The Yoga Studies Institute

HOW AND WHY TO BE HAPPY





I. THE END (AND MEANS) OF YOGA

स्थिरसुखम् आसनम् ॥ २.४६ ॥

sthira sukham asanam

II.46 THE POSES BRING A FEELING
OF WELL-BEING WHICH STAYS WITH YOU.

II. WHY WE'RE NOT HAPPY

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥२.३॥

avidya-asmita raga dvesha-abhiniveshah pancha kleshah

II.3 THE FIVE NEGATIVE THOUGHTS ARE IGNORANCE, SELFNESS,
LIKING, DISLIKING, AND GRASPING.

III. GAINING DISCRIMINATION

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥२.५॥

anitya-ashuchi duhkha-anatmasu nitya shuchi sukha-atma khyatir avidya

II.5 IN IGNORANCE WE MISUNDERSTAND OUR WORLD:
THINGS THAT CANNOT LAST, THINGS WHICH ARE UNCLEAN, AND PAINFUL,
AND WHICH ARE NOT THEMSELVES;
SEEM TO US AS IF THEY WILL LAST,
AND AS IF THEY ARE CLEAN,
AND PLEASANT, AND VERY MUCH THEMSELVES.



IV. GAINING DETACHMENT

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५ ॥

Dirshta-anushravika vishaya vitirshnasya
vashikara sanjnya vairagyam.

I.15 GIVING UP YOUR ATTACHMENTS
CONSISTS OF THE DECISION TO GAIN CONTROL
OVER YOUR CRAVING FOR EXPERIENCES,
SEEN OR ONLY HEARD OF.

संतोषाद् अनुत्तमः सुखलाभः ॥ २.४२ ॥

santoshad anuttamah sukha labhah

II.42 IF YOU STAY CONTENTED,
THEN YOU ACHIEVE
HAPPINESS WHICH IS UNSURPASSED.

V. REDEFINING THE "SELF"

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १.३ ॥

Tada drashtuh svarupevasthanam

I.3 ON THAT DAY
THE SEER COMES TO DWELL
WITHIN THEIR OWN REAL NATURE.



VI. YOU *CAN* ALWAYS GET WHAT YOU WANT

A. THE REAL CAUSES FOR THINGS

यो हि येन विना नास्ति यंस्मिश्च सति विद्यते ।

स एव कारणं तस्य स तथं विघ्र उच्यते ॥६.१०४ ॥

yo hi yena vina nasti yansmish cha sati vidyate
sa eva karanam tasya sa tatham vighra uchyate

WHEN THE ABSENCE OF A CERTAIN THING
MEANS THAT ANOTHER THING WON'T HAPPEN;
WHEN THE PRESENCE OF A CERTAIN THING
MEANS THAT ANOTHER THING WILL HAPPEN;
THEN IT MEANS THAT THIS SAME CERTAIN THING
IS THE CAUSE OF THE OTHER THING.
HOW THEN COULD YOU CALL IT A HINDRANCE?

(*Guide to the Bodhisattva's Way of Life* 6.104)

B. WORKING THE KARMIC CORRELATIONS

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ २.१४ ॥

te hlada paritapa phalah punya-apunya hetutvat

II.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.



ततः क्षेत्रिकवत् ॥ ४.३ ॥

tatah kshetrikavat

IV.3 AND THEN WE MUST BECOME AS GARDENERS.

VII. GETTING YOUR BIGGEST BANG FOR THE BUCK: MAXIMIZING YOUR KARMIC GARDENING

परात्मसमतामादौ भावयेदेवमादरात्

समदुःखसुखाः सर्वे पालनीया मयात्मवत् ॥८.९० ॥

paratmasamatamadau bhavayedevamadarat
samaduhkhasukhah sarve palaniya mayatmavat

FROM THE VERY BEGINNING EXERT YOURSELF
IN THE PRACTICE OF TREATING OTHERS
AND YOURSELF THE SAME.
WHEN THE HAPPINESS AND THE SUFFERINGS
ARE THE SAME, THEN YOU WILL CARE FOR ALL
JUST AS YOU DO YOURSELF.

(*Guide to the Bodhisattva's Way of Life* 8.90)

VIII. THE SOURCE OF ALL HAPPINESS

ये केचिद् दुह्खिता लोके सर्वे ते स्वसुखेच्चया

ये केचित् सुखिता लोके सर्वे तेन्यसुखेच्चया ॥८.१२९॥

ye kecid duhkhita loke sarve te svasucheccaya
ye kecit sukhita loke sarve tenyasukheccaya

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.

(*Guide to the Bodhisattva's Way of Life* 8.129)

