excited in the short term, it would only be a matter of time before your expectations change to fit your new budget. Before you know it, you're just as happy as you were before the raise! This holds true for new houses, new cars, new gadgets, and all of the other material goods that people spend so much time pining for. The only exception to this rule is when you spend your money on experiences with other people so if you took that extra $10,000/year and spent it on some weekend getaways to new and exciting places with your friends or family, then you might get happier. However, this is rarely how people choose to spend windfalls.

Happiness is not: A Final Destination

The old adage, "Are we there yet?" is often applied to discussions of happiness, as if a person works towards happiness and one day "arrives." Contrary to popular belief, however, unless you are one of the few who won the genetic lottery and are naturally happy, it takes regular effort to maintain happiness. Most established techniques for becoming happier—keeping a gratitude journal, for example—are habits, not one-shot events, and most life events that make us happy in the short-term, like getting married or being promoted, fade over time as we adapt to them.

So, what is Happiness?

The research suggests that happiness is a combination of how satisfied you are with your life (for example, finding meaning in your work) and how good you feel on a day-to-day basis. Both of these are relatively stable—that is, our life changes, and our mood fluctuates, but our general happiness is more genetically determined than anything else. The good news is, with consistent effort, this can be offset. Think of it like you think about weight: if you eat how you want to and

are as active as you want to be, your body will settle at a certain weight. But if you eat less than you'd like or exercise more, your weight will adjust accordingly. If that new diet or exercise regimen becomes part of your everyday life, then you'll stay at this new weight. If you go back to eating and exercising the way you used to, your weight will return to where it started. So it goes, too, with happiness.

Socrates believed that reason was a path to the good life. He also told his followers to look inward (i.e., do some soul searching) to find happiness. Socrates was so convinced about the power of introspection that he famously declared, "the unexamined life is not worth living."

As far as our desires were concerned, Socrates said mere mortals had the ability to achieve "a divine-like state of inner tranquility." He was among the first philosophers to argue that happiness is not divinely given but humanly possible if we make an effort. Keep in mind that the ancient Greeks believed that happiness was extremely rare and reserved only for those the gods favored.

"All human beings naturally desire happiness. "Socrates

Against this somewhat gloomy backdrop, the optimistic Socrates believed that people were capable of harmonizing or prioritizing their desires to achieve this divine-like tranquility. By being virtuous and just, he said, one could realize the true purpose of human existence, which would then lead to a happier life. Most of us, he believed, are filled with pride, conceit, and beliefs we cling to for a sense of identity and security. Socrates challenged people's preconceived notions, most of which he felt were based on faulty logic. And who among us wants to argue with Socrates?

Socrates's student, Plato, wrote a number of famous dialogues on the pursuit of pleasure and the philosophy of happiness using his teacher as the central character. Scholars continue to debate the relationship between Socrates's original teachings and Plato's own ideas, but the following are their deepest thoughts about pleasure and happiness:

- **All human beings naturally desire happiness.**
- **Happiness is obtainable and teachable through effort.**

- **Happiness does not depend on material things** but on how we *use* material goods (wisely or unwisely).
- **Happiness depends on learning to harmonize our desires.** We do this by giving more weight to our desire for knowledge and virtue than to our desire for physical pleasures.
- **Virtue and happiness are inextricably linked;** it is impossible to have one without the other.
- **The pleasures one gets from pursuing virtue and knowledge** are on a higher plane than the pleasures we get from satisfying our baser desires. Pleasure is not the goal of existence, but it is an integral part of being virtuous.

The Greek word *eros* stands for love, friendship, and passion—desires that make up some of the best things in life. It is the root of the word "erotic" and, as you might guess, also includes sexual passion. While *eros* can keep us longing and never completely satisfied, Socrates said that we can either control it or let it take the wheel by letting our sexual desires overtake our reason. Jealousy, crimes of passion, and unrequited love are all examples of eros gone wild.

In Plato's *The Republic,* Socrates continues his discourse on the relationship between pleasure and virtue (morality). An immoral life, he says, is filled with guilt, stress, and anxiety—emotions that can lead us to escape through alcohol and other mood altering drugs. When you live a moral life, the philosopher says, you have peace of mind, but happiness also comes from the joy of knowledge, which involves exploring the higher realms of truth. Wisdom, he believed, can be far more rewarding than the pursuit of physical pleasure.

Socrates also theorized that nearly all pleasure is relative and that gratification can come from the absence of pain. Let's say you are sick and suddenly get better; you might consider your new condition to be pleasurable, when it is simply a relief from illness. Of course, once you get used to being well, it's no longer pleasurable. Likewise, someone who gets a job after a long period of unemployment might find working pleasurable, while another person who has the same job will find work a chore. Getting high on drugs, which gives us satisfaction in the short term, will eventually lead to pain if we abuse them, especially if we become addicted. Perhaps it was Socrates who first coined the phrase "It's all relative."

"Happiness also comes from the joy of knowledge, which involves exploring the higher realms of truth."

A century after Socrates and Plato, another Greek philosopher named Epicurus would expand on the argument about positive and negative pleasures. Positive pleasure, he submitted, is nothing more than the removal of pain. If you are thirsty, you can drink a glass of water to get some relief. Negative pleasure is that state of harmony where you no longer feel any pain and therefore don't require a positive pleasure (like a cool beverage) to get rid of the pain.

He maintained that positive pleasure always falls somewhere on a scale of good to great. This kind of pleasure can also be frustrating, because there will always be a contrast between the state you are now in and a "higher" state that would make your current experience appear less desirable. If you get more pleasure from sex than from eating, for example, eating won't seem as pleasurable (unless you're eating during sex, I suppose). Epicurus concluded that the true state of happiness is the state of negative pleasure, an oxymoron that is basically the absence of unfulfilled desires. (This idea is similar to the Buddhist concept of achieving Nirvana through the removal of desire—more about that later.)

Plato had a renowned pupil, Aristotle, who proposed that pleasure is made up of *energeia,* which includes many activities such as music, art, and thinking, all of which help us lead fulfilling lives. He said the amount of pleasure we experience depends on how ardently we pursue certain activities. For example, as a beginner violinist gets better, the satisfaction she gets from playing music will also increase. Like his fellow philosophers, Aristotle believed some pleasures are greater than others. He ranked them as follows:

1. Thinking

2. Sight

3. Hearing and Smell

4. Taste

Aristotle also argued that animals experience pleasures that are appropriate for their species; that is, a bear's pleasure is different from a dog's. Similarly, there are certain pleasures, such as the ones listed above, that are mainly for humans: thinking (contemplation), hearing (music), sight (art), smell (flowers/nature—although one could argue that animals enjoy this as well), taste (food—again, does anybody enjoy their food more than a dog?). We humans, on the other hand, can apply these ancient musings to our modern-day Pleasure Principles when deciding which activities we would like to pursue.[15]

Modern Thinkers, Spiritual Leaders, and Happiness Gurus

While we can look to philosophers and prophets to help us find the path to guilt-free pleasures, we can also pay attention to what some of the modern religious and secular thought leaders have to say about getting on board a higher plane to the high life.

In a recent interview with the Argentine publication *Viva*, Pope Francis offered advice for being a happier person, based on his own life experiences. He encouraged people to be more positive and generous, to turn off the TV and find healthier forms of leisure, and, refreshingly, to stop trying to convert people to your own particular beliefs. The following are his top ten tips for a happier life.

"Live and let live." The Catholic world Leader Pope Francis gave the following advice that comes from an Italian cliché meaning, "Move forward and let others do the same." "Everyone should be guided by this principle," he said. This is also one of the slogans that people in both AA and Al-Anon use to keep themselves grounded in their program of recovery.

"Be giving of yourself to others." People need to be open and generous toward others, he said, because "if you withdraw into yourself, you run the risk of becoming egocentric. And stagnant water becomes putrid."

[15].Lifestyle, Conscious. "What the World's Wisest Minds Have to Say About Creating Lasting Happiness and Pleasure in Your Life." *The Philosophy of Happiness: Finding Pleasure in Your Life*. N.p., 17 July 2016. Web. 23 May 2017.

"Proceed calmly" in life. The pope, a former high school literature teacher, used an example from an Argentine novel by Ricardo Guiraldes, in which the protagonist, rancher Don Segundo Sombra, looks back on how he lived his life. In the story Don Sombra proposes new ethical examples to a youth the author considered disoriented and restless, including this advice.

A healthy sense of leisure. The pope said, "Consumerism has brought us anxiety," and told parents to set aside time to play with their children and turn off the TV when they sit down to eat.

Sundays should be holidays. Workers should have Sundays off because "Sunday is for family," he said.

Find innovative ways to create dignified jobs for young people. "We need to be creative with young people. If they have no opportunities they will get into drugs" and be more vulnerable to suicide, he said.

Respect and take care of nature. Environmental degradation "is one of the biggest challenges we have," he said. "I think a question that we're not asking ourselves is: 'Isn't humanity committing suicide with this indiscriminate and tyrannical use of nature?'"

