

The Option Method Institute

Education based on the teachings of Bruce Di Marsico

www.ChooseHappiness.net

Happiness and Safety

February 20, 1974

Bruce Di Marsico

Introduction to “Happiness and Safety”

In the essay “Happiness and Safety”, Bruce Di Marsico addresses the argument against happiness: “Perfect happiness would make me a willing victim of others, or would cause me to not take care of myself.”

In summary, his rebuttal is that perfect happiness is the absence of whatever doesn’t belong there. And if, for us, what we would want in our happiness is to be assertive, safe, and taking care of ourselves, then to define our happiness as not including these qualities is merely to call unhappiness “happiness”, and then argue against unhappiness.

A distinction used in this essay is between reason and cause. Reason meaning, “the purpose for”; cause meaning “the generative force”. For example, if I dropped a water balloon on someone, the reason (purpose for) their getting wet was to entertain me. The cause (generative force) of their getting wet was gravity, the velocity of my throw, the force of impact, etc. Gravity, since it is not a living entity, has no purposes—gravity does not make things fall for a reason, as a matter of intentionality, in order to accomplish something; rather, gravity causes things to fall.

Wanting is the cause of doing. Ultimately, there is no reason for your wanting. A simple example that Bruce Di Marsico used is: “What is the reason that you like the color of the shirt you are wearing today?” The only answer most people can give is that “they like the color.” But liking the color is the cause of them selecting which shirt to buy; there is no purpose (reason) people have for liking one color more than another.

Ultimately, there can be the realization that there is no situation significantly different in cause and reason than liking the color of your shirt: you did whatever you did because you tended toward doing it, liked doing it, or doing it was to your taste (three equivalent statements)—and there is no ultimate reason for why what you did was to your taste.

Essence of “Happiness and Safety”

Unhappy people are just not able or willing to imagine perfect happiness as happy. Perfect happiness is the total absence of whatever does not belong there. Anyone who refuses to believe that they really want perfect happiness must find themselves balancing between "too happy that makes you unsafe" and "too safe that makes you miserable." Trying to balance yourself is manic-depressive. Trying to balance others and your environment is paranoid-hysteria. What did the fear of perfect happiness consist of anyway except that either everyone else was out to take advantage of you, or that without unhappiness to goad people, they would not work for what they wanted, or wouldn't even want anything?

What people mean by unhappiness is not feeling the way they want. The dilemma of this whole crazy belief system is that I can get a lot of what I want, by not having the feelings from myself that I want. The belief is that I am some kind of absurd animal who must give up my good feelings in order to be good enough to myself to get what I want. The fact is, unhappy people are the most destructive of themselves, and never achieve what they want.

If I could distill the whole problem of human existence into words, it would sound like this belief: "Perfect happiness is not good for me". That belief can be made self-proving by manipulating the meanings and loading the words so that the terms are mutually exclusive. When pressed into seeing the contradiction, those who believe happiness is not safe rejoinder with "happiness is unhealthy making because we would not desire safety." They gloat at their intelligence in being able to come up with the perfect "reason" for fearing perfect happiness: it will kill them. They practically promise, "Make me perfectly happy, and I'll kill myself by not caring." There is a total disbelief that the life instinct they attribute to amoeba and grass and jack-asses is present in them. We are scared of perfect happiness because we desire it more than life. This is precisely because we always play one against the other in order to motivate ourselves. Just because we may believe that perfect happiness is more desirable than safety, that doesn't in any sense imply that safety is not also desired more than anything else that could come second to happiness.

Life can never "mean" more than happiness. Anyone who believed that they could never be happy again would kill themselves.

The cause of wanting is before reason. I come up with reasons after I notice that I am wanting. [Ultimately, wanting without reason becomes mere doing] It is only because we believe we have to have reasons to justify everything we want, that we fear perfect happiness is a place devoid of wanting. We have cause and reason so mixed up that we even say that gravity is the "reason" that things fall.

You find that when fear is gone, you don't believe in anything, since you don't have to justify what you want. You eat because you find you want to. You go and do and be what you want.

