

LIVING HAPPILY, HERE AND NOW



THE FOUR TRUTHS OF A REALIZED BEING

PRELUDE

AFTER HIS ENLIGHTENMENT, LORD BUDDHA GAVE HIS FIRST TEACHING TO A SMALL GROUP WHICH HAD GATHERED AT THE DEER PARK IN SARNATH, INDIA.

But what, O Monks, is the Noble Truth of Suffering? Birth is suffering, sickness is suffering, old age is suffering, death is suffering; pain, grief, sorrow, lamentation, and despair are suffering. Association with what is unpleasant is suffering, disassociation from what is pleasant is suffering. In short, the five factors of individuality are suffering.

This, O Monks, is the Truth of the Arising of Suffering. It is this thirst or craving which gives rise to rebirth, which is bound up with passionate delight and which seeks fresh pleasure now here and now there in the form of thirst for sensual pleasure, thirst for existence, and thirst for non-existence.

This, O Monks, is the Truth of the Cessation of Suffering. It is the utter cessation of that craving, the withdrawal from it, the renouncing of it, the rejection of it, liberation from it, non-attachment to it.

This, O Monks, is the Truth of the Path that leads to the cessation of suffering. It is this Noble Eightfold Path, which consists of (1) Right View, (2) Right Resolve, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, (8) Right Meditation.

PART ONE

ADMITTING THERE'S A PROBLEM: THE TRUTH OF SUFFERING

The following selections are taken from the *The Key that Unlocks the Door to the Noble Path (Lam bzang sgo 'byed)* written by Pabongka Rinpoche (1878-1941), a commentary upon the *Three Principal Paths (Lam-gtzo rnam-gsum)* of Je Tsongkapa (1357-1419).

(3)

**There's no way to end, without pure renunciation,
This striving for pleasant results in the ocean of life.
It's because of their hankering life as well that beings
Are fettered, so seek renunciation first.**

Now for all of us to escape from the cycle of life, we have to want to escape. If we never develop the wish to get out, and we get attached to the good things of this circle of life, then there will never be any way to escape it.

A prisoner can sit in a jail, but if he never really wants to escape, and never really attempts an escape, he never will escape. It's the same for us – if we never try to find some way to escape this cycle of life, the day of our escape will never arrive. If we work to develop the wish to escape, then surely there will come a time when we do.

Here first we have to understand just how we spin around in this life-circle. The "cycle of life" is defined as taking on, again and again, the impure groups of things that make up a normal suffering being – it is their unbroken stream from life to life. What is it that chains us to this cycle? Our own deeds and bad thoughts. And to what exactly are we chained? To those impure parts of our being.

To get free of this cycle of life we must recognize that everything about it is, by nature, complete suffering. This brings a disgust for it, a loathing for it, and this then brings renunciation for it. Thus what the verse is saying is: "*Without pure renunciation, there's no way to stop this attitude where one strives for whatever pleasant results he might get here in life. Moreover, it is precisely by force of their feelings of attachment and craving for the pleasant things of life (here 'hankering' is another name for what we usually refer to as 'craving'), that all beings are fettered.*

And if all beings are fettered, do you imagine that you are not? Of course you are. If you want some day to escape this cycle, *seek then*, at the very *first*, a pure attitude of *renunciation*." . . .

The point here is that, to develop the wish to achieve enlightenment for all living beings, you must first develop a kind of compassion where you can no longer bear to see these beings tormented by the sufferings of life. To develop this, you must develop renunciation over your own situation; there is no way otherwise you could gain compassion, for it contemplates the situation that others must face. . . .

This brings us to the second section of our explanation of renunciation; that is, a description of how to develop it. First we'll talk about how to stop desire for the present life, and then how to stop it for future lives. Stopping desire for this life is the subject of the next two lines of the root text:

(4a)

**Leisure and fortune are hard to find, life's not long;
Think it constantly, stop desire for this life.**

What we mean by "desire for this life" is this desire for happiness and fame in this life – where you say to yourself, "If only I could get more of the good things of life than anyone in the world – the best food, finest clothes, biggest name, and all the rest." Anyone who hopes to do some spiritual practice must stop his desire for this life.

