HELP THY SELF



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Help Thy Self

I invite you once again to the intellectual feast. Let us sit, partake in it and get our share.

I hope, you may have read the last lecture. "In and out of the hospital." I have come out of the hospital, and I do not want to go there again". I am marking slow but steady progress.

I have my own strategy to overcome suffering and pain, in whatever shape or form it may come.

Patience, perseverance, tranquilty, and peace of mind secure for me early release from the capetivity of suffering. I, never lose hope. I believe "when winter comes, can spring be far behind."

I try to help myself as far as is within my power. I get satisfaction to be led and guided by the spirit of self-help. The spirit of self-help provides me with enlightenment and arms me with caurage and equip me with zeal and enthusiasm. Thus, I live, and thus I act, and thus, I help myself.

It is self-help that makes a man. Dignity of man demands demeanour, decorum and discipline, But how to achieve these intrinsic qualities ? How can they be within the reach of man ? They can not be thurst upon him. He should achieve them by his own effort. This means that he should help himself. Self help then, should be the guiding light.

It is self-help that lends dignity to the character of a person. It makes a person supreme and sovereign. Self-help implies self-respect, which is the hallmark of a gentleman.

It is said that "God helps those who help themselves". But it does not mean that the handicapped the disabled and the mentally retarded, who are unable to help themselves, are denied the help of God.

Help of God comes in time not before and after. Guidance is also a sort of help. Guidance may be through somebody or through intuition or inspiration. Sometime there is invisible help.

In case of an operation, how can a person help himself. He has to depend upon the skill of the surgeon. Once the operation is performed, the surgeon has done his duty. In the post-operation period, the patient should help himself.

We should assign to ourselves the goal towards, which we should march with confidence and caurage. We should have an ideal and towards the attainment of that ideal we should, lend all our energy.

Every one has his own ideal. Ideal differs from man to man.

Temperament of a man, his environment, his education, his family back ground, his family traditions, and mores and norms determine his ideal.

Ideal of a man is, also determined by the com-

pany, that he keeps, It is, also, determined by the books that he reads.

In the same context, it may be said that the tendencies, propensities, natural inclinations, the passions, the emotions, the sentiments, the innate or acquied habits determine the ideal and set the goal.

If we want to help ourselves, let us help others.

To help people to help themselves is the right approach.

Before we help ourselves we should know ourselves.

A certain amount of self-perfection adds zest to life.

To know ourselves requires introspection and reflection.

Once our will is disciplined, the refined habits will automatically follow.

What makes master of one-self is self-control. Self control implies disciplined habits as well as trained will, which calls for education of sentiments, emotions and feelings. Character is built brick by brick.

Every person is an architect in some way or the other. He need not build a Taj Mahal, a fort or a palace, but let him build his own character, depicting different hues and colours, displaying composite culture, humanism, fellow-feeling, compassion love, tenderness, truth, justice, sobriety, humility, stability,

integrity, credibility. patience, contentment and above all the spirit of self-help.

The reality and illusion of life leave us in no doubt that the sense of dependence is repugnant to the spirit of self-respect.

Tragedies and triumphs are inevitable in life. They form part of the destiny of man. But, the spirit of self-help has emphasised that in both the situations we should act as if nothing has happened.

By the spirit of self-help, we should try to turn tragedy into a triumph.

So long one is indifferent, nothing has happened. Once you feel, then something has happened.

Individual good and social good are not opposed to each other. They are, in fact, the two sides of a coin.

Individual good, when carried to the extreme, results in egoism. On the other hand, social good taken to the extreme becomes a symbol of altruism. It gives but does not ask It serves but does not seek reward.

Social good should be treated as an ideal and like all other ideals should be assiduously pursued and achieved.

Self-development is a continuous process. It has beginning but no end Self-development is not an isolated process. It is comprehensive enough to cover the moral, intellectual and spiritual development.

Self-development should be distinguished from lop-sided development, which concentrates on one object, ignoring the other. The object, upon which, one concentrates with un-interrupted attention becomes a dominant trait of character.

Life offers us many options and choices. We should pick-up, what we think is best for us as well as for others.

The exercise in dis-crimination is not an exercise in futility, but it is an exercise in utility, suggested and dictated by the spirit of self-help, which we may exhibit in such crucial moments.

The muscle of our choice, which we have picked up after due deliberation with our own self, and which we think is not opposed to the interest of society, should be nourished by the pursuit of truth and strengthened by simple living and high thinking.