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The Option Method Trainer is not what is usually meant by a therapist, counselor or any kind of advisor. He or she wants to help the individual client to become happier. He wants to help by an exploration of the beliefs that make a person feel unhappy so that ultimately the individual clients will experience and know the freedom not to believe what are unnecessary beliefs, since they want to be happy.

The premise, as in all Option Method endeavors, is that all persons want to be as happy as possible. This, by definition and by nature, means not being any less happy than a person believes necessary for their being "most" happy.

The idea of "too happy is bad for me"

Since people believe that a certain amount of fear (unhappiness) is necessary for being happy (fearless), we will use a method that enables the most efficient exploration of that central belief.

To be as happy as possible is to be as happy as one believes possible without endangering (or making less possible) future happiness.

This presupposes a future, and a future belief which will have been determinable by a present experience of believing.

Since all present happiness is experienced only insofar as one's present beliefs allow, all so-called "future" happiness would be experienced as a present time experience not determined by our past any more than any "now" experience is.

This myth of endangering future happiness also presupposes that if any endangerment is possible, it will be caused by being "too happy" previous to that "future" time.

No one seems to know what "too happy" feels like. They seem to believe that its effect would be to make one stupid, lackadaisical, carelessly carefree, un-ambitious, off-guard, reckless, unaware of danger, gullible; in short, an idiotic asshole. They also believe that being like this will then allow or encourage the surrounding world to take advantage of them, "walk" all over them, try hard to cheat them, "abuse" their openness by heaping them with insults and disregard, to neglect their desires since they are so easy to please and impossible to displease, and eventually to kill them. This all assumes that being "too happy" brings out the "worst" in others.

This may indeed be the way the world treats an idiotic asshole who does not care for himself. It is built into the description of the too-happy idiot that he possesses the most disastrous belief of all: that the world will love me and not hurt me.

Gullibility implies believing others will protect you. Why believe that? The same for carefree, lackadaisical, restless, etc. The attitude of the idiot we fear being is that "nothing will hurt me and it doesn't matter if it does".

So it seems that "too happy" means not only believing that nothing will make me unhappy but nothing will even try, and if it does, I won't try to do anything about it since my happiness is assured anyway.

Somewhat concisely expressed, "being too happy now brings unhappiness later" means: "I will want things but I'll be too happy to want them enough to do anything to get them and I'll wind up wanting them enough to get them when it is too late to do anything".

More concisely put, "being too happy now brings unhappiness then" means that in the future: "I'll want things enough to get unhappy (regret) if I don't get them but not enough to do my best to get them. I will blame my happiness for that."

That attitude and behavior is no different now except that we blame our happiness under different names. We believe that if we are cheated, lied to, insulted, neglected, stupid, blind, etc., we say that

we were too soft, too careless, not firm enough, etc. If someone we love disregards us, we believe there is something wrong with us - we were too accepting, too easy to please, but also not attractive and loving enough. On the one hand we become aware that if we are more happy, we would be less of a scairdy-cat and more confident and more loving, but on the other hand, we would be too patient and more tolerant of others. Our goal is then to gain the confidence and equanimity of a happy person but the uncompromising assertiveness of what we think unhappiness is. So we are believing two things: Happiness brings love, peace of mind and loss of ambition and Un-happiness brings ambition of mind and loss of peace and love.

Therefore we strive for the goal of not too much peace nor too much agitation. A balance between misery and joy. A wife is angry because her husband doesn't love her more. She knows he is not inclined to love an angry woman but she also believes that if she is more loving, she will be encouraging and giving permission to his disregard and therefore get more disregard.

What if the premise to this whole dilemma is mistaken?

Being happy and being assertive are not incompatible

The premise behind the concept of being "too happy" is that one will become more permitting and accepting of what one does not want by being happy with whatever one does want.

Why can't the wife love her husband more, be more affectionate, be more encouraging of his love without also believing that she must enjoy his disregard of her? Why can't she be honestly where she's at? She wants more love and less disregard. That cannot change whether she is unhappy or happy. If she becomes "too unhappy", she supposedly will not care about getting more love (she will be "fed up"). If she gets "too happy", she supposedly will not care about getting less disregard (she will be "complacent").

