

Since our civilization has moved on to an intensive industrial level, our psychology of living has been subjected to a variety of pressures unknown to our ancestors. As a result, we need a basic statement of principles suitable to present-day conditions. May we take this opportunity, therefore, to recommend ten basic rules for better living. If you will inscribe these suggestions deeply and firmly upon the tablets of your memory, life will be easier and more purposeful.

1. Stop worrying. The popular idea that a worrier is a thoughtful and conscientious citizen is false. The Egyptians realized this when they included worry among the cardinal sins. Do not confuse thoughtfulness and worry. The thoughtful person plans solutions, but the worrier merely dissolves in his own doubt. If you think straight, you will have less cause for worrying. The worrier not only suffers the same disaster many times, but undermines his health and annoys all others with whom he comes into contact. There are many things in this world that require thoughtful consideration, but there is really nothing to fear but fear.

2. Stop trying to dominate and possess your friends and relatives. Each of us likes to feel that he is running his own life. The moment we recognize the rights of others to seek life, liberty, and happiness according to their own dreams, hopes, and aspirations, we begin to conserve our own resources. It is very debilitating to give advice which is ignored or rejected, and equally disappointing to attempt to possess and dominate persons who immediately resent and combat our dictatorial tendencies. We are hurt when they do not see things our way. If we save advice for ourselves and those who seek it from us and are therefore grateful, all concerned will be the better.

3. Moderate ambition. There is a tendency to overlook natural and simple blessings while we plunge on toward distant goals. Each individual has certain capacities. If he can recognize his own abilities and work with them, he can attain personal security. If, however, he is constantly seeking that which is not reasonably attainable, he can never know happiness or contentment. The wise man observes the disastrous results of uncontrollable ambition, and chooses moderation. It is not necessary to be famous in order to be happy, nor must one be the leading citizen in the community in order to gratify his social instincts. The ambitious usually pay too much for what they get, and are the more miserable after they get it.

4. Do not accumulate more than you need. There is no real distinction in being the richest man in the graveyard. Many earnest citizens act as though there were pockets in shrouds. We are supposed to have outgrown the primitive belief that we should bury a man's goods with him so that his spirit might enjoy them in the afterworld. Here, again, the middle course is the wisest. Let us reserve some of our energy for enjoyment, and not give all of ourselves to the task of accumulation. Many a man who has made a million has not lived to spend it. A rich life can be more practical than a monumental bank account.

5. Learn to relax. Great tension is an abomination. The more tense we become, the more stupidly we are likely to act, and, according to the old Buddhists, stupidity is a cardinal sin. Today many so-called efficient people are perpetually on the verge of a nervous breakdown. This is not as likely to be due to overwork as to unreasonable driving impulses from within themselves. Some say that they are overtaxing their resources to keep their jobs or to maintain extravagant families. Whether you believe it or not, you are a better producer and a better provider if you do not collapse from psychic exhaustion at some critical moment when you are most in need of good health. If your associates do not realize this, they may be in need of practical counsel.

6. Cultivate a sense of humor. As never before, we must brighten and lighten the corners where we are. The more seriously we take ourselves and our responsibilities, the more dull we become. It is a saving grace to realize that, although living is a serious matter, we can take it too seriously. Also bear in mind that genuine humor is not bitter, cynical, or critical. It is the ability to laugh with the world and not at the world. If we must laugh at someone, let it be ourselves. Humor is a spice to living. It adds flavor to work, zest to play, charm to self-improvement, and proves to others that we have a security within ourselves. A sincere happy laugh, like the joyous rippling of children's laughter, relieves tension and restores good nature. Incidentally, it makes friends and inspires confidence.

7. Find a reason for your own existence. Unless you believe in something bigger than yourself, have some purpose more vital than accumulation or advancement in business or society, you are only existing, not living. A simple pattern is to realize that the laws of Nature that put you here seem to be primarily concerned with growth. You are a success to the degree that you grow, and you grow to the degree that you become a wiser, more useful, and more secure person. In other words, we live to learn, and by this very process, we learn to live. Broaden your horizon, develop an interest in all that is fine, beautiful, and purposeful. Great internal good comes from the love for music, art, great literature, broad philosophy, and simple faith. Strengthen the inside of your nature, and the outside will be better.

8. Never intentionally harm any other person. Never by word or deed return evil for good, or evil for evil. Weed negative and destructive thoughts and emotions out of your personality, or they will ultimately contribute to your misery. As we look around us, we see the tragic results of individuals and nations that harbor grudges or nurse the instincts for revenge. The harmless life saves those who live it from many of the mortal shocks that flesh is heir to. Our critical attitudes and our long memories of evils that others have caused only reduce our present efficiency and endanger health and vitality. Even the selfish man realizes that he cannot afford to keep a grudge, and the unselfish simply will not permit grudges to accumulate because they know better and they believe better.