How to stop it? You must contemplate the two Steps known as (1) the "great importance of this life of leisure and fortune, and the difficulty of finding it," as well as (2) our "impermanence, the fact that we must die." These thoughts then will turn back your desire for this life – in your mind, you will give up on it. The fact that you and I right now never do any spiritual practice – no, worse, the fact that we try and what we do is anything but spiritual practice – is all because of our desire for this life. . . .

Therefore if we want to do any spiritual practice we must quell the eight worldly thoughts – we must stand neutral, free of both members of each of its four pairs. "Eight worldly thoughts" is a name we give to the following eight emotions:

1) Being happy when we acquire some thing,

- 2) And unhappy when we don't.
- 3) Being happy when we feel good,
- 4) And unhappy when we don't.
- 5) Being happy when we become well known,
- 6) And unhappy when we don't.
- 7) Being happy when someone speaks well of us,
- 8) And unhappy when someone speaks ill of us. . . .

This brings us to the teaching on how to stop desire for one's future lives, which is the second step in developing the path know as renunciation.

(4b)

**Think over and over how deeds and their fruits never fail,
And the cycle's suffering: stop desire for the future.**

Now what we mean by "desire for the future" is the kind of attitude where you think to yourself, "I hope in my future births I can live like some god-like being . . . May I live in some wonderful state of happiness, in the best of places, with the best of things, with a beautiful body and everything I wish for at my fingertips." . . .

Since the three types of suffering are mentioned later on in our root text, we'll describe them briefly. All impure feelings of pain constitute the first type of suffering: the "suffering of suffering."

All impure feelings of pleasure constitute the second type of suffering: the "suffering of change." We can explain this suffering as follows. When you're in a place that's very hot, then something cool seems like pleasure. When you're in a place that's very cold, then something warm seems like pleasure. The same is true when you've had to walk a long way (sitting would seem a pleasure), or had to sit for a long time (walking would seem a pleasure).

None of these things that seem to be pleasure though is pleasure by nature, or pleasure in its very essence. If they were, then you would feel more pleasant the more you had of them. But this is

not the case, for as you get more and more of them they too start to give you pain. When this happens we can understand that they are not pleasure by nature. They are, in fact, suffering – they are what we call the "suffering of change."

The third type of suffering is known as the "pervasive suffering, which brings in more." The point here is that, regardless which one of the six kinds of birth we take, we take on a body which, by its very existence, comes complete with its own particular sufferings built in. From the first moment we take the various impure parts of our being on, from the first moment of their existence, they provide a basis for all the sufferings we have to look forward to in life: birth, aging, sickness, death, and all the rest. The impure parts of ourselves are like a big pot, sucking in the suffering of suffering, sucking in the suffering of change, in both this and our future lives. We must find a way to stop taking births, to stop taking on all the impure parts we're made of. Until we do, our existence will be like lying on a bed of upright needles – never a thing but pain.

...

The following selection is taken from the *Chest of Riches*, by Master Ngulchu Dharma Bhadra (1772-1851). The work is a commentary on the *Path of Ease*, a famous lam-rim text by His Holiness the First Panchen Lama, Lobsang Chukyi Gyeltsen (1567?-1662)

Suppose I am able to give up doing the ten bad deeds, and then follow the ten good deeds in the proper way. And suppose that, for this very reason, I pass beyond the suffering of the lower births and reach up to the level of the higher ones. If though fail to reach a freedom where I have eliminated suffering from its very root, it doesn't matter what kind of body I may be able to attain in the higher births. The fact that I have not yet gotten rid of the mental afflictions means that I will never enjoy even a single instant of happiness.

No matter how good a rebirth you may gain there¹, the good karma you have collected in the past, and which has projected you there, eventually wears out. Then you fall to the lower births, and begin to experience infinite varieties of pain. The final end of such a birth then is always something gruesome.