Neither of these sound like happy alternatives. Could it be that what we keep calling happiness is just mania? Another kind of unhappiness - euphoric depression? What if "too happy" is just another posture of fear, the fear of rocking the boat, upsetting the applecart, or basically, the fear of making

another come to grips with your happiness?

Why couldn't a happy person fearlessly be assertive and ambitious and at peace and be loving all at the same time?

Why do we have to believe that a happy person can never say "no"? Why do we have to be angry in order to stand firm or work hard for what we want?

The happy person who is the idiotic asshole is not a happy person. He is very scared. Since he doesn't want to be angry or unhappy, he believes he has no way of mobilizing a "no" to come out of him since he also believes that it takes unhappiness to be assertive. With no way of saying "no" he must become subservient, blissful and peacefully unaware of anything he wants that might entail saying no.

He does not believe that there is a difference between the arrogant "no" of a fearful, angry person and the unswerving "no" of a peaceful confident person who just knows to act in his own best interest. He is afraid that if he stands firm, it must mean that he is unhappy and he is wanting to be happy.

The truth is that this "too happy" person has the same mythic beliefs of the so-called "balanced" person. The way it is set up by popular acclaim, happiness "means" unhappiness one way or another. "Too happy" means another kind of unhappiness. Why must we conform to the popular belief that being very happy means being stupid and careless? Could not a confident person simply naturally be careful and joyful? The only way we keep ourselves from finding out is through the fear of being too happy.

Why do people want the ambitiousness if not to get what they want? And why do they want to get what they want? They will say "to be happier".

That contradiction is the very mistake. They find themselves wanting what they want in order to be happier. Everything they want they want in order to alleviate unhappiness or to increase happiness.

Why do they have to connect them? Why can't they want what they want and also be happy? Why can't happiness be independent to all wanting? Not a help or a hindrance, just separate? Why must they always make the happiness and the decrease or increase of it at stake every time they begin on a course toward getting what they want?

It is like a person who, wanting to go for a walk, takes off his head and throws it down the road. Then he says "I must take this walk in order to regain my head."

Why can't he take the walk because he just simply knows he wants to? Why does he have to create an artificial reward or punishment system?

The "too happy" person not only will become unhappy but is unhappy if he believes that being happy and wanting have anything in common.

All unhappiness comes from the belief that I need it as punishment for not doing or getting what I want and using that belief as a motivation to get me to get what I want.

Again: I believe that I can be unhappy in order to motivate me to be and do what I don't believe I would be or do if I didn't believe I would become unhappy.

My patients one after another: "If I was perfectly happy, how would I motivate myself to get or do what I want?" or "Why would I want anything since I would not need it to be happy?"

Why indeed? These are fantastically beautiful questions and the relevance of these questions captures the profundity of the universe.

Happy Wanting

To answer these questions you cannot be the one who asks these questions. You have to be the one who says, "I want perfect happiness more than I want anything". Then you could see that perfect happiness would not be a condition of depriving yourself of what you want, but getting what you

want most.

The answers to the questions are deceptively simply. First: If you are perfectly happy you would not motivate yourself to get or do what you want by unhappiness or the fear of not getting or doing.

However you would motivate yourself, it would not be that way. Indeed, must you think in terms of motivation? If you were happy, you would not have to motivate yourself to do or get. You would simply do and get whatever was in your power and ability to do or get.

Second: If you were perfectly happy, you would not want anything because you needed it to be happy. Whatever you would be wanting it would not be for that reason. If you were wanting then you would be wanting. You would do what you wanted. What else could you do? The only reason you ever had for not doing what you wanted was fear, and that would be gone.

If you were perfectly happy, the cause of your wanting would not be the need for happiness. Whatever the cause of your wanting, it would not be fear or need of happiness. The cause of whatever wanting would be the same as the cause of your wanting that you experience now that is not connected to your need to be happy. Like your wanting to breathe. You can make up a reason for wanting to breathe but the fact simply is that it is in you to know to breathe. You really don't even experience wanting it unless it is questioned. You can say you "want" to breathe to live and "want" to live to be happier, but what is the cause of your wanting to be happy?