Stop being negative. "Needing to talk badly about others indicates low self-esteem. That means, 'I feel so low that instead of picking myself up I have to cut others down,'" the pope said. "Letting go of negative things quickly is healthy."

Don't proselytize; respect others' beliefs. "We can inspire others through witness so that one grows together in communicating. But the worst thing of all is religious proselytism, which paralyses … The church grows by attraction, not proselytizing," the pope said.

Work for peace. "We are living in a time of many wars," he said, and "the call for peace must be shouted. Peace sometimes gives the impression of being quiet, but it is never quiet, peace is always proactive" and dynamic.

The Dalai Lama,[16] another spiritual leader who travels the world teaching his Tibetan brand of Buddhism, had this to say about how to achieve pleasure and happiness:

We all want happiness, not suffering, and as a consequence we have to see if the mind can be transformed… There's no reason to feel low or demoralized; much better to be confident and optimistic… I believe compassion to be one of the few things we can practice that will bring immediate and long-term happiness to our lives. I'm not talking about the short-term gratification of pleasures like sex, drugs or gambling (although I'm not knocking them), but something that will bring true and lasting happiness. The kind that sticks.

So what defines someone as an optimist or a pessimist other than the glass-half-full-or empty test? Scientific studies have shown that those who have a Pollyanna personality believe that negative events are temporary and limited in scope, rather than pervading every aspect of a person's life, and that most problems are manageable and not out of one's control.[17]

Wherever you fall on the scale, professor of positivity Martin Seligman, director of the Positive Psychology Center at the University of Pennsylvania, says that optimism is a *learned* skill and that people can train themselves to be happier by changing the way they think and perceive the

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[16] **Dalai Lama** /ˈdɑːlaɪ ˈlɑːmə/ (US), /ˌdælaɪ ˈlɑːmə/ (UK) is a title given to spiritual leaders of the Tibetan people. They are monks of the Gelug or "Yellow Hat" school of Tibetan Buddhism, the newest of the schools of Tibetan Buddhism founded by son of an official of the Yuan Dynasty of China, Je Tsongkhapa. The Dalai Lama title was created by Altan Khan, Shunyi Wang of Chinain the Ming Dynasty of China in 1578. The 14th and current Dalai Lama is Tenzin Gyatso.

The Dalai Lama has always been an important figure of the Gelug tradition. Although finding dominance in Central Tibet, the Dalai Lama has been an important figure beyond sectarian boundaries. The Dalai Lama figure is important for many reasons. Since the time of the Fifth Dalai Lama his personage has always been a symbol of unification of the state of Tibet, where he has represented Buddhist values and traditions. The Fifth Dalai Lama was granted by the Shunzhi Emperor of China a golden seal of authority and golden sheets for the exercise of leadership over Buddhism under the heaven.

The Dalai Lama is considered to be the successor in a line of tulkus who are believed to be incarnations of Avalokiteśvara, the Bodhisattva of Compassion, called Chenrezig in Tibetan. The name is a combination of the Mongolic word *dalai* meaning "ocean" or "big" (coming from Mongolian title Dalaiyin qan or Dalaiin khan, translated as 'Gyatso' in Tibetan) and the Tibetan word བླ་མ (*bla-ma*) meaning "master, guru".

From 1642 until 1705, and from 1750 to the 1950s, the Dalai Lamas or their regents headed the Tibetan government (or Ganden Phodrang) in Lhasa which governed all or most of the Tibetan plateau with varying degrees of autonomy under the Qing Dynasty of China, up to complete sovereignty which was rejected by both China and Republic of China. This government also enjoyed the patronage and protection of firstly Mongol kings of the Khoshut and Dzungar Khanates (1642–1720) and then of the emperors of the Manchu-led Qing dynasty (1720–1912).

[17]. Lifestyle, Conscious. "What the World's Wisest Minds Have to Say About Creating Lasting Happiness and Pleasure in Your Life." *The Philosophy of Happiness: Finding Pleasure in Your Life*. N.p., 17 July 2016. Web. 23 May 2017.

[1]5. Ibid

world. He cites recent studies that have shown how optimistic people are happier, have more social support, and feel less stressed and less depressed. Like the Dali Llama, Seligman says optimists react to problems with a sense of confidence rather than with a sense of defeat (e.g., "This will work out" versus "Everything bad always happens to me.")

"People can train themselves to be happier by changing the way they think and perceive the world."

Ekhart Tolle, a spiritual teacher and best-selling author of *The Power of Now* and *A New Earth,* takes a slightly different view, although he also believes that our thoughts are directly connected to our happiness. He is guided by the precepts that involve living in the moment and clearing one's mind of all thoughts, both positive and negative, to maintain emotional "neutrality." He says living in the moment has given him the gift of true peace and contentment.[18]

"Pleasure is always derived from something outside you, whereas joy arises from within," Tolle explains. "The primary cause of unhappiness is never the situation but the thought about it. Be aware of the thoughts you are thinking. Separate them from the situation, which is always neutral. It is as it is."

He also advises people who are frequently caught in a maelstrom of negative thoughts and worries to, literally, stop and smell the flowers: "Look at a tree, a flower, a plant," he suggests. "Let your awareness rest upon it. How still they are, how deeply rooted in being. Allow nature to teach you stillness."

Another purveyor of positivity is Gretchen Rubin, the Yale-trained lawyer and author of the wildly popular *The Happiness Project: Or Why I Spent a Year Trying to Sing in the Morning, Clean My Closets, Fight Right, Read Aristotle, and Generally Have More Fun.* (Apparently Rubin sought the wisdom of Greek philosophers.) Like Tolle and other satisfaction seekers, Rubin says that simple pleasures give us the greatest contentment and that we must learn to "appreciate our ordinary day." Before you embark on your journey to find happiness, Rubin says you should ask yourself:

- **What makes you feel good?** What gives you joy, energy, fun?
- **What makes you feel bad?** What brings you anger, guilt, boredom, dread?
- **What makes you feel right?** What values do you want your life to reflect?
- **How can you build an atmosphere of growth**—where you learn, explore, build, teach, help?[19]

The Biblical Definition of Happiness

The Bible talks about happiness, but defines it differently than our culture. When the Bible mentions happiness, it is speaking of something that is self-contained. The happiness the Bible advocates isn't dependent on circumstances. The words for "bless" and "blessed" in both the Old and New Testaments illustrate why this is true.

Happiness and Blessing in the Old Testament

In the Old Testament, the word *ʾashrê* means "well-being," "flourishing," and "happiness." This word is most often translated into English as "blessed."

ʾAshrê can be easily confused with *bārak*, another Hebrew word also translated as "bless" or "blessed."

Bārak is understood as God actively giving his word and enabling it to go forth, resulting in benefits such as authority, peace, and rest.

This type of temporal or spiritual blessing, which comes from God, is like the blessing in Genesis 1:22: "God blessed them, saying, "Be fruitful and multiply.""

ʾAshrê is used in passages like Psalm 1, which starts, "Blessed/Happy/Flourishing is the man" (Psalm 1:1). *ʾAshrê* is used throughout the Psalms and Proverbs to describe the happy state of those who live wisely according to God's design.

[19] ibid

Happiness and Blessing in the New Testament

This same formula for *ʾashrê* is used in the New Testament with the word *makarios*, the Greek equivalent of *ʾashrê.*

In Matthew, the Beatitudes could easily read, "Blessed/Happy/Flourishing are those who are persecuted because of righteousness, for theirs is the kingdom of heaven" (Matt. 5:10).

Thus, *ʾashrê/makarios* is making an appeal to true happiness and flourishing through obedience within the gracious covenant God has given to his people.

In a research paper for IFWE, biblical scholar Jonathan Pennington writes that,

- *In the biblical sense of* ʾashrê/makarios, *true human flourishing and well-being can only be found in relationship with God and through alignment with his coming kingdom. That is, while it is important that we realize that* ʾashrê/makarios *are casting a vision of human flourishing, it is equally important to see that this flourishing can never occur fully apart from a proper relationship with the creator God. All of the Bible's vision of human flourishing both now and in the age to come either assumes or explicitly states this fact.*

We are irresistibly drawn into the covenant of grace by God and are held in that covenant by his power alone.

Yet, the Bible makes it clear that those in the covenant have responsibilities. When we are faithful to those responsibilities, we experience *ʾashrê*.

That is why when we seek our own happiness first, and God's will second, we fail to find the fulfillment we truly seek.

Tim Keller elucidates on this point in his classic sermon, "The Search for Happiness":

Here is the irony: the less you're concerned about your happiness and the more you're concerned about him (God), the happier you get. This is not a trick. You can't say, 'Oh, great. I have it. I come to God, and I say this and this and this.' You cannot bandy with the omnipotent and omniscient Lord of the universe. 'Aim at heaven and you will get earth thrown in. Aim at earth and you get neither.'