Here next is the actual contemplation of the six forms of suffering. A summary of these in verse goes as follows:

¹ In the higher states of rebirth

**Life has no certainty, we know no satisfaction, and shed our bodies
Over and over, take birth again, over and over, go over and over
From high to low, with no companion: and so we suffer, six ways.**

The first of the sufferings mentioned here is [1] the fact that life has no certainty. We have taken birth here, in the cycle of suffering, and by its very nature our birth has two causes: the pair of our own past deeds, and our mental afflictions. The only result that can ever come from these two causes is something which is, in its very essence, pain. And the kinds of pain that come to us are those in the words that include the line, "Enemies turn to those we love..." The *Letter to a Friend* describes this suffering as follows:

**Your father turns to your very own son, your mother to your wife;
And the one who was your enemy becomes a relative dear to you.
The complete reverse of this happens too, and thus it is we say
That in the circle of life there is no certainty at all.**

People though grasp to the occasional appearance that these relationships are something that are certain, and then begin to feel strong emotions of attachment, or anger. These lead them to spend their lives helping some people, and hurting others. They act like some kind of animal, dazed and confused, wandering aimlessly across some great wasteland.

Come to realized that there is not a single object in this entire suffering life that you can trust. Study to find disgust for this kind of existence.

The next suffering, [2] the fact that we can never find any sense of satisfaction, is described in the words that include, "No matter what kind of happiness you find here in the circle of suffering life..."

The whole point of enjoying things which are pleasant is to bring ourselves some kind of contentment. The fact though is that, no matter how much pleasure we may feel with a thing in this cycle of suffering, we never reach any sense of satisfaction. Much less; for the normal reaction is that our feelings of attachment grow more, and this forces us to wander around even longer in the circle of life. And what the pleasures end up bringing to us are great many different kinds of suffering – unbearable pains that dwarf the pleasures themselves.

The next suffering is [3] the fact that we have to shed our bodies, over and over. This is indicated in the lines that include, "It doesn't matter what wonderful kind of body I may be able to attain..." The point here is that, regardless of all the bad deeds we might accumulate in order to maintain this body we have now, it is an absolute certainty that—in the end—we will be forced to shed it. The power of the wrong deeds we did for the sake of the body though we carry along in our

mind, and they bring to us the eventual result of unbearable pain.

Beyond this are the lines that say,

**The size of the stack of rotting corpses belonging to each of us
Would exceed an equivalent to the height of Mount Supreme itself.**

The next suffering is [4] the fact that we have to take birth again, over and over. The text at this point includes the line, "Since we have, for time with no beginning, been forced to take birth again, over and over..."

Beyond this we see the lines that say,

**Suppose you tried to count the mothers all the way back to the beginning, using
tiny balls
Of earth the size of juniper berries; the fact though is that the planet would not be
enough.**

Suppose, says the verse, that you took tiny bits of dirt from this massive planet Earth and rolled them up into little balls the size of juniper berries. Then you used them to count all the mothers: you start with the one who was your mother this time, and then her mother, and then her mother's mother, and so on. The dirt contained in the entire planet would run out before you finished your counting.

The next suffering is [5] the fact that we have to go from a high position to a low position, over and over again. This is indicated in the lines that include, "No matter how many good things you get in this cycle of suffering..." As the verse says,

**First you reach the level of the one named Shakra,
and merit the gifts of everyone in the world;
Then because of the force of past deeds done
you fall again to the surface of the earth.
First you reach the level of an emperor
who with the wheel reigns over all the world;
Then in the realms of the circle of birth
you become again the lowest of slaves.**

As the Word of the Discipline says,

**A high position eventually leads to a fall,
And relationships always come to separation;
Life itself leads in its end to death.**

The point here is that any good thing that ever happens here in the circle of suffering life eventually turns into some kind of problem. Try to concentrate on this pattern that life shows us: how we always go from something high to something low. Try to develop a healthy disgust for this kind of existence.