The cause of wanting is you, your nature, yourself, your life. Ultimately you might even ask what is the cause of you, your nature, etc. Some say Nature, the Universe, a God, etc. Whatever causes the tree to "want" to grow and the man to be happy will be the cause of your "wanting" when perfectly happy.

At worst, since you will have no happiness-connected "reason" to want and it was possible not to want one thing more than another, because of that you could create a system of reasons. You could want some things for life and health, others for financial reasons, others for social reasons, etc. But there would be no need to disguise the reasons or pretend that you had to have health, wealth, love,

etc., in order to be happier.

If you fear that a perfectly happy person is devoid of wanting because he is devoid of "reasons" (rationalizing justifications for wanting them) that still doesn't have to be a problem.

If he wasn't wanting to protect his life any more than he wanted to not protect it, what would he do? If protection and carelessness were of equal lack of concern, what would he do? Toss a coin? In order to do that, he would have to want a solution more than he didn't! What would he do? Sit on a log and watch himself rot? He would have to want that more than he wanted to move! If he would indeed be not wanting, then he would do what he would do and be glad for what he was doing while he was doing or not doing it.

If you fear that perfect happiness means unrationalized, blissful doing and being, you may be right. But if you think that means it would be something where you would not be the real you, the most beautiful, most truthful, the most effective, most powerful, most living and most good for you, you would have to be wrong. Whatever is the mechanism in us that wants us to be happy would have to want to stay alive to be able to continue to want us to be happy.

For example, say that what we call the experience of feeling happy is the physical phenomena of the body functioning undisturbed by our beliefs in unhappiness. Then whatever causes us to desire happiness would of necessity cause also the desire to sustain whatever function is the feeling of happiness. Certainly, life, in some sense, is part of our experience of happiness. When happy, we feel alive.

Fearing perfect happiness as bad for safety

The image of perfect happiness leading to uncaring death is a description of a depressive person. Again, however perfect happiness is described by a person who is not perfectly happy always contains an element of perfect misery.

Unhappy people are just not able or willing to imagine perfect happiness as happy. It is always

something that it could not be. Perhaps perfect happiness is the total absence of whatever does not belong there.

Perhaps perfect happiness is nothing to fear since it would be real perfect happiness as experienced by a perfectly happy person.

Perhaps we don't have to worry about experiencing perfect happiness because with our fears we never would. So, if I said to a patient, "Don't worry! You'll never be perfectly happy with your attitude", I wonder what he would say! Perhaps, "Thank Goodness!" Then I would warn him to watch out because he just became happier and thereby closer to the misery of "too happy". Or if he became unhappy at my first warning, I would congratulate him on becoming further away from perfect happiness and therefore more safe. Then he would receive my warning by being more happy about being safe.

Since anyone who refuses to believe that they really want perfect happiness must find themselves on a teeter-totter balancing between "too happy that makes you unsafe" and "too safe that makes you miserable", they must believe that their desire for happiness is their greatest enemy to the safety they desire.

Except that as they see themselves safer, they find themselves happier with their self-protectiveness and unhappy about being angry, vicious, unloving, unloved, depressed jail of safety. This, of course, scares them and back they go to balancing. A life of endless ups and downs. Anyone who does not admit to the desire for perfect happiness is one kind of manic-depressive or another and there are only two kinds of manic-depressives. Hysterics and paranoiacs. These are the only way to really balance. Manic-depressives who do not balance well as paranoiacs or hysterics (and who does?) try to balance both those attitudes because they also don't want to be "too paranoid" or "too hysterical". For this they must balance their environment, indeed, their whole world. Anyone not powerful or successful enough at this cosmic balancing act has to tip toward the side that they most succeed with. A well-balanced environment will now allow them to return to their manic-depressive balancing act.

What I'm trying to say is simply this. Trying to balance yourself is manic-depressive. Trying to balance others and your environment in order to balance yourself is paranoiac-hysteria.

The predicament of all these positions is that no matter what solution you come to whenever you engage in a balancing act you find that your balance is ultimately affected by events you have no control over either because you were truly powerless or because you weakened yourself by tipping "too far" one way or the other.

