

The DIVINE LAWS

The LAW of Happiness

$$“H = R - E”$$

A Partial Teaching on the Question - ‘Can I Make Someone Happy?’

Discourse

Introduction

Can I make ‘someone’ happy?

This question has been facing humanity since man started asking questions.

Intuitively most logical answer appears to be NO.

However, when asked to explain the reason why, a large number of people presume that their answer was wrong and immediately change it to YES that he or she can make someone happy.

The ambivalence exhibited by most people is a perfect example of the confusion surrounding the question – Can I make ‘someone’ happy?

Examination of The Question

When I ask myself the question – Can I make ‘someone’ happy? I am taking one person out of the domain ‘someone’, relationship to me unknown and examining whether I can make that one person happy.

A logical examination of the question suggests that I should be able to do something which that ‘someone’ would [want](#) to do and if I can do it as an anticipation then that ‘someone’ would be pleased, satisfied and happy.

If I can replicate this process continuously of anticipating the target person’s wants, desires or [needs](#) *ad infinitum*, then I could make that person happy and keep that person happy.

Qn. Can I make ‘someone’ happy?

Ans. No.

Qn. Why not?

Ans. I can make 'someone' happy only when I fulfill his or her [expectations](#).

Another person can be made happy by [doing](#) something that he or she desires, wants or needs.

First Requirement

Qn. Is there a pre-requisite before I can think about making 'someone' happy?

Or

Do I need to know that 'someone' to be able to anticipate his or her every [desire](#), need or want?

Ans. Yes, I need to know 'someone'.

Therefore, there is a need to 'know someone' before I can attempt to make him or her happy.

Comment: I have established that before I can do something for that 'someone', I need knowledge about that 'someone'.

Second Requirement

Qn. How much do I need to know that 'someone'?

Ans. The straightforward answer to this question is that I need to know everything about that person in 'totality' because then, I will be able to anticipate everything for that person till the last moment.

Comment: From a study of the Partial Teaching on [To Know Someone](#), I already know what it means to know 'someone' in totality.

Domain of 'Someone'

In the first instance, I need to understand the domain 'someone' and what is the population of that domain.

'Someone' is a domain in which when we place a chair with the label 'someone' and I bring a person – male or female and make him or her sit in that chair, then that person becomes 'someone'.

The personal relationships of that person sitting in the chair 'someone' has no effect on his or her membership of the domain 'someone'.

From the previous para, I observe that the domain 'someone' may include any living person male or female.

Before I proceed further, let me now see if I can determine the population of 'someone.'

Qn. What are the determinants of the population of 'someone'?

Ans.

1. It is a global population.
2. It is a third person population.
3. It is a gender-neutral domain.
4. It includes all living persons only.

Qn. Who is 'someone'?

Ans. The place 'someone' can be occupied by:

1. relatives
2. friends
3. colleagues
4. subordinates
5. superiors
6. acquaintances
7. strangers

Population of The Domain 'Someone'

The domain 'someone', therefore includes every living person on earth.

The domain excludes one person – 'I or Me'.

The Answer

Qn. If I cannot come to know 'someone' in totality, can I make 'someone' happy?

Ans. Knowledge is defined to be intimate, immediate and personal.

Further, knowledge is the basis of every [Choice](#), [Decision](#) and Action.

I do not have the requisite knowledge about that 'someone'.

Therefore,

Because I can never come to know 'someone' in totality, I cannot make 'someone' happy.

To Confirm The Answer

Introduction

In any philosophical inquiry, the question is more important because the correct formulation gives me an opening to investigate.

In some cases, it may give me an opening for a confirmatory investigation.

Therefore, it is important for me to study the question before I go any further.

It is not enough to obtain a final answer to the question being studied or investigated; there is a need to confirm the answer through investigation or study from a completely different and independent route or methodology.

When the secondary investigation gives me an answer, which confirms the primary investigation I may conclude that I am on the correct path.

The given question offers me two lines of investigation. These are:

1. Can I make someone happy?
2. What is happiness?

The primary and principal investigation has given the answer that I cannot make 'someone' happy because I can never come to know someone in 'totality'; now there is a compelling need to investigate the secondary question and determine where it will lead me.

Refer to the Teaching on determination of [Working Definition of Happiness](#).

Comparison of The Results of Both Investigations

Let me now compare the answer to the main question with the elements or parameters of happiness, which have now been established.

1. Happiness is an internal matter.

Comparison: Since I do not know the internal functioning of 'someone', therefore I am not in a position to influence the internal workings of that 'someone, which is in consonance with the definition of happiness.

2. Happiness is a matter of choice and decision

Comparison: Since a person can never come to know 'someone' in totality, therefore he or she cannot influence the other person in any way to alter his or her choice. Since happiness is real and tangible, it makes sense for a person to think, plan, and then make the decision to be happy.

3. My Happiness is a matter of My choice and decision

Comparison: Since I can never come to know 'someone' in totality, therefore I cannot influence him or her in any way to alter his or her choice. Since happiness is real and tangible, it makes sense for me to think, plan, and then make the decision to be happy. In my own case, my happiness is obviously a matter of my own choice and decision. I cannot let [anyone](#) else have a say in my decision to be happy.

4. Happiness can neither be demanded nor be compelled.

5. Happiness is a state of being. This is a factual statement not requiring a comparison. Every human being has a body+mind so that he or she can spend the time to carry out his or her task.
6. Happiness is not dependent on externalities.

Comparison: The answer to the main question clearly shows that I am an externality to the 'someone'. It becomes immediately apparent that the answer to the main question and the definition of happiness confirm each other.

7. My happiness is a matter of my choice and of my decision alone.
8. Happiness, by my choice and decision, is for my lifetime.

Comparison: I can collect data, draw deductions, create options and make plans for everything including to be happy.

I can make a Decision to be happy for a day, a month, a year, or for my whole life.

Conclusion

From a study of all factors and conditions in the life of an ordinary human being it is now quite clear that every person in Janam has the capability to decide and to act to be happy.

To be happy is your decision and will enable you to face all moments of pain and sorrow, joy and pleasure with equanimity.

Be happy.