The final suffering is [6] the fact that we have no companion. This suffering is indicated in the lines about "going by oneself, alone, with no companion at all..." As the *Bodhisattva's Life* says,

**Consider even just the body we have;
If the flesh and bone that come with it
Must one day rot and be parted from it,
What need then to talk of our other friends?**

**All who are born are born alone,
And all who die by themselves;
Since they can't share the slightest bit of your pain,
What use are the friends that hold you back?**

As the verse points out, we tend to collect a great variety of different bad deeds for the sake of our friends. But when the time comes to experience the consequences of these actions, none of these same friends can participate in our pain at all. And in those situations where we try to practice some Dharma, these friends tend to hold us back. So what use are they, anyway?

The following is again from the *The Key that Unlocks the Door to the Noble Path (Lam bzang sgo 'byed)* written by Pabongka Rinpoche (1878-1941), a commentary upon the *Three Principal Paths (Lam-gtzo rnam-gsum)* of Je Tsongkapa (1357-1419).

The third and final section of our explanation of renunciation describes the point at which we can say a person has succeeded in developing it; as the next verse of the root text reads,

(5)

**When you've meditated thus and feel not even
A moment's wish for the good things of cyclic life,
And when you begin to think both night and day
Of achieving freedom, you've found renunciation.**

PART TWO

WHY WE'RE NOT HAPPY:
THE TRUTH OF THE CAUSES OF SUFFERING

From the **Guide to the Bodhisattva's Way of Life**, by Master Shantideva (ca. 700 A.D.):

यदि तु स्वेच्छया सिद्धि सर्वेषामेव देहिनाम् ।

न भवेत्कस्यचिद्दुःखं न दुःखं कश्चिदिच्छति ॥ ६.३४ ॥

yadi tu svecchayā siddhi sarveṣāmeva dehinām |
na bhavetkasyacidduḥkhaṁ na duḥkhaṁ kaścicchatil | (6.34)

If everything just happened
Because we want it to happen,
Then since no one at all
Wants any pain, there wouldn't be
A single being in a body at all
Who ever had any pain at all.

From the Second Chapter of the **Yoga Sutra**, by Master Patanjali (ca. 200 A.D.):

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥ ३ ॥

avidyāsmitārāgadveṣābhiniveśāḥ pañca kleśāḥ || (3)

The five negative thoughts are ignorance,
selfness, liking, disliking, and grasping.

अविद्या क्षेत्रम् उत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

avidyā kṣetram uttareṣāṁ prasuptatanuvicchinnotdārāṇām || (4)

Ignorance is the field for the ones that come after it,
Whether they are dormant, dwindling, interrupted, or flourishing.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥
anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā ॥ (5)

In ignorance we misunderstand our world:
Things that cannot last,
Things which are unclean, and painful,
Seem to us as if they will last,
And as if they are clean,
And pleasant, and very much themselves.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥
dṛgdarśanaśaktyorekātmatevāsmitā ॥ (6)

Selfness is where the strong impression
Of someone seeing something
And the something someone sees
Makes it seem as if
Each one were itself.

सुखानुशयी रागः ॥ ७ ॥
sukhānuśatī rāgaḥ ॥ (7)

Assailed by what feels good,
We begin to like things.

दुःखानुशयी द्वेषः ॥ ८ ॥
duḥkhānuśatī dveṣaḥ ॥ (8)

Assailed by what feels bad,
We begin to dislike things.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ || (9)

Grasping is a thought
That comes on all of its own,
Even for those who understand,
And then grows ever stronger.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

te pratiprasavaheyāḥ sūkṣmāḥ || (10)

Cutting off their flow
Requires the elimination
Of very subtle problems.

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

dhyānaheyāstadvṛttayaḥ || (11)

These ways that the mind turns
Are eliminated by deep meditation.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

kleśamūlaḥ karmāśayo dṛṣṭādrṣṭajanmavedanīyaḥ || (12)

These negative thoughts are the very root
Of the storehouse, planted by the things we do.
And then we experience things,
In lifetimes we see or not.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

sati mūle tadvipāko jātyāyurbhogāḥ || (13)

As long as this root is still there,
Then we will experience the ripening
Of these actions in our lives to come.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt || (14)

There is a connection of cause and effect:
The seeds ripen into experiences refreshingly pleasant,
Or painful in their torment;
Depending on whether you have done good to others,
Or done them wrong instead.