Your happiness and your safety are both dependent on things around you. The solution of course would then seem to be power properly gained, i.e., control over other people who in turn will assist in controlling your environment. This is the financial or political solution. Both have power as their ends, and the promise of shared power as their means. The president (or tyrant) of either organization offers the reward of your being better able to control your environment if you work to help in his efforts to control his own. This, of course, is no solution for one simple reason.

Since all who are involved in balancing in the first place believe that they are balancing against an imbalance that is already present. The president is aware that the greed of the worker or the citizen is the same as his own and vice versa. All the participants in the same solution are also presupposed to be the cause of the problem.

What did the fear of perfect happiness consist of anyway except that either everyone else was out to take advantage of you or that without unhappiness to goad people, they would not work for what they wanted or wouldn't even want anything.

So all endeavors to achieve the balance must consist in working with the ambitious and dangerous enemy who needs to be held back or the harmless slacker who needs to be goaded. Witness all revolutionary movements and any corporate or parliamentary government or any hierarchy or any human organization.

All the solutions are based on the "fact" that all the problems are caused by wanting which is caused

only by unhappiness. All the solutions are believed to be able to be achieved only by wanting which is only able to be motivated and achieved by fearing unhappiness.

Again, concisely, one can only be safe and get what one wants and can only want at all by being unhappy in order to motivate oneself.

The absurdity of unhappiness

The fact of the matter is that what people mean by unhappiness is not feeling the way they want (in fact feeling a little or a lot sick).

The dilemma of this whole crazy belief system is that I can get a lot of what I want by not having the feelings from myself that I want.

The belief is that I am some kind of absurd animal, who must give up my good feelings in order to be good enough to myself to get what I want for my own good. For my own good I must not feel all the good I want to feel.

The fact is that unhappy people are the most destructive of themselves and never achieve what they want.

Since I succeed at getting what I want by fearing, then each time I succeed that way I learn and re-believe that I can get more. The more unhappy I get, the more I want something in order to be happy.

The fact is that unhappy people do want. They want desperately. But they want very few things and need those few things very much. They will disregard everything for affection, or money, or a drink, etc.

What has happened is that because they hooked their happiness onto something, they have to have it before they can do anything else that only happiness can do.

Only happiness can love, think clearly, sleep well, do things freely and stop doing things freely.

Un-happiness means needing something in order to be happy. Not wanting it in order to be happier, but needing it to be happy again. There is compulsion because there can be no freedom to forget what one needs to be happy.

Only in happiness can a person freely want without needing and attend to many wants.

If I could somehow distill the whole problem of human existence into words, it would sound like this belief:

"Perfect happiness is not good for me". That belief can be made self-proving by manipulating the meanings and loading the words so that the terms are mutually exclusive. The belief itself is phrased by believers who believe that in their stating of this belief, they have somehow uttered a true fact of existence and they themselves are the holders of absolute knowledge as if they had experienced perfect happiness and returned.

Others may admit that they are guessing and are not taking any chances that the statement is not true because there may not be any return from perfect happiness if they dared it.

They all assume they might achieve it if they dared.

One thing is clear: by believing this they are still able to believe in perfect happiness as possible, but account for not achieving it by a "sour grapes" saying like "I don't really want it."

They all allow it as a future possibility once they admit it is a state of believing.

By saying it is bad, they say it would be something they would not want.

Why is anything bad? What do humans mean by badness? All mean "unhappy making"! When they

are pressed into seeing the contradiction, they rejoinder with "unhealthy making" because we would not desire safety. This, to them, appears like a definition one could not refute. They gloat at their intelligence in being able to come up with the perfect "reason" for fearing perfect happiness. It will kill them. The "it" of course is themselves. They, as perfectly happy, will consent to death and do nothing to prevent it. They practically promise to do so. It's as if they said to me, "Make me perfectly happy and I'll kill myself by not caring".

There is total disbelief that their natures, unimpeded by "reasons" for wanting to live, would not let them know what to do to live.

