



# The Book of Joy: Lasting Happiness in a Changing World

By Dalai Lama, Desmond Tutu, Douglas Carlton Abrams

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An instant *New York Times* bestseller

**Two spiritual giants. Five days. One timeless question.**

Nobel Peace Prize Laureates His Holiness the Dalai Lama and Archbishop Desmond Tutu have survived more than fifty years of exile and the soul-crushing violence of oppression. Despite their hardships—or, as they would say, because of them—they are two of the most joyful people on the planet.

In April 2015, Archbishop Tutu traveled to the Dalai Lama's home in Dharamsala, India, to celebrate His Holiness's eightieth birthday and to create what they hoped would be a gift for others. They looked back on their long lives to answer a single burning question: How do we find joy in the face of life's inevitable suffering?

They traded intimate stories, teased each other continually, and shared their spiritual practices. By the end of a week filled with laughter and punctuated with tears, these two global heroes had stared into the abyss and despair of our time and revealed how to live a life brimming with joy.

This book offers us a rare opportunity to experience their astonishing and unprecedented week together, from the first embrace to the final good-bye.

We get to listen as they explore the Nature of True Joy and confront each of the Obstacles of Joy—from fear, stress, and anger to grief, illness, and death. They then offer us the Eight Pillars of Joy, which provide the foundation for lasting happiness. Throughout, they include stories, wisdom, and science. Finally, they share their daily Joy Practices that anchor their own emotional and spiritual lives.

The Archbishop has never claimed sainthood, and the Dalai Lama considers himself a simple monk. In this unique collaboration, they offer us the reflection of real lives filled with pain and turmoil in the midst of which they have been able to discover a level of peace, of courage, and of joy to which we can all

aspire in our own lives.

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### Editorial Review

#### Review

“The question may be timeless, but their answer has urgent significance.”

—*Time Magazine*

“This sparkling, wise, and immediately useful gift to readers from two remarkable spiritual masters offers hope that joy is possible for everyone even in the most difficult circumstances, and describes a clear path for attaining it.”

—*Publishers Weekly*

“The world needs joy and compassion more than ever before – and who better than Archbishop Tutu and the Dalai Lama to show us how it is done. This beautiful book takes us on the journey of their friendship and gives us the gift of their wisdom. A bright spot of hope and love in this world.”

—**Sir Richard Branson**

#### About the Author

**His Holiness the 14th Dalai Lama**, Tenzin Gyatso, describes himself as a simple Buddhist monk. He is the spiritual leader of the Tibetan People and of Tibetan Buddhism. He was awarded the Nobel Peace Prize in 1989 and the US Congressional Gold Medal in 2007. Born in 1935 to a poor farming family in northeastern Tibet he was recognized at the age of two as the reincarnation of his predecessor, the 13th Dalai Lama. He has been a passionate advocate for a secular universal approach to cultivating fundamental human values. For over three decades the Dalai Lama has maintained an ongoing conversation and collaboration with scientists from a wide range of disciplines, especially through the Mind and Life Institute, an organization that he co-founded. The Dalai Lama travels extensively, promoting kindness and compassion, interfaith understanding, respect for the environment, and, above all, world peace. He lives in exile in Dharamsala, India. For more information, please visit [www.dalailama.com](http://www.dalailama.com).

**Desmond Mpilo Tutu**, Archbishop Emeritus of Southern Africa, became a prominent leader in the crusade for justice and racial reconciliation in South Africa. He was awarded the Nobel Peace Prize in 1984 and the Presidential Medal of Freedom in 2009. In 1994, Tutu was appointed chair of South Africa’s Truth and Reconciliation Commission by Nelson Mandela, where he pioneered a new way for countries to move forward after experiencing civil conflict and oppression. He was the founding chair of The Elders, a group of global leaders working together for peace and human rights. Archbishop Tutu is regarded as a leading moral voice and an icon of hope. Throughout his life, he has cared deeply about the needs of people around the world, teaching love and compassion for all. He lives in Cape Town, South Africa. For more information please visit [tutu.org.za](http://tutu.org.za).

**Douglas Abrams** is an author, editor, and literary agent. He is the founder and president of Idea Architects, a creative book and media agency helping visionaries to create a wiser, healthier, and more just world. He is also the co-founder with Pam Omidyar and Desmond Tutu of HumanJourney.com, a public benefit company working to share life-changing and world-changing ideas. Doug has worked with Desmond Tutu as his cowriter and editor for over a decade, and before founding his own literary agency, he was a senior editor at HarperCollins and also served for nine years as the religion editor at the University of California Press. He believes strongly in the power of books and media to catalyze the next stage of global evolutionary culture. He lives in Santa Cruz, California. For more information, please visit [ideaarchitects.com](http://ideaarchitects.com) and

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“Is joy a feeling that comes and surprises us, or is it a more dependable way of being?” I asked. “For the two of you, joy seems to be something much more enduring. Your spiritual practice hasn’t made you somber and serious. It’s made you more joyful. So how can people cultivate that sense of joy as a way of being, and not just a temporary feeling?”

The Archbishop and the Dalai Lama looked at each other and the Archbishop gestured to the Dalai Lama. The Dalai Lama squeezed the Archbishop’s hand and began. “Yes, it is true. Joy is something different from happiness. When I use the word happiness, in a sense I mean satisfaction. Sometimes we have a painful experience, but that experience, as you’ve said with birth, can bring great satisfaction and joyfulness.”