PART THREE

THE POSSIBILITY OF TRUE HAPPINESS: THE TRUTH OF AN ALTERNATIVE TO SUFFERING

I. THE END (AND THE MEANS TO IT): STAYING HAPPY ALL THE TIME

From the **Yoga Sutra**, by Master Patanjali (ca. 200 A.D.):

हेयं दुःखम् अनागतम् ॥ २.१६ ॥

heyam duḥkham anāgatam (2.16)

The pain that we are ridding ourselves of
Is all the pain that would have come to us in the future.

स्थिरसुखम् आसनम् ॥ २.४६ ॥

sthirasukham āsanam (2.46)

Always assume the perspective
Of unshakeable happiness.

II. CHANGING THE PAST: CULTIVATING GRATITUDE AND FORGIVENESS

From the **Guide to the Bodhisattva's Way of Life**, by Master Shantideva (ca. 700 A.D.):

न च द्वेषसमं पापं न च क्षान्तिसमं तपः

तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विधैर्नयैः ॥६.२ ॥

na ca dveṣasamaṃ pāpaṃ na ca kṣānti samam tapaḥ
tasmātkṣāntiṃ prayatnena bhāvayedvividhairnayaiḥ (6.2)

There is no kind of deed
As evil as the act of anger;
There is no spiritual hardship like patience.
Practice it then,
Concentrate on patience,
In many different ways.

मनः शमं न गृह्णाति न प्रीतिसुखमश्नुते ।

न निद्रां न घृतिं याति द्वेषशल्ये ह्यदि स्थिते ॥६.३॥

manaḥ śamaṁ na gr̥hṇāti na prītisukhamaśnute
na nidrām na ghr̥tim yāti dveṣaśalye hyadi sthite (6.3)

If you hold to the sharp pain of thoughts of anger,
Your mind can know no peace;
You find no happiness, no pleasure.
Sleep stays away,
And the mind remains unsettled.

एवमादीनि दुःखानि करोतीत्यरिसंज्ञया ।

यः क्रोधं हन्ति निर्बन्धात् स सुखीह परत्र च ॥६.६॥

evamādīni duḥkhāni karotītyarisañjñayā
yah krodham hanti nirbandhāt sa sukhīha paratra ca (6.6)

Anger our enemy brings us these
And other pains as well.
Anyone who can learn to focus
And destroy their anger achieves happiness,
Here and there as well.

गुणो ऽपरश्च दुःखस्य यत्संवेगान्मदच्युतिः

संसारिषु च कारुण्यं पापाद् भीतिजिने स्पृहा ॥६.२१॥

guṇo'paraśca duḥkhasya yatsamvegānmadacyutiḥ
saṁsāriṣu ca kāruṇyam pāpād bhītirjine spr̥hā (6.21)

Besides, suffering possesses certain good qualities:
It brings sadness, which removes my arrogance;
It brings compassion for those caught in the cycle of pain;
It brings fear of doing harm,
And a mastery of virtue.

स्तुत्यादयश्च मे क्षेमं संवेगं नाशयन्त्यमी ।

गुणवत्सु च मात्सर्यं संपत्कोपं च कुर्वते ॥६.९८ ॥

stutyādayaśca me kṣemaṁ saṁvegaṁ nāśayantyaṁī
guṇavatsu ca mātsaryaṁ sampatkopaṁ ca kurvate (6.98)

Praise and the rest distract me,
And also function to destroy
My feelings of dismay with life.
They make me feel envy towards
Those who possess high qualities,
And obliterate everything excellent.

अश्रमोपार्जितस्तस्माद् गृहे निधिरिवोत्थितः ।

बोधिचर्यासहायत्वात् स्पृहणीयो मया ॥६.१०७ ॥

aśramopārjitastasmād gṛhe nidhirivotthitaḥ
bodhicaryaśahāyatvāt sprhaṇīyo mayā (6.107)

Suppose that without an ounce of effort
You came across a treasure chest hidden in your house;
You should thus feel grateful for your enemies,
Who aid you in your bodhisattva practice.