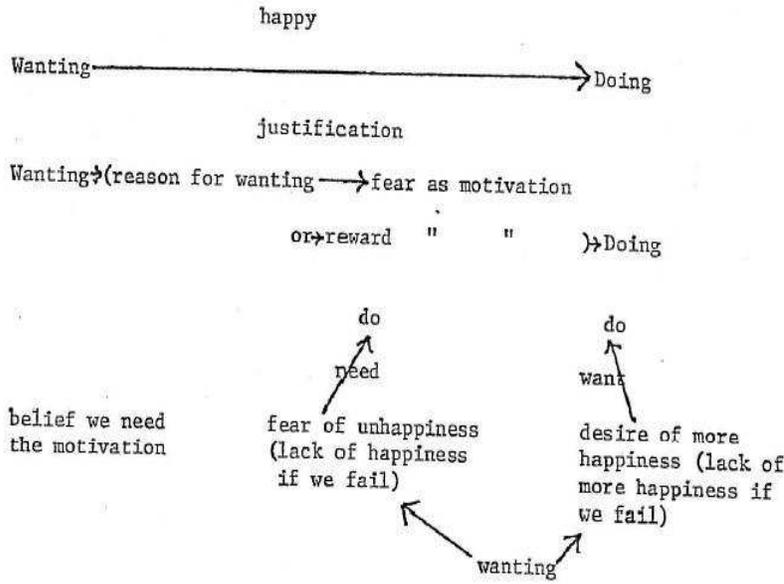
There is a total disbelief that the life instinct they attribute to amoeba and grass and jack-asses is not present in them.

There is a total disbelief that their reasoning ability could be used in figuring out how to stay alive instead of always trying to figure out a reason for wanting to stay alive.

The question it boils down to is if it is not in their nature to try to stay alive, what is prompting their reasoning into always coming up with an answer like "I'm alive because I am wanting to be safe". If the tendency toward safety was not in them, what is prompting them to wanting to use unhappiness as a motivation to watch out?

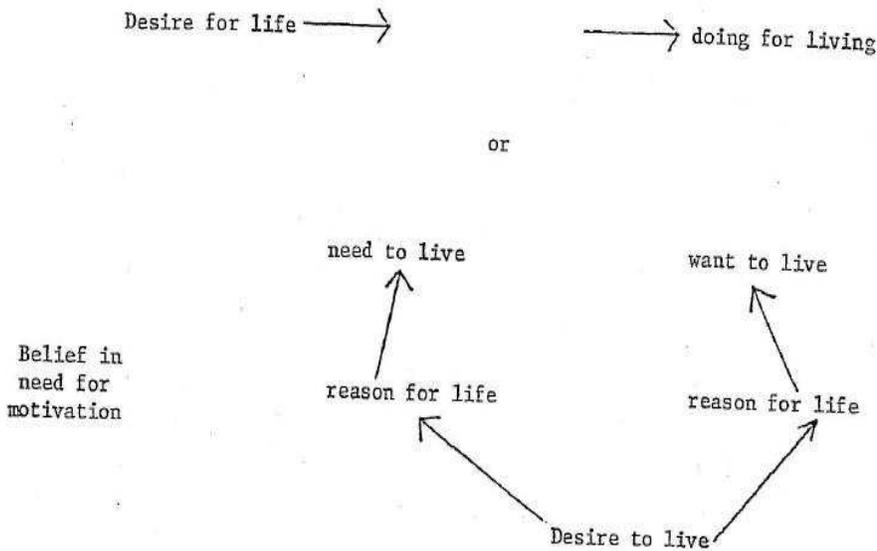
What motivates us to try to motivate ourselves by unhappiness to get what we want if it is not the wanting pure and simple before reason?

I do not suggest we want without cause or without reason, but only that cause and reason are not the same. The cause of wanting is before reason. I come up with reasons after I notice that I am wanting or else why bother wanting to reason?



If we get what we want, we attribute it to our motivation and its rationale.

“I would not have gotten what I wanted if I thought I could be happy without it or I would not work towards what I wanted if I didn’t believe it would make me happier. So with life.”



"If I am perfectly happy, I will not have any reason to want to live."

This is what is really meant by the fear of perfect happiness, since we believe we only want for

reasons.

The wanting to live must be a powerful wanting since it is the cause of seeking reasons for wanting to live. The only reason the desire to live constantly seeks reasons to live is that unhappiness constantly makes living seem less desirable.