This is why true happiness is never found in external circumstances. It is a byproduct of seeking first God's kingdom and his righteousness.[20]

[20] "The Biblical Definition of Happiness." *Institute For Faith, Work & Economics*. N.p., 19 May 2017. Web. 24 May 2017.
ʾashrê/Makarios in English is the word blessed. In Hebrew Bible ʾashrê is an abstract noun that always occurs as a construct intensive plural. This means that it is always followed by and connected with the who being described as "ashrê" ashrê is the one who…. Of the 44 uses of ashrê in the Hebrew bible, 26 are found in the psalter, 8 In proverbs and other 11 scattered throughout the rest of the canonical books. The etymological roots this idea have been debated, but they very likely sterm from Protosemitic and Egyptian roots meaning, prosperity, good luck and happiness.
Ashrê typically occurs in rather formulaic statements following a pattern of ashrê + Descriptive statements + occasional Reinforcement or expansion of descriptive statement.

Ashrê is found especially in the psalms and proverbs.

"Happiness is not a state to arrive at, but a manner of traveling."

Happy people know that happiness is a choice. They know it is not a reaction to present circumstances. Instead, happiness is an available decision despite them. They have removed the thinking that waits for everything to be perfect before joy in life is experienced.

On the other hand, unhappy people are always searching for happiness. They believe happiness is reliant upon the acquisition of something new or something different. They are constantly chasing, but never attaining. Often times, they search for it in all the wrong places.

Consider this list of **9 Places Unhappy People Look for Happiness.**

1. in their next purchase. For too many, it has been ingrained into their thinking the proper way to attain happiness is to find it in their next purchase. As a result, joy is sought in bigger houses, nicer cars, cooler technology, or more fashionable clothing. Most possessions never satisfy. In fact, the joy they bring is entirely fleeting. And those who search for happiness in them are left to chase the next purchase… and the next… and the next.

2. in their next paycheck. Perhaps, Zig Ziglar said it best, "*Money won't make you happy, but everybody wants to find out for themselves.*" I know happy people who own less than me and I know unhappy people who own far more. Money is not the secret to happiness. It never has been and never will be. And the sooner we realize this truth, the sooner we can discover the freedom that accompanies no longer desiring riches.

3. in their next relationship. We were designed for relationship and there is great joy to be found in them. But relationship, by its very nature, requires humility and selflessness. And believing there is another person out there that can bring complete happiness into your life is to embark on a journey with no destination… and often with disastrous outcomes. Our relationships become far stronger and more fulfilling when we stop searching for someone to meet our needs and start using relationships to meet someone else's needs instead.

4. in their next physical enhancement. Healthy bodies and healthy diets are important. I would never speak against their benefit. They allow us to maximize our days and effectiveness. But

those who seek happiness in tighter butts, slimmer waists, and larger biceps are looking for fulfillment in physical bodies that were never designed to bring such outcomes. Happy people understand the importance of physical discipline. But they do not base their happiness on their physical appearance.

5. in their next competition. I have come to understand the mindset of competition in our world is based on a faulty premise. It assumes there is a finite sized pie—that one person's success in life equals one less opportunity in mine. But this thinking is incorrect. The pie keeps growing. And those who seek happiness by ruthlessly beating out another compete only against themselves. In reality, the quickest way to find happiness in your life is to help someone else find it in theirs.

6. in their next job. It is important to pursue work you love in an occupation that contributes good to society and the world around you. This type of work brings fulfillment and promise to our lives. Unfortunately, I fear too many people nowadays are seeking the "perfect" job with high pay, few hours, and no stress. But the perfect job doesn't exist. Work always requires blood, sweat, and tears—that is what makes it work. Again, those who are continually experiencing disdain in their present career because they think the next one will be perfect, are chasing happiness in the wrong places. While there may be a time for change in employment, there may also be a time for change in your approach to it.

7. in their next escape. Unhappy people seek escape. They believe distraction from their present circumstance is a shortcut to happiness. They often turn to television, addiction, or weekend getaways to numb the pain. But the entertainment always ends, the morning always comes, and the vacation always concludes. Meanwhile, the present circumstances have not changed—they have only been complicated. Happy people recognize their circumstances and do not require escape from them. Instead, they choose to practice peace inside them.

8. in the next person to solve their problems. Blame is a dangerous habit and a very real obstacle to happiness. Shifting the responsibility for shortcomings onto another person or external factor immediately eliminates any need or motivation to change. Instead, the victim remains trapped in a cell they built themselves—waiting for someone else to come solve their

problems for them. But every time we blame someone else for our unhappiness, we lose. And in the long run, it keeps fulfillment and happiness just out of reach.

9. in accepting things just the way they are. Happiness can be discovered at any point in our lives regardless of our circumstances. But finding happiness in them does not mean we are complacent in the face of things that can be changed. It does not mean we stop striving or growing or maturing. We do not use happiness or contentment as an excuse for mediocrity. Instead, we walk forward in confidence and discipline to become the best possible versions of ourselves—not just for our own well-being, but for the well-being of others.

Your happiness is based solely on your decision to be happy—and this may be one of the most important life lessons any of us could ever learn.[21]

Happiness' vs 'Satisfaction'

What makes a person happy? What makes him feel satisfied? Will he experience satisfaction even if he is not happy, or will he find happiness even if his wants and needs are not satisfied?

We all search for things that will make us happy, and we have wants that need to be satisfied. What is 'happiness' and what 'satisfaction' is? Do they always go together, or is their fulfillment separate from each other?

'Happiness' is defined as both a state of mind and an emotion. Man can choose to be happy. It is relevant to note that even people who are poor can be happy despite the fact that not all their needs are met, even the most basic ones.

'Satisfaction,' on the other hand, is the state wherein your desires are met. You will find it in the possession and enjoyment of things that you desire. In effect, it, too, is a state of mind wherein you find contentment knowing that your demands and desires are made possible.

[21] Becker, J., Says, J. K., Says, L. S., Says, R. D., Says, K., Says, M. . . . Says, K. (2015, February 11). 9 Places Unhappy People Look for Happiness. Retrieved March 15, 2017, from http://www.becomingminimalist.com/be-happy/

Meeting the desires of your heart and the demands of your needs will not necessarily make you happy despite the fact that you will never want for anything when you are satisfied.

Everything actually depends on your beliefs. If you see poverty as a blessing rather than a curse and be content with what you have, then your chances of being happy are greater than the person who sees material things as a necessity in life.

They will never feel happy unless all their desires are fulfilled which is next to impossible since man's needs, wants, and desires will never stop at the fulfillment of each one.

To be happy, one has to find himself first and know who he is and what he wants to be. Then he will be able to discover the things that really matter to him and which would give him satisfaction.

Positive psychologists state that there are three kinds of happiness:

- Pleasure, which is a positive sensory experience.
- Engagement, which can involve one's family, work, hobbies, and romance.
- Meaning, which is the use of one's strengths to serve a purpose in life.

These feelings are felt when endorphins are released as the result of exercise, religious involvement, and being with happy people. Recent studies suggest that religious people are happier than people who are not. Perhaps this is due to their involvement in religious activities which can give them a high degree of satisfaction because, as they help others, they become more worthy of the glory of God.

Summary:

1. Happiness is a state of mind while satisfaction is the absence of want.
   2. Happiness is an emotion while satisfaction is not.
   3. Although both happiness and satisfaction can go together, one can be happy even if his wants are not met while he can be satisfied without necessarily being happy.
   4. being happy or satisfied depends largely on a person's beliefs, especially religious

> ones, which give his life a purpose. When he has done his share, he will feel satisfied and happy[22].

We all strive for happiness. According to Aristotle it is the only thing we want for its own sake. Everything else we do is in order to be happy - in one way or another.

But happiness is not a simple concept. Aristotle distinguished between four different levels of happiness.

Happiness level 1: Laetus. Happiness from material objects

Happiness at the first level is simply about sensual gratification based on things / something external. This kind of happiness can be intense but is short-lived.

People focusing exclusively on level 1 risk to hit a crisis where life seems shallow and without meaning. In other words there is a limit to the pleasure you get from a new car, a holiday, a nice meal etc. if this is the ONLY source of happiness. As long as you don't forget the other levels there is absolutely nothing wrong with enjoying the pleasures of level 1 that life can provide!

Happiness level 2: Felix. Ego gratification. Happiness from comparison: being better, more admired than others etc.

You feel this type of happiness when you for example win in sports or get a promotion.

Everyone likes admiration and winning to some extent but people varies a lot regarding how strong their competitive nature is. For some it's everything, for others it's just a very minor and very short lived pleasure.

Happiness from continuous comparison with other people is unstable because no one (or very few people) can win in all domains of life all the time. In case of failure, focusing too much on this level can lead to frustrations and a sense of worthlessness.

Excessive focus on comparison and self-promotion also risk to alienate the people around you and can lead to self-absorption, jealousy, cynicism, and the oppression of others.

Happiness level 3: Beatitudo. The happiness from doing well for others and making the world a better place.

This level of happiness is based on the human desire for connection, goodness, meaning, compassion, friendship and unity. Some has summed it up as simply: "Love!"

[22] E. (2016, June 08). Difference Between Happiness and Satisfaction. Retrieved March 17, 2017, from http://www.differencebetween.net/language/difference-between-happiness-and-satisfaction/

As this level we move away from ourselves to focus on the well-being of others. In essence our own happiness depends also on the happiness of others.

