FREEDOM HAPPINESS

WHAT IS THE SOURCE OF SUFFERING?
WHAT IS THE ESSENCE OF HAPPINESS?
WHAT IS THE TRUE FREEDOM?

SUFFERING

BY
Kristen Fengwu

The essence of Happiness & True freedom

快乐的本质&真实的自由

每个人的生命出厂模式是不一样的
什么是生命的维度呢？

Everyone's framed structure of life is different, What is the dimension of life?

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Introduction

From the moment of birth, we begin experiencing all kinds of sufferings.

Suffering for infants is distress, mainly due to hunger and cold. Infants in distress, cry to express their feelings. When fed, the anxiety of hunger gradually diminishes and happiness emerges. When they are full but continuously fed, they will feel uncomfortable and instinctively stop taking milk. When in excessively hot or cold weather, they scream and cry. When the infants are not cold, hot or hungry, that's their comfort zone, the expression on their faces will be that of contentment.

As they age, they grow from an infant into a toddler and then into early childhood, they love fun and are full of curiosity within their environment. They observe and try everything within their reach. Toys appeal to them during these years, if they get their favorite ones, they are joyful. Otherwise overall, they are unhappy. If their toys are lost or damaged, they will feel irritated.

In the phase of early childhood, they are outgoing and active, they enjoy their playtime with their peers; even though they have many desires, they are usually easily satisfied and happy.

In the phase of adolescence, their attraction to the opposite sex will deepen and instinctively bring themselves to interact more with the opposite sex, and achieve happiness through this behavior. Otherwise, if the opposite sex they admire were to refuse them, they would be emotionally down, and even they will experience suffering.

Reaching adulthood, as their knowledge and abilities expand, so do their desires. They may have various enjoyments, such as singing, dancing, acting, and other artistic activities. Some love sports, reading and writing, some like to travel, some like to achieve prestige, and some keep their sense of curiosity and seek truth. Human beings will satisfy their own desires in all kinds of things and pursue happiness.

Normally, human beings look for food when they are hungry and look for clothes when they are cold, just like other animal. The principle of life is to act instinctively to relieve the distressed circumstances, in order to gain freedom and happiness. Few have the wisdom to think about the source of suffering, the essence of happiness, and true freedom.

Now, let us begin with the exploration of these topics.

Chapter 1

The Different Types of Sufferings

There are two main human sufferings. The first one is physical pain, which is commonly referred to as pain of the body. The second one is psychological pain, which is mainly rooted in desires and emotions. We refer to psychological pain as *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant,* and *the Suffering of Association with the Unpleasant.*

Now let's analyze them in more detail, beginning with the physical pain of the body. There are several categories of physical pain consisting of the following: the suffering of sicknesses; pain brought by injury; pain due to deterioration caused by aging; and pain brought by death.

For instance, the suffering of sicknesses: when a person is sick, the physical pain and the feeling of unwellness may intensify over time; it may also be accompanied by various psychological pains such as stress, fear of death, worry about work, worry about children and grandchildren, distress about money and other negative emotions.

To give a specific example, if a person suffers from an acute sinusitis, congestion in the nasal cavity, blockage of nasal by mucus, difficulty in breathing, or discomfort in the head and lungs, when medicine is applied, they will feel relieved, their mood will improve, and the decongestion of the nasal pathway will facilitate breathing.

As human beings are undergoing treatment of diseases, only when the inflammation and the viruses are cleared, the sicknesses will be eliminated or cured completely, and the body will feel comfortable. In the process of becoming well, the negative emotional feeling will gradually diminish as the body begins to recover and pain eases and disappears at the same time. The feeling of happiness that arises only lasts a short period of time.

Another example is when a person is hungry, weakness, unease in the stomach, and anxiety emerge in the body. If he/she starts to eat, the pain of hunger will gradually ease, and physical strength will gradually recover. As the negative emotion fades, he/she feels happy once again.

In short, the source of happiness is suffering, and the essence of

happiness is the relief or complete eradication of suffering, it is at that moment, when the negative emotion fades, and there is no other feeling accompanied by it. Human beings, in their ignorance and greed for happiness, only wish for relief but not to inquire into the suffering itself. Removing pain is a long process, and the relief of negative emotions is only an instance—brief and transient. As for the meaning of 'kuài', it means brief and short-lived; for 'lè', is to relieve and release—'kuài lè' is the term for 'happiness' in Chinese.

Chapter 2

Psychological Suffering

There are three main types of psychological suffering: *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant,* and *the Suffering of Association with the Unpleasant.*

1. The Suffering of Not Getting What One Wants

When people are craving for something and desire to possess it, they must restrain their impulses before getting it. This suffering is referred to as *the Suffering of Not Getting What One Wants.* The stronger the craving or desire, the greater the suffering.