एवं बुद्ध्वा तु पुण्येषु तथा यत्नं करोम्यहम् ।

येन सर्वे भविष्यन्ति मैत्रचित्ताः परस्परम् ॥६.६९ ॥

evaṁ buddhvā tu puṇyeṣu tathā yatnaṁ karomyaham
yena sarve bhaviṣyanti maitracittāḥ parasparaṁ (6.69)

Seeing that this is the way things are,
Let me now focus my efforts on doing good deeds,
So that all the living beings there are
Come to find feelings of love,
Each one for the other.

III. FAITH IN THE FUTURE: CULTIVATING TRUST

From the first chapter of the **Precious Garland** (*Ratnavali*), by Arya Nagarjuna (ca. 100 A.D.)

श्राद्धत्वाद्भजते धर्मं प्राज्ञत्वाद्धेत्ति तत्त्वतः ।

प्रज्ञा प्रधानं त्वनयोः श्रद्धा पूर्वगमास्य तु ॥ ५ ॥

śrāddhatvādbhajate dharmam prājñatvādvetti tattvataḥ
prajñā pradhānaṁ tvanayoḥ śraddhā pūrvagamāsyā tu (5)

Because of the confidence one has in it,
One relies on a spiritual practice.
And because of the wisdom one has acquired,
One really knows what's what.
Of these two, wisdom is the main thing
And confidence is its prerequisite.

छन्दाद् द्वेषाद्भयान्मोहाद्यो धर्मं नातिवर्तते ।

स श्राद्ध इति विज्ञेयः श्रेयसो भाजनं परं ॥६॥

chandād dveṣādbhayānmohādyo dharmam nātivartate
sa śrāddha iti vijñeyaḥ śreyaso bhājanaṁ param (6)

One who does not transgress
His spiritual practice voluntarily,
Or through anger, or fear, or delusion,
That one is known to be truly confident,
The highest vessel for bliss.

कायवाङ्मानसं कर्म सर्वं सम्यक्परीक्ष्य यः ।

परात्महितमाज्ञाय सदा कुर्यात्स पण्डितः ॥७॥

kāyavāṅmānasam karma sarvaṁ samyakparīkṣya yaḥ
parātmahitamājñāya sadā kuryātsa paṇḍitaḥ (7)

He is truly a wise man who always acts
Having first correctly examined
All actions of body, speech, and mind
And having realized what is beneficial
To himself and others.

अहिंसा चौर्यविरतिः परदारविवर्जनम् ।

मिथ्यापैशुन्यपारुष्याबद्धवादेशु संयमः ॥८॥

ahimsā cauryaviratiḥ paradāravivarjanam
mithyāpaiśunyapāruṣyābaddhavādeṣu saṁyamah (8)

Not harming, refraining from theft,
Forsaking the wives of others,
Restraining oneself from false,
Slanderous, harsh, and loose speech.

लोभव्यापादनास्तिक्यदृष्टीनां परिवर्जनम् ।

एते कर्मपथाः शुक्ला दश कृष्णा विपर्ययात् ॥९॥

lobhavyāpādanāstikyadr̥ṣṭīnām parivarjanam
ete karmapathāḥ śuklā daśa kṛṣṇā viparyayāt (9)

Turning away from greed, and malice,
And nihilistic worldviews –
These are the ten white paths of action.
Otherwise they are dark.

लोभो द्वेषश्च मोहश्च तज्जं कर्मेति चाशुभम् ।

अलोभामोहाद्वेषाश्च तज्जं कर्मेतरच्छुभम् ॥२० ॥

lobho dveṣaśca mohaśca tajjaṁ karmeti cāsubham |
alobhāmohādveṣāśca tajjaṁ karmetaracchubham (20)

Desire, hatred, ignorance,
And the actions they give rise to
Are not conducive to one's welfare.
Non-desire, non-hatred, non-ignorance
And the actions they give rise to
Are truly beneficial.