Level 3 happiness is more lasting and, for most people, provides a deeper feeling of meaning than level 1 and 2.

The limits of level 3 happiness can be said to be human imperfections. Nobody is perfect and human relationships involve disappointment, jealousy, and the risk to be hurt. That's part of life.

Happiness level 4: Sublime Beatitudo. Ultimate, perfect happiness

Level 4 happiness is the most difficult to describe. It involves a search for fullness and perfection. It has to do with finding the right balance between the other levels... and then some.

Psychologists have labelled this desire for ultimate happiness a call for connection to the larger universe or a sort of transcendence.

Some fulfill this desire through spirituality or religion, others through philosophy, art, or scientific endeavors to find answers to some of the big questions of life, human existence and the universe. There's no definitive or universal answer. You have to find your own calling![23]

Happiness versus Happy Moments

what happens when you reach a big goal of yours? Do you feel really happy? Elated, even? For how long? I mean, how long do you maintain that elevated feeling of euphoria after you reach a big goal? For most of us, the answer is "not long." Perhaps a day, a week, or even a month or more. What happens, exactly, when that feeling fades? It is not that you are less pleased to have reached the goal. It is not even that the goal loses some of its meaning. It's merely that part of the joy is in achieving something, and once the moment of achievement passes, we are looking for the next goal, the next achievement.

In other words, we seldom spend time basking in the satisfaction of what we have achieved. We set another goal, and then the next and the next. Sometimes it may feel that you will just be happy "when..." And then when that condition is met, well, you're not really all that happy, at least not for long. You start looking for the next goal to pursue. This is a false definition of happiness that depends on a never-ending string of achievements. We can even pursue

[23] "There are at least three different levels of happiness." *The World Counts*. N.p., n.d. Web. 22 May 2017.

achievements that have little long-term meaning, like many material pursuits, and have that momentary sense of achievement, without lasting happiness.

So, what is happiness anyway? It's not really that sense of euphoria, it's not pleasure, but something larger, deeper, and more fundamental. In other words, happiness is less an event and more an ongoing state of mind and a way of focusing on the larger picture, the journey, the quality of experiences. It is often about defining your values and purpose, and staying true to them. To increase your level of happiness, you don't need more "happy moments", you need a more positive outlook on all moments, a sense that they are part of the tapestry of a life well-lived, that they are consistent with who you are.

The secret to happiness is actually not at all related to setting goals and achieving them. Happiness is a state of mind that allows you to be content and appreciate each moment for what it brings, and to increase it by honoring your personal core values and purpose. The good news is that you can create happiness in almost any circumstance. We know stories of people in moments of great hardship and even torture who found happiness and joy, and others who seem to have great material, career or family success, and yet happiness eludes them.

Happiness versus Success

The greater truth is that success does not create happiness, but happiness can create success. Think about people who seem to attract success. Not the ruthless competitors — people you just naturally want to be around. People who seem to bring others up, who find an opportunity in any circumstance, and those who are content or even passionate about pursuing a personal goal.

Given the choice between pursuing achievements to become happy and finding inner happiness and letting success come to you, which do you think is more successful? There are, of course many ways to have both achievements and happiness. The mistake is in assuming that success or achievement alone will bring you happiness. When achievements are connected to your core values, when you have defined for your deeper purpose and life vision, when you embrace each moment, then happiness is built into your achievements.

Achievements alone for their own sake seldom lead to happiness and often feel like an addiction for over-achievers who keep looking for that next goal in the hopes that it will be soul-satisfying and lead to deep happiness.

The Path to Happiness

If achievement alone does not create happiness, how can leaders align their achievements and lives to generate greater happiness, satisfaction and joy? There are few simple keys to finding happiness:

1. Make a conscious decision to pursue happiness. Take the time to reflect on decisions and actions you are making and put them in the context of your values and purpose.
2. Get a clear handle on your personal values. What do you value above all else? For many people, things like family, faith, and work come near the top. You will also want to get more specific about values like your legacy versus prestige, or relationships versus financial rewards. These are not mutually exclusive. The exercise is to get them in the right priority for you. If one had to give, which would it be?
3. Create a vision for your life. What is your life all about? When you die, how do you want to be remembered? What do you want to be absolutely sure you spend more time doing?
4. Commit to finding an opportunity in every moment to move closer to your vision. This helps you recover from events that feel negative, and find ways to use the painful life experiences we all have to move forward, learn something and make better choices from your own values.
5. Finally, cultivate a little purposeful optimism. Optimists see that glass half full, see bad events as one-time occurrences and good events as things they had a hand in. This kind of thinking goes a long way toward moving you forward when your results are not what you hoped for.

The field of positive psychology contains many rich examples of studies large and small on how these behaviors impact happiness, and how happiness impacts ultimate success (financial,

relationship, career, health). You owe it to yourself to take advantage of the findings and leverage them for yourself. [24]

While being happy is a common aim that people say that they have in life, not everyone knows why it is important to be happy. The thing is happiness means different things to different people, so it can be difficult to clearly state why being happy is important but there are many benefits and side-effects associated with being happy. For many people, the state of happiness is all the reason they need to achieve this outcome and if you feel good, you will enjoy life. However, there are other key benefits that are associated with happiness that you need to think about.

Studies indicate that happy people live for longer. This sounds so simple that many people will instinctively dismiss it, and it can't be true for everyone, but a range of studies suggest that people who were cheerful were found to have lived longer. Many things can happen which impact on your life but if being happy provides you with an improved chance of living longer, isn't it worth trying to be happy?

Happier people are often healthier people

There are also studies which indicate that people who are happier are healthier. There are clear links between stress and illness and equally, there are documented links between happiness and healthiness. This is an ongoing area of study but when you are happy, the positive feelings in your body will impact on the chemical nature of your body. Studies suggest that this leads to an improvement in cell repair, in building strength in your body and in enhancing the body's level of immunity. These are all key benefits of feeling happy, so it makes sense to try and be happier in life.

There is also a lot to be said for the fact that happiness is closely linked to optimism and optimistic people are able to bounce back from adversity quicker. This is important because we will all face issues and problems in life, and the key factor is in how we deal with them. If you are optimistic, you'll find that you loom for positive outcomes and this means that you will likely find more positive outcomes. This is a very simplified approach to life, but it is an approach that many people will agree with.

There is also the fact that if you believe that there is a solution and you are willing to work towards that goal, you will be more likely to achieve that goal. This means that being happy can help you to solve problems or come up with solutions that will make a positive impact on your life.

If you are looking for a romantic relationship, studies indicate that happier people have a better chance of finding a new love. After all, if you are starting a new relationship, you would rather be with someone who was happy than someone who was miserable or depressing. It sounds very

[24] Huckabee-Jennings, L. (2013, July 15). Happiness and Success. Retrieved March 15, 2017, from http://www.huffingtonpost.com/laura-huckabeejennings/happiness-and-success_b_3596123.html

simple when you put it in those terms but it is clear that happiness is the preferred state of mind for people, so it makes sense to try and be as happy as you can be in life.[25]

Happiness is so important to us, both as individuals and as a world, primarily because happiness is really all there is. As human beings, although we possess cognitive abilities and are highly "thought" oriented, the quality of our lives is ultimately ENTIRELY determined by our emotions. For example, which life would you rather have; that of a very rich, attractive, successful, healthy, powerful person who despite all of those blessings is very unhappy or that of a very poor, unattractive, unsuccessful, unhealthy and powerless person who is nevertheless fortunate enough to be very happy?

Considering happiness within the framework of good and evil, or right and wrong, we find that what is evil or wrong is only undesirable because it diminishes the happiness of an individual or group, and that what is good and right is only so because it increases the happiness of and individual or group. In fact, British philosopher John Locke accurately defines goodness as that which creates happiness, and evil as that which creates unhappiness.

Happiness, which includes the pleasant emotions and moods that comprise it, is really the only aspect of our lives with any ULTIMATE value. Aristotle described it as "the highest good." Of what value is ANY good except that it facilitates the happiness, or greater happiness, of human beings and other life on our Planet? For the religious among us this would, of course, also include the happiness of God.

Of what value is ANYTHING except for its utility in facilitating happiness? A careful reflection reveals that the ONLY reason we do anything in life is to maintain or enhance our happiness and/or the happiness of others. Freud, with his Pleasure Principle, and other psychologists with similar hedonic principles, explained our basic and strongest motivation in life as the drive to experience pleasure and to avoid pain. Of course, as Freud pointed out with his Reality Principle, we would be unwise to indiscriminately seek pleasure at the expense of reason and experience. Many temporal pleasures will ultimately bring individuals, and/or those around them, greater pain. However, at times, enduring pain is a wise or necessary way to ensure greater pleasure and happiness.

Many of us are very concerned with ethics, knowledge, beauty, love, health, productivity, peace, justice and prosperity, often forgetting that these blessings are simply and ultimately means of facilitating happiness. Nevertheless, over the last several millennia we have been culturally conditioned to prize these blessing and work very hard to maintain and enhance them. The fact that as a world our happiness level is under 65 percent, however, suggests that our conventional strategies for achieving happiness are hardly effective.

