

## **Don't Seek Others' Pain as the Limbs of Your Happiness**

This slogan is quite straightforward: you hope that somebody else will suffer so you can benefit from it.

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Although it may benefit us if someone else experiences misfortune, we should not wish for that and dream about what we could get out of such a situation.

*From Training the Mind & Cultivating Loving-Kindness by Chogyam Trungpa ,*

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which is to say, "Don't seek others' pain as a way to get happiness for yourself." We are glad when the troublemakers in our lives get hit by a truck or go bankrupt, or anything of that nature. I have a few people in my life who fall into this category, and I'm amazed at how happy I am when one of them writes me a letter and tells me that things are going badly. Conversely, I feel haunted by distaste when I hear that things are going well for them. There's still the memory of how they hurt me, and I wish they would just continue to go downhill and drop dead, painfully. That's how we seek others' pain as the limbs of our own happiness.

*From Start Where You Are : A Guide to Compassionate Living by Pema Chodron,*

## **Don't Seek Pain as a Component of Happiness**

Don't think: "If that patron or person should become ill or die, I would receive a lot of food and money" or "If this fellow monk or these dharma companions were to die, I would obtain their images and books" or "If my colleagues were to die, all the merit would come to me alone" or "Wouldn't it be wonderful if all my enemies were to die!"

In a word, you must refrain from hoping for suffering to come to others as a way of extending your own comfort and happiness.

*From The Great Path of Awakening : An Easily Accessible Introduction for Ordinary People by Jamgon Kongtrul, translated by Ken McLeod*

## **Do Not Seek Another's Misery as a way to Your own Happiness**

This final precept may be pertinent for many of us. The commentator provides several examples, one of which concerns inheritance. Anticipating the death of a relative or rich friend in hopes of benefiting is certainly a case of seeking another's misery for the sake of

your own happiness. Another major example concerns people whom we cannot stand. We may be gladdened at the prospect of an enemy dying, or falling into disgrace, or getting hit by a truck. Our imagination can become very fertile here, but such thoughts are to be abandoned.

Sechibuwa also gives as example a meditator or dharma teacher vying for reputation with others in the same region, thinking that the illness or death of a peer would result in greater respect or more offerings for oneself. This brings to mind contemporary examples from business or academia, where people compete for their own happiness to the detriment of their colleagues. The arena of sex provides other examples: breaking up a harmonious relationship because of lust for one of the people involved. The envy and selfishness of such actions are tragic.

Whether an enemy meets with misfortune, sickness, or death, is a matter of his or her own karma. Our own history and past actions determine the fortune or misfortune presented to each of us. Wishing misfortune on someone does not cause that misfortune to happen. Instead, because the yearning for another person's suffering is itself an unwholesome mental action, it immediately places unwholesome imprints upon our own mind and guarantees our own future suffering if those imprints are not purified.

*Excerpted from: The Seven-Point Mind Training*

## **Do Not Take Advantage of Suffering**

If, at the death of relatives or friends, we were to try everything in order to get possession of their belongings, food, money, books etc.; if our sponsor were to fall ill or die, and we were to go to his house with the intention of performing ceremonies in the hope of being remunerated; or if again, at the death of a meditator on our own level, we were to feel pleased at being henceforth without a rival " or at the death of an enemy, to feel that we were no longer threatened, we would indeed be taking advantage of the suffering of others. That is something we must not do.

*From Enlightened Courage, by Dilgo Khyentse Rinpoche.*