अशुभात्सर्वदुःखानि सर्वदुर्गतयस्तथा ।

शुभात्सुगतयः सर्वाः सर्वजन्मसुखानि च ॥२१ ॥

aśubhātsarvaduḥkhāni sarvadurgatayastathā |
śubhātsugatayaḥ sarvāḥ sarvajanmasukhāni ca (21)

All suffering, and also all bad births
Come from what is non-virtuous.
And all good births and all the pleasures of life
Come from what is virtuous.

नरकप्रेततिर्यग्भ्यो धर्मादस्माद्विमुच्यते ।

नृषु देवेषु चाप्नोति सुखश्रीराज्यविस्तरान् ॥२३ ॥

narakapretatiryagbhyo dharmādashmādvimucyate |
nṛṣu deveṣu cāpnoti sukhaśrīrajyavistarān (23)

Because of one's spiritual practice
One is freed from birth in hell,
As a hungry ghost, or as an animal.
Reborn as a human or pleasure being
One gains extensive happiness, fortune, and dominion.

IV. STAYING HAPPY ALL THE TIME BY STAYING IN THE PRESENT

From the **Guide to the Bodhisattva's Way of Life**:

यद्यस्त्येव प्रतीकारो दौर्मनस्येन तत्र किम् ।

अथ नास्ति प्रतीकारो दौर्मनस्येन तत्र किम् ॥६.१० ॥

yadyastyeva pratikāro daurmanasyena tatra kim
atha nāsti pratikāro daurmanasyena tatra kim (6.10)

If there is something
You can do about it,
Why should you feel upset?
If there is nothing
You can do about it,
What use is being upset?

PART FOUR

THE METHOD FOR ACHIEVING TRUE HAPPINESS: THE TRUTH OF THE PATH

Advices from the **Guide to the Bodhisattva's Way of Life**, by Master Shantideva (ca. 700 A.D.)

I. GET PROPER REST

अनिष्टकरणाज्जातमिष्टस्य च विघातनात् ।

दौर्मनस्याशनं प्राप्य द्वेषो दृप्तो निहन्ति माम् ॥

aniṣṭakaraṇājātamīṣṭasya ca vighātanāt |
daurmanasyāśanaṃ prāpya dveṣo dr̥pto nihant mām || (6.7)

Anger occurs over something done
That we don't want, or from
Blocking what we do want.
It feeds on the food
Of feeling upset, then strengthened
Turns to smash us.

II. THE TWO-PART MORNING LOLL

A. YOUR BLESSED LIFE

मानुष्यं नावमासाद्य तर दुःखमहानदीम् ।

मूढ कालो न निद्राया इयं नौर्दुर्लभा पुनः ॥

mānuṣyaṃ nāvamāsādya tara duḥkhamahānadīm |
mūḍha kālo na nidrāyā iyam naurdurlabhā punaḥ || (7.14)

You must make use of this boat,
The human life you have, to cross over
The great river of suffering.
The boat is hard to find again later;
Do not sit then, ignorant one,
At this moment there asleep.

B. DEATH IS COMING

यावत्संभृतसंभारं मरणम् शीघ्रमेष्यति ।

संत्यज्यापि तदालस्यमकाले किं करिष्यसि ॥

yāvatsambhṛtasambhāraṁ maraṇam śīdhrameṣyati ।
santyajyāpi tadālasyamakāle kiṁ kariṣyasi ॥ (7.7)

Death is coming to take you, moving
At incredible speed; in the time
You have left, try to amass good karma.
When the moment arrives it's true you may
Give up your laziness, but what good
Can it do at a time so wrong?

III. SPEND TIME ALONE

तस्मादेकाकिता रम्या निरायासा शिवोदया ।

सर्वविक्षेपशमनी सेवैतव्या मया सदा ॥

tasmādekākitā ramyā nirāyāsā śivodayā ।
sarvavikṣepaśamanī sevaitavyā mayā sadā ॥ (8.38)

Therefore I should always cultivate solitude,
Which is sweet and easy, brings about happiness,
And pacifies all distractions.