9. Beware of anger. When ill-temper controls us, we are no longer able to control ourselves. In a moment of anger, we may create a situation which will require years to remedy. Why should we spend our time trying to recover from our own mistakes? If we disapprove, let us state our case simply and quietly, and remember that we should never try to correct another when we have already committed a fault as great as theirs. A quick temper is a serious handicap in business or

in the home. It is useless to say that we cannot control anger. This is as much as to admit that we have lost the power to control ourselves. If we resent the unkindness of others and the collective irritability of this generation, let us make sure that we are not one of the irritating factors.

10. and last; In fact, and most important. Never blame others for our own mistakes. It is hardly necessary. Each of us seems to have an incredible capacity to do things badly and select unwisely. Actually, we are in trouble because we have not made constructive use of the powers and abilities which we received as a birthright. Others can hurt us only while our own inner life is too weak to sustain us in the presence of trial or test. Instead of resenting misfortunes, and seeking to excuse our own limitations, we must face the facts. Either we are stronger than the problem and can solve it intelligently, or the problem is stronger than we are, and the only solution is to increase our own strength. Others are not to blame for our unhappiness. Each man must seek his own peace of mind, and, as the Arabian Nights' so well expressed it, happiness must be earned.

These words out of experience summarize in simple form what the world has learned about good living. We hope they will be useful to you. Therefore, we say to you: "Good living and good evening."

THE PHILOSOPHICAL RESEARCH SOCIETY  
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Dear Friend:

We are happy that you heard our radio program, and hope that you will call it to the attention of your friends. We also appreciate your request for information concerning our activities, and you will find several enclosures which we believe will interest you.

There is available to the thoughtful person a wonderful heritage of wisdom, but this is only useful to the degree that basic principles which solve personal problems can be brought to the attention of those who realize the need for such knowledge.

We all want to live useful, prosperous, and contented lives, but to accomplish this most desirable end we must understand the rules by which we can overcome the limitations in ourselves. Great teachers of mankind have given to the world a wonderful plan of self-culture, and The Philosophical Research Society desires to bring that plan to you.

The Philosophical Research Society was organized under a charter from the State of California in 1934, for the primary purpose of disseminating essential knowledge in the fields of idealistic philosophy, religious psychology, and comparative religion. The work of the Society emphasizes the practical value of basic ideas in daily living.

The Society functions from its own building, located at 3341 Griffith Park Blvd., in Los Angeles. Its present facilities include a printing and publishing plant, a research Library, classes, public lectures, and a correspondence course on THE BASIC IDEAS OF MAN.

The Library, which is open to the public without charge from 1:00 to 4:30 P.M. Monday through Friday, deserves special mention. It has one of the finest collections of research material on philosophy and comparative religion in the United States. With the help of our librarian, the visitor and reader may examine the original records of man's search for truth. There are clay tablets from Babylon, papyri from Egypt, illuminated manuscripts from the farthest parts of Asia, and strange picture-writings from Mexico and Central America.

As an integral part of its cultural program, the Society has gathered, through purchase and donation, many rare treasures of religious art. Selections of this material are always on exhibition in our building. Arrangements can also be made for special exhibitions at qualified institutions.

The publications of the Society have interest for the advanced scholar and those just beginning their "journey in truth." The Society has issued more than 75 publications, and these are distributed throughout the world. The principal writings of Manly P. Hall, founder-president of The Philosophical Research Society, can be examined in most Public Libraries in this country, university libraries, and such foreign institutions as the British Museum in London and the Biblioteque Nationale in Paris.

The officers of the Society will be happy to assist scholars and research students with special programs. The Society gives a Certificate of Fellowship in recognition of special work done under its supervision.

All of this, however, is only the foundation of the major work of the Society. Thirty-five years ago Manly P. Hall dedicated his life to an idea. Long and continuous contact with thousands of men and women and their problems convinced him that human beings want to grow, and to find contentment and security through self-improvement.

Generally speaking, modern educational methods do not sufficiently emphasize the application of wisdom to conduct. Knowledge does not solve the uncertainties of living unless it becomes a dynamic force. Ideas and ideals cannot be merely accepted or rejected. When a beautiful and noble thought is brought to our attention, we must ask ourselves: "What does this mean to me, and how can I use it to make myself a better and happier person?" The Philosophical Research Society would like to assist you in answering such questions.

The enclosed literature includes a program of lectures by Manly P. Hall and classes by Henry L. Drake, vice-president of the Society. Attend these at your earliest opportunity. They will help you to see how The Philosophical Research Society can be of service to you.

Again thanking you for your note of inquiry, and trusting that this will be the beginning of an enduring association, we are,

Very sincerely yours,

The Philosophical Research Society