Recent studies are revealing an important reason why happiness is so important to us all. A growing body of research is demonstrating that as we become happier, we become better people. As we become happier we become more compassionate, more creative, more energetic, more financially successful, more emotionally and physically healthy, etc. Thus for those of us

[25] "The Importance Of Happiness | Being Happy And Results." *Benjamin Bonetti | Celebrity Life Coach | Hypnotherapist*. N.p., 08 Jan. 2016. Web. 22 May 2017.

who are more concerned with creating a "better" world than a happier world, becoming much happier and helping others become much happier may prove a very effective means to this end. We share our lives with loved ones like our spouse, parents, children, and friends.

Why is happiness so important? What better gift can we give a loved one than to help them become happy, remain happy, or become happier? What better gift than happiness could we receive from our loved ones?

It is important to understand this essential point so that we and our loved ones do not become separated or distracted from our happiness. As parents, for example, it is wise to teach our children to be good for their sake and for the sake of others. If, however, we neglect to teach our children how to be very happy, we are depriving them of their greatest need and desire.

Happiness is not only important to our personal and societal lives, it is important to our global community. Unhappiness breeds wars and terrorism. Countries who unjustly attack other countries are doing so because they are not happy with certain international realities. Terrorists who attack individuals and populations are deeply dissatisfied with various social, political, religious and/or economic realities. Very happy countries would not wage unjust wars. Very happy individuals would not commit acts of terror.

Why is happiness so important? As individuals and as societies, happiness is both our highest goal and an extremely effective means of achieving many of our other cherished goals. Both as individuals and as a planet, happiness is our ultimate reason for living. Happiness is really all there is and all there ever will be; all else is only a means to happiness.[26]

Happiness leads to success

Clearly shows there is a strong relationship between success and happiness. For example, people who have a comfortable income, or high status in society are usually happiest. But which one comes first, happiness or success?

There's almost an unwritten assumption that it is primarily success that leads to happiness. This is tacitly backed up by psychological research which tends to talk about how success affects happiness.

Of course it's not an either/or situation. The two are probably interrelated in all sorts of complicated ways. But to only talk about how success leads to happiness is ignoring half the story. So says **psychologist Professor Sonja Lyubomirsky[27] and colleagues** who have pointed

[26] *Why happiness is so important*. N.p., n.d. Web. 22 May 2017.

[27] **Sonja Lyubomirsky** is a professor in the Department of Psychology at the University of California, Riverside and author of the bestseller *The How of Happiness: A Scientific Approach to Getting the Life You Want*, a book of strategies backed by scientific research that can be used to increase happiness.
She is often quoted in news articles about positive psychology and happiness. In the book *The Only Self-Help Book You'll Ever Need*, a criticism of self-help books, Lyubomirsky's *The How of Happiness* is praised as a self-help book that has claims backed by empirical data.
Lyubomirsky is also an associate editor of the *Journal of Positive Psychology*.

out there is plenty of evidence that happiness can, in fact, lead to success (Lyubomirsky, King & Diener, 2005).

The best evidence that happiness causes success comes from experimental studies. These usually work by inducing participants into positive and negative moods and then comparing their behavior in particular situations like social interactions or health behaviors.

These studies have produced a raft of fascinating results, finding that people in a positive mood are more likely to:

1. **Talk to others.** In one experiment men in a positive mood were more likely to talk to a woman and to make self-disclosures, which are important in social relations.
2. **Be interested in leisure activities.** People in a good mood want to throw a party, go on vacation or go out for a meal.
3. **Enjoy those social interactions and leisure activities more.**
4. **Resolve conflicts effectively.** Studies have found people in a good mood are more likely to try and collaborate rather than avoid conflict and compete when they are put in a positive mood.
5. **Help others.** When in a good mood, people are more likely to display what psychologists call 'prosocial behavior' – helping others and being generous with both time and money.
6. **Feel healthier.** Experimental evidence shows that people in a good mood experience less pain and perceive themselves to be healthier.
7. **Be more creative.** People in a positive mood are more likely to think with originality and flexibility – perhaps through encouraging playfulness.
8. **Perform complex tasks better.** Somewhat controversial this one but some evidence supports it although it probably depends on the nature of the task.
9. **Attribute success to their own skills.** Good moods improve people's self-efficacy (our confidence in our own abilities).

The strength of this evidence is that it is based on experimental studies with control groups which provide some of the most persuasive data in science. On the other hand it's important to note that positive affect isn't the only factor that's involved in success – there are plenty others. Still, this is an impressive list.

Making room for happiness

How we think about happiness and success has profound implications for how we run our lives. If we think that success mainly leads to happiness then we are more motivated to focus on success to the exclusion of happiness right now, assuming that happiness will naturally flow from success when we obtain it.

If the psychological research is right, though, the strategy would still be to pursue success, but not, crucially, to the exclusion of happiness. Feeling better in the moment is not only more pleasant but is also likely to open our minds to opportunities at work, play and in our personal relationships. It's recognizing and taking these opportunities that will lead us to success.

Happiness and Relationship

We enter into relationship with sets of standards and expectations. When people do not meet the standards we set, we become disenchanted with the relationship, allowing disappointment and frustration to set in. So what happens when something goes wrong and our feelings get hurt or that person says something he or she shouldn`t have said?

If we are not careful, we will begin to focus on the unmet expectations and the disappointments, allowing them to affect our attitude, and ultimately our relationship.

We need to learn to have realistic expectations and let people off the hook. By giving people room to be human, we can avoid a lot of heartache.

Being in a relationship isn't easy, but healthy couples know how to take the ups and downs; how to weather the storm. Here are ten ways to keep your Relationship happy and healthy;

1. Communicate Openly

Research shows that communication style is more important than commitment levels, personality traits or stress in predicting which couples will stay happy. Healthy couples don't avoid conflict, but they do know how to keep the lines of communication open. Happy couples know that the best conversations happen without the distraction of phones, tablets and laptops.

2. Don't Forget the Small Things

Saying please and thank you shouldn't be reserved for the company. Manners are important – even with the person you've been with for 20 years. Extend the same respect to your spouse as you would to a visiting guest. Say please and thank you, make polite conversation and why not offer your partner a drink? A few manners and niceties will go a long way to maintaining a culture of mutual respect.

3. Exercise Together

Studies show that couples who exercise together are not only healthier, but more satisfied with their marriage. Psychology today cites several studies that report that the symptoms of physiological arousal (the type of high you get from exercise) mimic the effects of sexual and romantic arousal. If you work out together, you will feel sexy, and in love!

4. Go on Vacation

A couple's retreat can be energizing for a relationship, but so can traveling separately! Many happy, healthy couples take their own short vacations, or have regular trips away with a social group. Being alone, meeting new friends, or enjoying adventures without your partner can be very empowering. Ultimately, you will return to your partner energized, enthusiastic- and more in love than ever.

5. Laugh

Laughter relaxes the whole body, boosts the immune system and releases endorphins. Laughter expert, Lesley Lyle, author of the book Laugh Your Way to Happiness, says that smiling and laughing will make you feel better -even if it is forced! So, even if you and your loved one are both having a hard day, try smiling and laughing for no reason at all. The physical act of laughing will make you happier and healthier.

6. Eat together

Families that eat together, stay together. The supper table is a place for couples and their family members to connect and to receive nourishment – both physical and spiritual. Eating healthy food together at a table will not only encourage good family nutrition, but provides a regular, sacred space for conversation and laughter.

7. Have Sex Every Day

Having sex every day removes the anxiety that some couples feel when it comes time to "perform". In his book, How One Couple Turned Off the TV and Turned On Their Sex Lives for 101 Days (No Excuses!), author Douglas Brown claims that having sex every day not only reduced this tension, but brought him and his wife closer together, after 14 years of marriage. Plus, sex itself can lower blood pressure, improve sleep, reduce stress and even prevent prostate cancer! Couples who have sex every day, claim that it not only strengthens their relationship, but improves their health.

8. Switch roles once in a while

Boredom and routine can make a relationship stagnant. If hubby always drives, why not switch it up next week, so she can take the wheel? Or if she always cooks, why not suggest a few meals prepared by him? Switching roles will not only mix things up a little- it may make you appreciate things from your partner's perspective. It goes without saying that switching roles in the bedroom can spice up a relationship. If your partner usually initiates sex, maybe it's your turn!

9. Never Go to Bed Angry (But Do Sleep On an Argument)

There is an old saying, "never go to bed angry". But is half-past midnight really the time to discuss a problem? If you have a disagreement in the evening, do not discuss things if you are both tired. Set a time to talk the following day, say goodnight, and sleep on it. Things will be much clearer in the morning.

10. Be tolerant of physical change

As your partner and you grow old together, you will both mature and change – and because you have grown so comfortable together, you may be quick to point out flaws in each other. But, if you want your happy relationship to last, you should never mention the the stretch marks, the

beer belly or the bald spot! No matter how old and wrinkly you both get, the answer to "How do I look?" is always: "You look beautiful (and I love you)".