“Let me ask you,” the Archbishop jumped in. “You’ve been in exile fifty-what years?”

“Fifty-six.”

“Fifty-six years from a country that you love more than anything else. Why are you not morose?”

“Morose?” the Dalai Lama asked, not understanding the word. As Jinpa hurried to translate morose into Tibetan, the Archbishop clarified, “Sad.”

The Dalai Lama took the Archbishop’s hand in his, as if comforting him while reviewing these painful events. The Dalai Lama’s storied discovery as the reincarnation of the Dalai Lama meant that at the age of two, he was swept away from his rural home in the Amdo province of eastern Tibet to the one-thousand-room Potala Palace in the capital city of Lhasa. There he was raised in opulent isolation as the future spiritual and political leader of Tibet and as a godlike incarnation of the Bodhisattva of Compassion. After the Chinese invasion of Tibet in 1950, the Dalai Lama was thrust into politics. At the age of fifteen he found himself the ruler of six million people and facing an all-out and desperately unequal war. For nine years he tried to negotiate with Communist China for his people’s welfare, and sought political solutions as the country came to be annexed. In 1959, during an uprising that risked resulting in a massacre, the Dalai Lama decided, with a heavy heart, to go into exile. The odds of successfully escaping to India were frighteningly small, but to avoid a confrontation and a bloodbath, he left in the night dressed as a palace guard. He had to take off his recognizable glasses, and his blurred vision must have heightened his sense of fear and uncertainty as the escape party snuck by garrisons of the People’s Liberation Army. They endured sandstorms and snowstorms as they summited nineteen-thousand-foot mountain peaks during their three-week escape.

“One of my practices comes from an ancient Indian teacher,” the Dalai Lama began answering the Archbishop’s question. “He taught that when you experience some tragic situation, think about it. If there’s no way to overcome the tragedy, then there is no use worrying too much. So I practice that.” The Dalai Lama was referring to the eighth-century Buddhist master Shantideva, who wrote, “If something can be done about the situation, what need is there for dejection? And if nothing can be done about it, what use is there for being dejected?”

The Archbishop cackled, perhaps because it seemed almost too incredible that someone could stop worrying just because it was pointless.

“Yes, but I think people know it with their head.” He touched both index fingers to his scalp. “You know, that it doesn’t help worrying. But they still worry.”

“Many of us have become refugees,” the Dalai Lama tried to explain, “and there are a lot of difficulties in

my own country. When I look only at that,” he said, cupping his hands into a small circle, “then I worry.” He widened his hands, breaking the circle open. “But when I look at the world, there are a lot of problems, even within the People’s Republic of China. For example, the Hui Muslim community in China has a lot of problems and suffering. And then outside China, there are many more problems and more suffering. When we see these things, we realize that not only do we suffer, but so do many of our human brothers and sisters. So when we look at the same event from a wider perspective, we will reduce the worrying and our own suffering.”

I was struck by the simplicity and profundity of what the Dalai Lama was saying. This was far from “don’t worry, be happy,” as the popular Bobby McFerrin song says. This was not a denial of pain and suffering, but a shift in perspective—from oneself and toward others, from anguish to compassion—seeing that others are suffering as well. The remarkable thing about what the Dalai Lama was describing is that as we recognize others’ suffering and realize that we are not alone, our pain is lessened.

Often we hear about another’s tragedy, and it makes us feel better about our own situation. This is quite different from what the Dalai Lama was doing. He was not contrasting his situation with others, but uniting his situation with others, enlarging his identity and seeing that he and the Tibetan people were not alone in their suffering. This recognition that we are all connected—whether Tibetan Buddhists or Hui Muslims—is the birth of empathy and compassion.

I wondered how the Dalai Lama’s ability to shift his perspective might relate to the adage “Pain is inevitable; suffering is optional.” Was it truly possible to experience pain, whether the pain of an injury or an exile, without suffering? There is a Sutta, or teaching of the Buddha, called the Sallatha Sutta, that makes a similar distinction between our “feelings of pain” and “the suffering that comes as a result of our response” to the pain: “When touched with a feeling of pain, the uninstructed, ordinary person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he feels the pain of two arrows.” It seems that the Dalai Lama was suggesting that by shifting our perspective to a broader, more compassionate one, we can avoid the worry and suffering that is the second arrow.

“Then another thing,” the Dalai Lama continued. “There are different aspects to any event. For example, we lost our own country and became refugees, but that same experience gave us new opportunities to see more things. For me personally, I had more opportunities to meet with different people, different spiritual practitioners, like you, and also scientists. This new opportunity arrived because I became a refugee. If I remained in the Potala in Lhasa, I would have stayed in what has often been described as a golden cage: the Lama, holy Dalai Lama.” He was now sitting up stiffly as he once had to when he was the cloistered spiritual head of the Forbidden Kingdom.

“So, personally, I prefer the last five decades of refugee life. It’s more useful, more opportunity to learn, to experience life. Therefore, if you look from one angle, you feel, oh how bad, how sad. But if you look from another angle at that same tragedy, that same event, you see that it gives me new opportunities. So, it’s wonderful. That’s the main reason that I’m not sad and morose. There’s a Tibetan saying: ‘Wherever you have friends that’s your country, and wherever you receive love, that’s your home.’”

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