It is because we use unhappiness to stay alive that we need reasons to want to live.

We don't fear perfect happiness. We fear that we have already killed our instinct for survival with our life of unhappiness. But it could only be our instinct for survival that is prompting us to be concerned that we may have killed it.

What we recognize is that if we were perfectly happy, we would (or might) want that more than we would want to live.

That is the predicament that we are in now.

It is now that we are wanting perfect happiness more than we want to live because we have made living less than perfectly happy. It is precisely because we make living so unhappy that we are scared that we will prefer one to the other. We are scared of perfect happiness because we desire it more than life. This is precisely because we always play one against the other in order to motivate ourselves. We fear blissful oblivion because we constantly play bliss against being and still desire happiness more. We desire happiness more simply because "happiness" is our word for that which we desire more than everything else when we make our desire for everything tinged with threat of unhappiness or danger. Everything we do or get has fear as an ingredient to its accomplishment. We need to justify our every wanting for fear that we will wind up unhappy or dead or both.

If we saw wanting as wanting and happiness as happiness and didn't threaten one with the other, would we believe that happiness is a threat to life?

If man is vulnerable and must suffer physical pain and death, all unhappiness can do is add unhappiness to the experience.

If pain and death do not have the ability to magically cause unhappiness and cannot rob us of bliss (unless we believe we have to hate ourselves not to prevent these events), then can we be sure that the perfectly happy person would not do anything that could even allow the slightest approach of whatever is not desired in life except for that which is more greatly desired?

If a perfectly happy person did not want safety that would only be because he was perfectly safe.

Just because we may believe that perfect happiness is more desirable than safety, that doesn't in any sense imply that safety is not also desired (no matter how much less) more than anything else that could come second to happiness.

If a person were perfectly happy, he would not want to be perfectly happy, so the only wanting would be for what he was not being. If he were not safe, he would want safety. If he were safe, he would not need to want safety, etc.

A perfectly happy person would not need reasons in order to want because all wanting would be good (in the sense that no wanting could be unhappiness producing) and all doing would be good (because he would do nothing that could make him unhappy).

Happiness is the word we give to our cause for wanting anything. We always want for this reason or that and that comes to happiness.

Life can never "mean" more than happiness. Anyone who believed that they could never be happy again would kill themselves.

Even the reason we want to live is connected to the desire for "happiness". When there is no hope for happiness, people will refuse to live. For some, getting what they want is so inextricably bound to

being happy that they refuse to live if a lover leaves or they fail a test, etc. They see the endless fruitlessness of the game they have set up by using unhappiness as a way to everything (even happiness) that they seem to have no choice.

It is only because we believe we have to have reasons to justify everything we want that we fear perfect happiness is a place devoid of wanting.

Wanting means having reasons to move. We have cause and reason so mixed up that we even say that gravity is the "reason" that things fall.

Scientists start out searching for a cause and wind up finding "reasons". Psychologists and theologians especially are always giving us the causes why people act the way they do but all they have really discovered is the reasons people use.

The parent's unhappiness (or neurosis/sin) could hardly be the cause of the child's unhappiness (neurosis/sin) but it surely will serve everybody as a good reason, including the child.

When we have no reasons for wanting to live or die we will either want to live or not want to. But remember, there will be no unhappiness prompting us to give up life. Since life will be perfectly happy, it will not be played against happiness in order to stay alive. We will live if (we do what it takes) we consent to living and being and do not consent to dying and unbeing.

When we consent to perfect happiness we are consenting to feeling and being all that up to then we have wanted most to be.

Perfect happiness means knowing that nothing could make you unhappy. Nothing. Not you, not the universe of people, things or events. Nothing of non-being can make you unhappy either, not lies, not fantasies, not other's fears, not disease, not death.

Since perfect happiness means knowing being, it cannot imply the cessation of knowing or being. A

perfectly happy being cannot "know" that he will stop knowing or being.

We may be able to be happy while poor, or in pain, or hungry but we cannot be happy without knowing that we are happy.

Perfect happiness means knowing and believing that perfect happiness cannot be taken away or ended by anything being, myself included.