10 Truths to Keep Your Relationship Healthy

1. **Successful relationships take work.** They don't happen in a vacuum. They occur when the couples in them take the risk of sharing what it is that's going on in their hearts and heads.

2. **You can only change yourself, not your partner.** If you love someone and think that after a while he or she will alter behaviors you find uncomfortable, think again. If you want changes, put them on the table. So your partner knows what you need.

3. **All arguments stem from our own fear or pain.** When upset occurs, check out what's going on inside of you rather than get angry with your partner. Truth is that we usually aren't upset for the reasons we think we are.

4. **Understand that men and women are very different.** We're not from Mars or Venus; we're not even in the same solar system. Understanding and celebrating our differences will make living together more peaceful, interesting, and fun.

5. **Honor each other in some way every day.** Every morning you have the opportunity to make your relationship sweeter and deeper by recommitting to your mate. Feeling respected and cherished by the one you love makes life much nicer.

6. **Anger is a waste of time.** Anger is also a relationship killer, because it makes you self-absorbed and won't allow you to see the good. If you are annoyed with your mate, give yourself some time to calm down and then gently discuss what's going on for you.

7. **Get regular tune-ups.** Go to a couple's workshop, talk with a counselor, or read a relationship book together at least once a year. Even if you don't think you need it, you will pick up a couple of ideas, and the process alone will strengthen your connection.

8. **Find a way to become and stay best friends.** For some this sounds unromantic, but for those who live it, most say it's the best part of their time together.

9. **Be responsible for your own happiness.** No other person can make you happy. It's something you have to do on your own. If you feel it's your partner's fault, think again, and look within to find out what piece may be missing for you.

10. **Give what you want to get.** Our needs change with time. If you'd like to feel understood, try being more understanding. If you want to feel more love, try giving more. It's a simple program that really works.

How the Mind Affects Your Happiness

Understanding the Mind

As humans we live in two worlds. There is the external physical world of work, family and friends that we travel in. Then there is the world of our mind and imagination. It is a virtual reality that can appear and feel just as real. When it comes to our emotions the virtual world of our mind can be more real.

If you are seeking to create greater fulfillment and happiness in your life most sources will point to making changes in your external world. However it is changes in the virtual reality of your mind that will make a lasting impact on your happiness and fulfillment.

Those suggestions to find what you love, do what you are passionate about, and achieve your goals will lead you towards happiness. However without addressing how the virtual reality of the mind affects your emotions you can still end up disillusioned and empty. The importance of addressing the role of the mind in your happiness may be difficult to grasp because even the opinions in your mind will point to changing your external world in order to be happy.

What Your Mind doesn't want you to Realize?

Most everybody has heard that money doesn't make you happy, other people don't make you happy, and that you have to make yourself happy. Very few people will tell you how. Your mind will propose that happiness has something to do with the success and accomplishment in the external world. This is exactly what the mind wants you to believe and act on.

As long as you are more focused on the external world of success and accomplishment your mind can avoid giving up the control it has over your emotions. The mind is a dynamic and living entity that has an agenda of its own survival ahead of your emotional wellbeing.

As you put your attention on the dynamics of the virtual reality of the mind it begins to lose control and power over your choices and thoughts. The process involves first becoming aware of the mind and the projections it makes. More self-awareness will result in being aware of yourself as separate from your mind that is generating thoughts and opinions.

What your mind doesn't want you to realize is that your happiness and life fulfillment is really determined by what goes on in the world of the virtual reality. At the most essential level of emotions your happiness and sense of fulfillment in life has very little to do with accomplishments in the external reality.

The virtual reality of your mind is likely to disagree with these statements.

You're Happiness and Unhappiness is Created Internally

Take a circumstance such as being fired from your job. In the moment you might feel like it is the worst experience of your life. Those feelings are really created by the self-judgment,

criticism, and beliefs in the mind. There might also be blame and anger at your former employer. These opinions about the event are generated in the virtual reality about being fired. It is these opinions and beliefs that drive the emotions.

Now imagine that a few years have passed. You have moved on and circumstances are better in your life. Your virtual reality will interpret being fired as a beneficial turn of events that helped facilitate a better life. It was an event that was necessary to bring you to your current state of enjoyment. The story projected in the mind changed and so did your emotions.

Did the event actually change? No. You were still fired on that day at that time for the same reasons. However since **your opinions and beliefs about the event changed** so did your emotion. Your emotions are created by the beliefs in the virtual reality of your mind and are independent of the event. Most people only change their interpretations over time. However with awareness you can change the opinions and beliefs in your virtual reality in any moment.

How you feel in terms of happiness, fulfillment, and satisfaction is not a function of success, failure, or other external factors. Happiness and fulfillment is determined by the opinions and beliefs in your virtual reality about your accomplishments and perceived failures. After all success and failure are just description labels projected by the mind. They can change with time or perspective.

Shifting Priorities

When you understand the significance of how your virtual reality impacts your emotions it will become more important to create peace and quiet in your mind. Depending on how important it is to be happy, you might even conclude that changing your opinions, beliefs, and fears is more important than your external goals.

Without accomplishing a shift in the virtual reality of the mind external success will often be empty emotionally and leave you wondering, “Is this all there is?”

The Measure of Success is Emotional Happiness

You can be a success in your field, make lots of money, and receive accolades from peers and authorities in the external world. However if your internal world of imagination dictates that you are not good enough or a poor performer you will hear the stories of failure in your head. You will feel the emotions of a failure in your body.

If you are unable to satisfy the critical voice of the Inner Judge in your head no amount of external rewards will be satisfying.

Numerous studies indicate that wealthy people are not much happier than the middle class. Once a person’s basic needs are met there is very little change in a person’s happiness as they gain wealth. What these studies don’t explain is the lack of difference. That’s because these studies don’t reveal the aspects of fear, judgments, criticisms, and beliefs that make up the virtual reality

of people's minds. These elements of a person's mind do not change because of a change in their wealth.

The Conflict between Worlds

When there is a disparity between the image of success that others have and the image of failure in your mind you will feel a conflict brewing. They believe you are a success and yet you know your self-image in your virtual reality as a failure. It will seem as if they don't really know you and this will create a feeling of disconnection. You will feel like you don't deserve the attention and compliments. You may end up feeling like a fraud to them.

A simple example of this is when someone tells you that you are beautiful or talented. A person that doesn't feel congruent to this on the inside with their beliefs will feel uncomfortable and dismiss or minimize the comment. In this way their worlds appear and feel more congruent.

Most people most of the time will dismiss the evidence that contradicts their virtual reality. Sometimes this is called denial. At other times people will sabotage their success in the external world just to rectify the incongruity between worlds.

Hollywood is filled with examples of people who achieved acclaim only to feel empty inside. They often seek an internal high through substance abuse only to have it ruin their hard work and everything they have built. When they crash it appears again that their virtual reality was telling them the truth. The virtual reality of the mind is all too willing to sabotage and destroy external success and accomplishments in an effort to maintain continuity and control.

The Illusion of Fulfillment and Happiness

As people strive to be happier and more fulfilled they purse what they believe will make them feel better. More specifically this is the virtual reality's version of what will make them happy. What the virtual reality equates to happiness does not necessarily equate to happiness in the real world.

In essence the virtual reality claims that happiness is to be created by changing the external world. When achievements are made and goals reached there is often euphoria albeit temporary. The long term internal feelings of dissatisfaction generated by the opinions, criticisms, and judgments of the mind remain unchanged. The virtual reality solution to this return of dissatisfaction is setting higher external goals.

When a person has little awareness they chase whatever goal their virtual reality proposes will make them happy. As you gain awareness you begin to be a skeptic of the thoughts and proposals in your mind. You turn your attention to changing the how the virtual reality operates.

Anecdotes don't help

some people refer to the distortions in the mind and claim that People see what they want to see.

These simple explanations are just projections of the virtual reality about the virtual reality. The result is that the mind has added another layer to the virtual world with that belief.

For the person that gets called into their boss's office their mind may project visions of getting reprimanded or fired. When they get there they might find they are getting a bonus.

A person might project that their partner is cheating on them. In their virtual reality they create a movie of their partner leaving them abandoned and alone. Their virtual reality generates emotions of fear, jealousy, anger, and loneliness. In reality their partner might be madly in love and devoted to them. But they don't have a relationship with their real partner. They have a relationship with the person in their virtual reality. They treat and act towards their partner according to the beliefs and images the virtual reality projects.

In these scenarios it is not a matter of people seeing what they want to see. People do not want to see visions of being reprimanded, fired, or abandoned. It's not that simple. The virtual reality of the mind is active and has taken on a life of its own. It projects scenarios continually throughout the day separate from our wants and desires. When these projections in the mind are based in fear the result is unhappiness.

People do not see what they want to see. People see what their virtual reality projects. This isn't so dangerous by itself unless a person believes what their mind has projected. Without belief in these images they have no power to produce emotions or reactions.

Changing Your Mind is Not Easy

The mind is like a many headed hydra. Often when you attempt to cut off one head two heads grow back. The same thing happens in other places in life. When we prune a tree or bush many buds shoot out with limbs that remain. When you attempt to squash negative thinking the same can occur.