We should say nothing and do nothing, which may block the flow of success.

Success evades those, who are diffident, wavering and vaccilating.

It is pralysis of will, which prevents a person from helping himself by his own unaided effort. Such a person does not know the power that he has within him.

Self-pity is an effront to human dignity. Self-pity is loss of self-respect.

Self-respect rejoices at seeing a man doing his duty towards himself and towards his fellow-men to the best of his ability and to the utmost of his capacity.

Moral development depends upon the inculcation of moral qualities.

Social development is possible by being in contact with ourfellow men. Our relations with the people determine our social development.

Spiritual development calls for spiritual practices. Meditation, introspection, prayer, charity, fasting, self albnegation, renunciation self-denial etc. are some of the requisites for spiritual development.

Moral life is a matter of habit. And so is intellectual life. Moral life, to be developed requires steadfast pursuit and continuity. In other words, moral development is governed by the law of continuity.

Life offers bewildering contrasts. It is incumbent upon us to face with courage whatever comes before us in life, whether it be pain or pleasure, or it may be sunshine or shadow, or it may be splendour or twilight, and we should rise above the storm, the stress and the strife.

Life demands continuous struggle. We should try to discover the moral universe within.

Passion's clouds, which darken life should be dispelled by rising above the base instincts.

Self-help is a symbol of self-respect. It is to repose trust in God. It is to rise above the petty passions of dependence.

Self helf liberates a person. To be a moral man is to be an upright man.

Our conscience is our accountant.

Grace of God fortifies us.

Humility exhalts us.

Stability of character serves as an armour to face the viuccitudes of life.

Ideal ganerates enthusiasm.

Life, without an ideal, is like a ship, which has lost direction in the boisterous sea.

Dependence is slavery.

Human relationship is an intricate process, It is muttual adjustment. It is to find out the areas of co-operation. Character is a complex process. Moral obligations call us to love our fellow men with generous and disinterested love.

Love, which is not disinterested, is a fraudulent transaction.

To win the battle of life requires unity and stability of character. To achievesuccess without undergoing hardship, is day dreaming. It is with struggle and exertion that life gets momentum.

The directive principle of conduct should enable and help us to achieve and attain inner purification.

The passions, that induce us to seek satisfaction in animal gratification, must be treated as the work of brute in man. In order to overcome the cravings of passions, we must turn to the spiritual muscles to help us.

Those, who lack direction, are led to a life of pleasure. They come to depend upon exterior circumstances. They lose their independence.

To adorn duty is to appreciate beauty.

Life entails responsibilities-social, moral and ethical.

The eminent philosopher kant says :—

"I slept, and I dreamed that life is beauty; I woke, and I perceived that it is duty."

It is incumbent upon our free energies to realise the ideal, which we have in view. To be a man of character is to be a man of duty

To perform duty is to help himself.

It is said that "Charity begins at home." Let us then help ourselves. Let us embark on a voyage of self-dis-covery and find out what is good and what is bad. What is good should be extolled, and what is bad should be abrogated, deprecated, and shunned. We should perform our duty. We should not indulge in pleasure.

We should be guided by wisdom, and not by mere whims and fancies. We should not be carried away by the tide. We should swim and not sink.

Intelligence, bestowed upon us, is meant of englighten us. Let us, then, walk in the light of intelligence.

Purification of sentiments is a preliminary to moral conduct.

Faith secures victory over reason.

Prudence is a good quide. It saves us from being sentimental, sluggish, or lazy or indolent.

Our acts are governed by external forces and internal urge, what gives moral colouring to our acts are honest labour saving of energy, reflection, discrimination, education, congenial environment and good home atmosphere.

To a wise man, prudence is a light house. To a foolish man, prudence provides nothing.

Horizons of morality should be widened and illumined.

Fortitude controls our primary emotions.

Self-help implies exercise of energy in the right direction, and in proper channals.

Self-help marks the victory of devotion to duty.

Conscientous performance of duty is an incentive to self-help.

In the process of the cultivation of the spirit of self-help, experience is a good guide.

Faith, hope, and belief lend energy and vigour to our will.

The habit of looking at bright side of things is an aid to self-help.

Those, who take failure as final, are, indeed, those who have failed.

A stable mind and a trained will serve to secure for us untiring energy and enthusiasm.