IV. MEDITATE, EVERY DAY

सर्वान्यचिन्तानिमुक्तः स्वचित्तैकाग्रमानसः ।

समाधानाय चित्तस्य प्रयतिष्ये दमाय च ॥

sarvānyacintānirmuktaḥ svacittaikāgramānasaḥ |
samādhānāya cittasya prayatiṣye damāya ca || (8.38)

Free from all other cares and with a single-pointed mind,
I will devote myself to meditative absorption
And to the taming of the mind.

V. DAILY PHYSICAL EXERCISE: COMBINING OUTER WITH INNER METHODS

पुण्येन कायः सुखितः पाण्डित्येन मनः सुखि ।

तिष्ठन् परार्थं संसारे कृपालुः केन खिद्यते ॥

puṇyena kāyaḥ sukhitaḥ pāṇḍityena manaḥ sukhi |
tiṣṭhan parārthaṁ saṁsāre kṛpāluḥ kena khidyate || (7.28)

Physical well-being comes from meritorious deeds,
And mental happiness comes from learning and study.
What can depress a compassionate person
Who is living in samsara for the sake of others?

VI. MONITOR YOUR ETHICS

यदि तु स्वेच्छया सिद्धि सर्वेषामेव देहिनाम् ।

न भवेत्कस्यचिद्दुःखं न दुःखं कश्चिदिच्छति ॥

yadi tu svecchayā siddhi sarveṣāmeva dehinām |
na bhavetkasyacidduḥkhaṁ na duḥkhaṁ kaścicchatī || (6.34)

If everything just happened
Because we want it to happen,
Then since no one at all
Wants any pain, there wouldn't be
A single being in a body at all
Who ever had any pain at all.

VII. DAILY ACTS OF COMPASSION

ये केचिद् दुःखिता लोके सर्वे ते स्वसुखेच्छया ।

ये केचित् सुखिता लोके सर्वे तेऽन्यसुखेच्छया ॥

ye kecid duḥkhitā loke sarve te svasukhecchayā |
ye kecit sukhitā loke sarve te'nyasukhecchayā || (8.129)

The total amount of happiness
That exists in the world has come from
Wanting to make others happy.
The total amount of suffering
That exists in the world has come from
Wanting to make yourself happy.

VIII. THE COUCH POTATO CONTEMPLATION

तथागताराधनमेतदेव स्वार्थस्य ससाधनमेतदेव ।

लोकस्य दुःखापहमेतदेव तस्मान्ममास्तु व्रतमेतदेव ॥

tathāgatārādhanamaitadeva svārthasya sasādhanametadeva |
lokasya duḥkhāpahametadeva tasmānmamāstu vratametadeva || (6.127)

This is the one thing that pleases the Ones Gone Thus;
It's also the one way to accomplish one's own goals,
And moreover the very method to remove
The pain of the entire world. Given all this,
I'll forever accomplish this very same single thing.

IX. DAILY STUDY

इमं परिकरं सर्वं प्रज्ञार्थं हि मुनिर्जगौ ।

तस्मादुत्पादयेत् प्रज्ञां दुःखनिवृत्तिकाङ्क्षया

imaṁ parikaraṁ sarvaṁ prajñārthaṁ hi munirjagau |
tasmādutpādayet prajñāṁ duḥkhanivṛttikāṅkṣyā || (9.1)

All of these branches then were stated
By the Able Ones to be
Something for the purpose of wisdom.
Therefore, out of the wish to put an end to suffering,
One should generate wisdom.

X. STAY HAPPY, ALWAYS

अत्यनिष्टागमेनापि न क्षोभ्या मुदिता मया ।

दौर्मनस्येन नास्तीष्टं कुशलं त्ववहीयते ॥

atyaniṣṭāgamenāpi na kṣebhyā muditā mayā |
daurmanasyena nāstīṣṭam kuśalam tvavahīyate || (6.9)

No matter what happens
I will never allow
My joy to be disturbed.
Feeling upset cannot accomplish
My hopes, and only makes me lose
The goodness that I have.