When you attempt to describe, justify, judge, or explain why the mind does what it does you are often adding layers of opinions and projections to the virtual reality. In effect you feed it and make it stronger when you attempt to apply simple anecdotes to the process of changing the mind.

To make changes in the way your mind projects stories and images in your virtual reality is counter intuitive. In the beginning you cannot go directly attack it and attempt to cut out everything you don't want. Without skilled techniques and guidance it is likely to bush out and seem bigger and more difficult than before.

To really change what the virtual reality projects requires that you become skillful in slicing it apart in a way that it doesn't grow back.

To change the patterns of the mind and currents of emotion might seem like a daunting task. At least that is what the virtual reality projects as if it were truthful analysis.

Whether it is easy or difficult is irrelevant compared to the consequences. Your happiness for the rest of your life weighs in the balance.

Challenge Your Mind

The virtual reality of the mind is alive. It has a life of its own and it is seeking to ensure its own survival. If you are unsure of this simply attempt to make all your thoughts silent for a few minutes and see how the voices in your head behave.

They typically become unruly, tell you to stop wasting your time, this isn't important, and the guy writing this article doesn't know what he is talking about. Everything will be an attempt to change the subject or sabotage the process.

The person that becomes a skeptic of these thoughts and recognizes their automatic reactive nature has a chance to change their world.

A Quiet and Peaceful Mind

The difference between happiness and misery begins with changing the quality of images and story projection in the virtual world of your mind. When you go beyond the simple projection of happy stories and images you find another world. In the state of a quiet mind the virtual reality is silent. The visual images and projections are nil. You see the external world as it is. When you do you find out that it is beautiful.

You do not paint upon it your judgments, criticisms, fears, justifications, or even opinions and descriptions. When the internal virtual reality is dissolved so are the voices in your head that keep you from peace and quiet. Only when you dissolve the virtual reality of your mind do you have a chance to live in the real world. In the beginning this may only happen in brief moments. With practice it becomes a normal way to live.

When the mind is tamed and dissolved there is no longer the unhappiness, frustration, anger, or sense of emptiness that it often tempts us into. You are able to see the world as it is, and people as they really are. There is the realization of and perception of beauty as the fog is lifted and your eyes open to this clarity.

Happiness and fulfillment obtained solely from focusing on your external reality is fleeting and may leave you wondering, "Is this all there is?" To discover a greater and more lasting happiness you will have to follow a path of dismantling the virtual reality of the mind.

Only through dismantling the false projections of your virtual reality are you assured of being free of emotional suffering in the changing circumstances of your life.[28]

[28] Published by Gary van Warmerdam September 27th, 2007

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- **Amartya Kumar Sen** (Bengali: born 3 November 1933) is an Indian economist and philosopher, who since 1972 has taught and worked in the United Kingdom and the United States. Sen has made contributions to welfare economics, social choice theory, economic and social justice, economic theories of famines, and indexes of the measure of well-being of citizens of developing countries.
- Martin E. P. "Marty" Seligman is an American psychologist, educator, and author of self-help books. Since the late 90s, Seligman has been an avid promoter within the scientific community for the field of positive psychology.
- Edward F. Diener is an American psychologist, professor, and author. Diener is a professor of psychology at the Universities of Utah and Virginia, and Joseph R. Smiley Distinguished Professor Emeritus ...
- Ruut Veenhoven is a Dutch sociologist and a pioneer and world authority on the scientific study of happiness, in the sense of subjective enjoyment of life.

- **Declaration of Independence: 1776**
  The Declaration of Independence is one of the most important documents in the history of the United States. It was an official act taken by all 13 American colonies in declaring independence from British rule. People in the colonies were unhappy that they did not have a say in their government and still had to pay taxes. The Stamp Act of 1765 collected taxes on paper goods like legal documents, newspapers, and playing cards. In one act of protest, men dumped the cargo of a ship full of British tea into Boston Harbor in 1773; this is now called the Boston Tea Party. In 1775, the colonists went to war with Great Britain. The war between the colonies and Great Britain was called the American Revolutionary War (1775-1783). A group of men came together in the summer of 1776 to find ways to become independent from Great Britain. The committee included John Adams, Benjamin Franklin, Thomas Jefferson, Robert R. Livingston, and Roger Sherman.

- **Writing the Declaration of Independence**
  The Declaration of Independence was originally written by Thomas Jefferson. Benjamin Franklin, John Adams, and Jefferson then worked together to make changes to the document. The final draft of the Declaration of Independence was adopted on July 4, 1776, but the actual signing of the final document was on August 2, 1776.
  Writing and signing the Declaration of Independence took courage, but it was an important step in the founding of our Government. A famous phrase from the Declaration is "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among those are Life, Liberty, and the pursuit of Happiness."

  Declaration of Independence facts and figures:

- John Hancock was the first to sign. His signature was so large and bold that people use 'John Hancock' to mean a signature.
- The Declaration of Independence is on public display in the Rotunda of the National Archives in Washington, DC.

- The **World Happiness Report** is a measure of happiness published by the United Nations Sustainable Development Solutions Network. In July 2011, the UN General Assembly passed a resolution inviting member countries to measure the happiness of their people and to use this to help guide their public policies. On April 2, 2012, this was followed by the first UN High Level Meeting on "Happiness and Well-Being: Defining a New Economic Paradigm," which was chaired by Prime Minister Jigme Thinley of Bhutan, the first and so far only country to have officially adopted gross national happiness instead of gross domestic product as their main development indicator.
- The first World Happiness Report was released on April 1, 2012 as a foundational text for the meeting. It drew international attention as the world's first global happiness survey. The report outlined the state of world happiness, causes of happiness and misery, and policy implications highlighted by case studies. In September 2013 the second World Happiness Report offered the first annual follow-up and reports are now issued every year. The report uses data from the Gallup World Poll. Each annual report is available to the public on the World Happiness Report website.

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  - ✓ **Aristotle** (/ˈærɪˌstɒtəl/; Greek: Ἀριστοτέλης, pronounced [aristotélɛːs], *Aristotélēs*; 384–322 BC) was an ancient Greek philosopher and scientist born in the city of Stagira, Chalkidice, on the northern periphery of Classical Greece. His father, Nicomachus, died when Aristotle was a child, whereafter Proxenus of Atarneus became his guardian. At seventeen or eighteen years of age, he joined Plato's Academy in Athens and remained there until the age of thirty-seven (c. 347 BC). His writings cover many subjects – including physics, biology, zoology, metaphysics, logic, ethics, aesthetics, poetry, theater, music, rhetoric, linguistics, politics and government – and constitute the first comprehensive system of Western philosophy. Shortly after Plato died, Aristotle left Athens and, at the request of Philip II of Macedon, tutored Alexander the Great beginning in 343 BC.
- **(Aquinas, Thomas; mary T. Clark, 2000)**
  - ✓ **Saint Thomas Aquinas** O.P. (/əˈkwaɪnəs/; Italian: *Tommaso d'Aquino*, lit. 'Thomas of Aquino'; 1225 – 7 March 1274), was an Italian Dominican friar, Catholic priest, and Doctor of the Church. He was an immensely influential philosopher, theologian, and jurist in the tradition of scholasticism, within which he is also known as the ***Doctor Angelicus*** and the ***Doctor Communis***.The name *Aquinas* identifies his ancestral origins in the county of Aquino in present-day Lazio.
  - ✓ He was the foremost classical proponent of natural theology and the father of Thomism; of which he argued that reason is found in God. His influence on Western thought is considerable, and much of modern philosophy developed or opposed his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory. Unlike many currents in the Church of the time, Thomas embraced several ideas put forward by Aristotle—whom he called "the Philosopher"—and attempted to synthesize Aristotelian philosophy with the principles of Christianity. The works for which he is best known are the *Summa Theologiae* and the *Summa contra Gentiles*. His commentaries on Scripture and on Aristotle form an important part of his body of work. Furthermore, Thomas is distinguished for his eucharistic hymns, which form a part of the Church's liturgy.