Ideal must be willed and not perceived. To wish a thing is one thing, and a genuine desire to achieve a thing is another thing.

Intelligence is a light to lead and to guide.

Discrimination implies intelligent choice to select and pick up one thing and leave the other.

Education of the will is a continuous process.

The company of positive thoughts gives harmony and beauty to life, and sefeguards us from evil suggestions. Such a company secures for us inner purification.

Knowledge comes to reform, to remould and to reconstruct life in all its details.

Sometimes, over-work stop or hinders the constant intervention of will. Relaxation and rest are the two requisites, necessary for conserving energy for constructive pursuits.

The entry of indecision marks the exit of self-help. The two can not live together. The best way is to decide, a thing and stick to it, and pursue it with relentless energy.

Every body is in a position to help himself, provided he exerts his will to do so. To help oneself calls for co-ordination of effort, doing one thing at a

time, keeping the goal in mind, and to be firm and determined.

There are, some case however, where a person finds himself unable to help himself. In such cases, State intervention is called for. There are the disabled, and the handicapped. There are, also the deaf, the dumb and the blind, the insane and the lunatic.

To avert fire, famine flood, earthquake and other natural calamities is not within the power of man, In such situations, a man is a silent spectator. The state must come forward and extend all possible help.

The insane, the lunatic, and the mentally retarded should be helped by the state to help themselves.

Poverty has, also, depressing influence, Dr. Samuel Johnson aptly remarks :—

"This melancholy truth is every where confessed;
Slow rises worth by poverty depressed."

A disabled or an handicapped person is like the bud of a flower, which has failed to open fully. When the bud does not open fully, how can there be a flower. And when there is no flower, how can there be smell of the flower.

The disabled and the handicapped are unable to utilise their talent well.

"Full many a flower is born to blush unseen,"

And waste its sweetness on the desert air. It is the duty of the state to see that the handicapped and the disabled, otherwise qualified for a job, arenot refused the job on account of the disability. There should be job reservation for the handicapped and the disabled. The departments, working for social and

economic uplift should have an advisor, dealing with the problems of the handicapped and the disabled. Concession should be given to the handicapped and the disabled on air, rail and road travel The style of architecture of public buildings should be changed to suit the convenience of the handicapped and the disabled.

Now, let us hear the success story from self-help.

Milton, a great scholar and a great poet, became blind. But, inspite of the blindness, he continued to dictate as he could not write himself. Beethoven, though he had become deaf continued to compose music. Sir Walter Scott, instead of looking at his dis-ability, concentrated on writing novel, R. L. Stevenson, though in indifferent health, wrote some good books.

Dr Samuel Johnson, inspite of his poverty rose to great literary heights.

Now, there is crucial test for me. How do I help myself ? Since my hip bone was fractured and I had undergone operation. I am not in my usual self. I do not know when my disability will be turned into ability, and when I will be able to go up and sit in my room, which is my workshop. My implements and tools are there.

I must help myself as others have helped themselves in such a situation. I am sure that by God's grace. I will overcome this disability soon. I should have inner peace and patience.

I hopefully looking forward to the day when I will be able to go up to my room, and cast a longing.

lingering iook at my books, Journals, magazines, and newspnpers.

My books are my constant companions And,
"With them I take delight in weal.
And seek relief in woe;
And while I understand and feel
How much to them I owe
My cheeks have often been bedew'd
With tears of thoughtful gratitude."

Let peace and innocence return from their hiding, and give the message of "Plain living and high thinking" The present set-up of society demands so much and gives so little. What I want is not wealth, power, influene, name and famine. They are all idals. Which I do not want to worship. I want serenity, solitude, seclusion and silence.

Let me say clearly what is my wish :—

"Mine be a cot beside the hill !
A bee-hive's hum shall soothe my ear.
A willowg brook that turns a mill
With many a fall shall linger near."

I want to pass the residue of my life in innocent peace.

Let there be malice towards none,
Let there be love towards every one,
Hatred should be shun.
Duty should be done,
And the coveted crown of life should,
thus, then, be won.

THE END

Zahur Mian has received the following verses :

A Rose without a thorn

Every rose opens itself,

its colour shows.

Every rose smiles,

its programce spreads,

Every rose has a thorn,

but my heart expandeds.

I see a rose without a thorn,

infront of me the king sits.

I ask for the secret of true service;

only God knows the answer, to this.

MOHAMMED SIRAJ ELSCHOT

(Sent by Gulnar)