

Sometimes we don't need to pursue happiness. We just need to pause and let it catch up with us.

**Krista Tippett:** Where does the human body fit in to happiness?

**Rabbi Sacks:** One of the most striking sentences in Judaism is that in the world to come, a person will have to give an account of every legitimate pleasure he/she deprived themselves of in this life (Jerusalem Talmud). Because God gave us this world to enjoy.

One aspect of Judaism I find beautiful beyond measure is the tradition of hospitality—giving physical pleasure to those who have too little. One very great Hasidic teacher once said, “Somebody else’s material needs are my spiritual duties.” That is how we join in sharing our pleasures with others.

**Krista Tippett:** Your Holiness, what do you think about the body and happiness?

**The Dalai Lama:** There are two different kinds of satisfaction: physical

and mental. Having comfortable shelter, sufficient food, and also sufficient sleep provides a certain degree of happiness. If the body is tired, mental function is more difficult. So a certain degree of happiness is related to satisfying your physical needs. But of the two states, the mental state is more important. You can be mentally happy even when you experience physical hardship, so long as you see some purpose to your difficulty. Voluntarily taking on physical hardship gives you mental satisfaction. Mental satisfaction can subdue physical difficulties, but physical comfort cannot subdue mental pain.

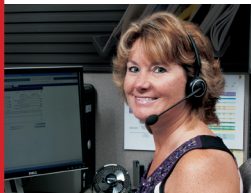
**Krista Tippett:** How does compassion toward your enemies inform your understanding of living a happy life?

**The Dalai Lama:** We need to learn the practice of patience. The answer to violence is nonviolence; the response to physical action is mental action. When one tries to stop wrongdoing through violent action, ultimately all will suffer.

**Rabbi Sacks:** In Deuteronomy 23, Moses is talking about the Israelites’ experience in Egypt. It’s a time of oppression, of slavery, of attempted genocide. Eventually the Israelites escape. They go through the desert, and as they’re about to cross the Jordan, Moses says: “Do not hate an Egyptian, for you are a stranger in his land.” Now, that language is very odd. “You are a stranger in his land” sounds as if the Egyptians gave the Israelites hospitality, the equivalent of putting them in the Cairo Hilton. It wasn’t like that.

So what is Moses saying? He is telling the Israelites: You have left the physical Egypt. Now you must leave the mental experience of Egypt. You have to let go of hate, because otherwise you will never be free. Had the Israelites continued to hate their enemies, Moses would have taken the Israelites out of Egypt, but he would not have taken Egypt out of the Israelites. They would be slaves to their past, slaves to their feelings of pain, injustice, and grievance. This is what we have to repeat, day after day, in this difficult, dangerous 21st century. You have to let go of hate if you want to be free. □

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