    The Catholic Church honors Thomas Aquinas as a saint and regards him as the model teacher for those studying for the priesthood, and indeed the highest expression of both natural reason and speculative theology. In modern times, under papal directives, the study of his works was long used as a core of the required program of study for those seeking ordination as priests or deacons, as well as for those in religious formation and for other students of the sacred disciplines (philosophy, Catholic theology, church history, liturgy, and canon law).
- John Calvin, *Institutes of the Christian Religion*. Ed. John T. McNeill, *Library of Christian Classics* (Nashville: Westminster John Knox, 1960), Vol. I, Book 2, Chapter XV, Section 4, 498-9.
  - ✓ **John Calvin** (/ˈkælvɪn/; French: *Jean Calvin*, pronounced: [ʒɑ̃ kalvɛ̃]; born **Jehan Cauvin**: 10 July 1509 – 27 May 1564) was an influential French theologian, pastor and reformer during the Protestant Reformation. He was a principal figure in the

development of the system of Christian theology later called Calvinism, aspects of which include the doctrines of predestination and of the absolute sovereignty of God in salvation of the human soul from death and eternal damnation, in which doctrines Calvin was influenced by and elaborated upon the Augustinian and other early Christian traditions. Various Congregational, Reformed, and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

- ✓ Calvin was a tireless polemic and apologetic writer who generated much controversy. He also exchanged cordial and supportive letters with many reformers, including Philipp Melanchthon and Heinrich Bullinger. In addition to his seminal *Institutes of the Christian Religion*, Calvin wrote commentaries on most books of the Bible, confessional documents, and various other theological treatises. Originally trained as a humanist lawyer, he broke from the Roman Catholic Church around 1530. After religious tensions erupted in widespread deadly violence against Protestant Christians in France, Calvin fled to Basel, Switzerland, where in 1536 he published the first edition of the *Institutes*. In that same year, Calvin was recruited by Frenchman William Farel to help reform the church in Geneva, where he regularly preached sermons throughout the week; but the governing council of the city resisted the implementation of their ideas, and both men were expelled. At the invitation of Martin Bucer, Calvin proceeded to Strasbourg, where he became the minister of a church of French refugees. He continued to support the reform movement in Geneva, and in 1541 he was invited back to lead the church of the city.
- ✓ Following his return, Calvin introduced new forms of church government and liturgy, despite opposition from several powerful families in the city who tried to curb his authority. During this period, Michael Servetus, a Spaniard regarded by both Roman Catholics and Protestants as having a heretical view of the Trinity, arrived in Geneva. He was denounced by Calvin and burned at the stake for heresy by the city council. Following an influx of supportive refugees and new elections to the city council, Calvin's opponents were forced out. Calvin spent his final years promoting the Reformation both in Geneva and throughout Europe.

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  - ✓ **Augustine of Hippo** (/ɔːˈgʌstɪn/ or /ˈɔːgəstiːn/; 13 November 354 – 28 August 430) was an early Christian theologian and philosopher whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius (within modern-day Annaba, Algeria), located in Numidia (Roman province of Africa). Augustine is viewed as one of the most important Church Fathers in Western Christianity for his writings in the Patristic Era. Among his most important works are *The City of God* and *Confessions.*

    According to his contemporary, Jerome, Augustine "established anew the ancient Faith. In his early years, he was heavily influenced by Manichaeism and afterward by the neo-Platonism of Plotinus. After his baptism and conversion to Christianity

in 386, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and perspectives. Believing that the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made seminal contributions to the development of just war theory. When the Western Roman Empire began to disintegrate, Augustine developed the concept of the Church as a spiritual City of God, distinct from the material Earthly City. His thoughts profoundly influenced the medieval worldview. The segment of the Church that adhered to the concept of the Trinity as defined by the Council of Nicaea and the Council of Constantinopleclosely identified with Augustine's *On the Trinity*.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. He is also the patron of the Augustinians. His memorial is celebrated on 28 August, the day of his death. Augustine is the patron saint of brewers, printers, theologians, the alleviation of sore eyes, and a number of cities and dioceses. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

- ✓ In the East, some of his teachings are disputed and have in the 20th century in particular come under attack by such theologians as John Romanides. But other theologians and figures of the Eastern Orthodox Church have shown significant appropriation of his writings, chiefly Georges Florovsky. The most controversial doctrine surrounding his name is the filioque, which has been rejected by the Orthodox Church. Other disputed teachings include his views on original sin, the doctrine of grace, and predestination. Nevertheless, though considered to be mistaken on some points, he is still considered a saint, and has even had influence on some Eastern Church Fathers, most notably Saint Gregory Palamas. In the Orthodox Church his feast day is celebrated on 28 August.[12][15] Church scholar and historian Diarmaid MacCulloch writes "his impact on Western Christian thought can hardly be overstated; only his beloved example Paul of Tarsus, has been more influential, and Westerners have generally seen Paul through Augustine's eyes.

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- **Dalai Lama** /ˈdɑːlaɪ ˈlɑːmə/ (US), /ˌdælaɪ ˈlɑːmə/ (UK) is a title given to spiritual leaders of the Tibetan people. They are monks of the Gelug or "Yellow Hat" school

of Tibetan Buddhism, the newest of the schools of Tibetan Buddhism founded by son of an official of the Yuan Dynasty of China, Je Tsongkhapa. The Dalai Lama title was created by Altan Khan, Shunyi Wang of Chinain the Ming Dynasty of China in 1578. The 14th and current Dalai Lama is Tenzin Gyatso.

- ✓ The Dalai Lama has always been an important figure of the Gelug tradition. Although finding dominance in Central Tibet, the Dalai Lama has been an important figure beyond sectarian boundaries. The Dalai Lama figure is important for many reasons. Since the time of the Fifth Dalai Lama his personage has always been a symbol of unification of the state of Tibet, where he has represented Buddhist values and traditions. The Fifth Dalai Lama was granted by the Shunzhi Emperor of China a golden seal of authority and golden sheets for the exercise of leadership over Buddhism under the heaven. The Dalai Lama is considered to be the successor in a line of tulkus who are believed to be incarnations of Avalokiteśvara, the Bodhisattva of Compassion, called Chenrezig in Tibetan. The name is a combination of the Mongolic word *dalai* meaning "ocean" or "big" (coming from Mongolian title Dalaiyin qan or Dalaiin khan, translated as 'Gyatso' in Tibetan) and the Tibetan word བླ་མ་ (*bla-ma*) meaning "master, guru".From 1642 until 1705, and from 1750 to the 1950s, the Dalai Lamas or their regents headed the Tibetan government (or Ganden Phodrang) in Lhasa which governed all or most of the Tibetan plateau with varying degrees of autonomy under the Qing Dynasty of China, up to complete sovereignty which was rejected by both China and Republic of China. This government also enjoyed the patronage and protection of firstly Mongol kings of the Khoshut and Dzungar Khanates (1642–1720) and then of the emperors of the Manchu-led Qing dynasty (1720–1912).

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ʾashrê/Makarios in English is the word blessed. In Hebrew Bible ʾashrê is an abstract noun that always occurs as a construct intensive plural. This means that it is always followed by and connected with the who being described as “ashrê” ashrê is the one who…. Of the 44 uses of ashrê in the Hebrew bible, 26 are found in the psalter, 8 In proverbs and other 11 scattered throughout the rest of the canonical books. The etymological roots this idea have been debated, but they very likely sterm from Protosemitic and Egyptian roots meaning, prosperity, good luck and happiness.

Ashrê typically occurs in rather formulaic statements *following a pattern of ashrê Descriptive* statements + occasional Reinforcement or expansion of descriptive statement. Ashrê is found especially in the psalms and proverbs.

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- **Sonja Lyubomirsky** is a professor in the Department of Psychology at the University of California, Riverside and author of the bestseller *The How of Happiness: A Scientific Approach to Getting the Life You Want*, a book of strategies backed by scientific research that can be used to increase happiness.
  She is often quoted in news articles about positive psychology and happiness. In the book *The Only Self-Help Book You'll Ever Need*, a criticism of self-help books, Lyubomirsky's *The How of Happiness* is praised as a self-help book that has claims backed by empirical data.

Lyubomirsky is also an associate editor of the *Journal of Positive Psychology*.

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NOT ALL ROADS TO HAPPINESS ARE FUNCTIONAL

How we are so quick to take for granted the remarkable things going on in life?
Why is it so easy to complain?
Why do we focus on the negative?
Everything is amazing and nobody is happy.
However, happiness can easily be achieved even without the brilliant advances in the world. Rather than being reactive to what's going on around us, happy people take control of their lives and emotions. If you are unhappy with your life, who or what else can you blame than yourself? And if you can blame someone or something else, how is blame going to make your life any better?
Seeking and living a life of pleasure might make us happy in the short run, but without deeper meaning it could make us miserable over time.
Drugs, sex without love, cars, good houses and rich food all provide short-term gratification; they make you happy for a while only to be followed by a feeling of emptiness over time. Pursuing happiness by seeking immediate rewards is instantly gratifying, but can make you miserable in the long run.
You cannot interpret happiness to everyone`s satisfactions. A true happiness can only be found in knowledge of God. No other worldly good or pleasure can truly provide us with the ultimate good we seek.
It is impossible for any created good to constitute man's happiness. For happiness is that perfect good which entirely satisfies one's desire; otherwise it would not be the ultimate end, if something yet remained to be desired. Now the object of the will, i.e., of man's desire, is what is universally good; just as the object of the intellect is what is universally true. Hence it is evident that nothing can satisfy man's will, except what is universally good. This is to be found, not in any creature, but in God alone, because every creature has only participated goodness. Therefore, God alone can satisfy the will of man, according to the words of the Psalms (102:5): "Who alone satisfies your desire with good things." Therefore, God alone constitutes man's happiness.

- Happiness is when you think, what you say and what you do are in harmony

  -Mahatma Gandhi

- Happiness is like Obscenity. We can`t define it, but we know it when we see it

  -US Supreme Court Justice Potter Stewart

- Happiness is the spiritual experience of living every minute with love, grace and gratitude

  -Denis waitley