For example, when a person participates in a sports competition, the desire to win is *the Suffering of Not Getting What One Wants.*

The stronger the competitive spirit, the bitter the feeling when suffering a loss, during a match one may even begin experience anxiety. If one were to lose the match, the feeling of distress may arise, one might even break down into tears. In the meantime, until the next match, one must endure the losses taken. The mindset of wanting to win brings back *the Suffering of Not Getting What One Wants* and may motivate one to endure pain from a hellish training session in order to win the next game.

Here is another example, when people desire a house of their own, *the Suffering of Not Getting What One Wants* looms over their shoulder. For many years they strive, however, they still may not have enough money to afford a house, as the price of the house increases in value over time, it may become unaffordable. There are numerous examples having to do with *the Suffering of Not Getting What One Wants.*

In this high-tech era, human beings experience more and more of *the Suffering of Not Getting What One Wants.* Those who do not own a house want one; those who possess a dream of purchasing a luxury mansion; and those who have a mansion want more mansions. Those who don't have a car wish for a car, and then wish for a luxury car, and later even want more luxurious cars, some even wish to buy a plane. Well, the richest man in the world Elon Musk is preparing himself to immigrate to Mars. I think that saving the earth should be more conscientious and meaningful than migrating to Mars. Because immigrating to Mars can only save a very limited number of people. With preservation, you can help the entire human race. If the earth is preserved well, it could

be used for thousands of years, isn't that more beneficial?

For the basic necessities of life such as food, clothing, housing and transportation, the more desire one has, the greater *the Suffering of Not Getting What One Wants*, the more intense the desire, the more vigorous *the Suffering of Not Getting What One Wants. The Suffering of Not Getting What One Wants* will be accompanied by other negative emotions, such as sorrow, sadness, low self-esteem, jealousy, complain, worry about personal gains and losses and so on.

When one's desire is satisfied, one's *Suffering of Not Getting What One Wants* will be relieved or fade away, and one will be happy.

2. The Suffering of Separation from the Pleasant

When a loving pair is separated from one another for some reason, this will cause great suffering. When people lose their favorite item or it becomes damaged, this will also bring forth the great suffering.

In this earthly life, men and women have loving affection that develops into attachment. If due to some objective reasons that separation occurs, deep sorrow will erupt. The stronger the attachment and desire, the more painful the separation. The heart is torn apart, this feeling rooted in love and affection brings attachment. People who have affectionate attachment will have great suffering.

If one in a relationship falls in love for another, the other one may feel betrayed and love may turn into hatred; this may spark venge-

ful acts. That person may consider committing suicide, or they may kill. These types of murder cases from heartbreak ranks second among all.

The passing of a partner in a loving relationship will bring dismay to the surviving partner. Some may experience extreme grief and pass away in a depressive state.

On top of that, the emotional attachment and the mutual greed and desire between parents and children will also lead to *the Suffering of Separation from the Pleasant*, and set the stage for various tragedies in life. By the same token, let's say people love something so much that it cannot be left out of their sight, if damaged they will suffer immensely and hold a grudge against anyone who may have caused damage to it. Likewise, if they lose something dear to them accidentally, they may feel regret and tormented. This is also *the Suffering of Separation from the Pleasant.*

When a lost person or thing they desire is found, *the Suffering of*

Separation from the Pleasant will be relieved or released, and they will be happy once more.

3. The Suffering of Association with the Unpleasant

If people encounter an opponent, they will always feel anxious and on guard, in fear of being hurt, attacked, plotted against, or even killed by the enemy. In situations where the hostility is mild, but obligated to stay with a person they dislike, distress will still arise.

The reason for most resentment between individuals is usually due to an individual stealing, defrauding, or robbing another of their values. One may also have beaten, scolded, or killed another individual's loved one or pet; or they may slander, abuse, frame or persecute another person's loved one or pets. From these examples we can see that resentment and *the Suffering of Association with the Unpleasant* are indirectly caused by greed and desire.

When the resentment is reconciled, *the Suffering of Association with the Unpleasant* will be relieved or resolved, and one will feel happy.

The source of happiness is suffering, and the essence of happiness is during the stage of relief or the total cessation of suffering; it is at the moment where the negative emotion eases off, and there is no other feeling accompanied by it. However, human beings are ignorant, they only want the feeling of relief but not the suffering itself. Well, the process of removing the suffering is always lingering, but the relief from the negative emotional feeling is only an instant but temporary.

The so-called happiness 快乐 'kuài lè', 快 'kuài' means temporary, 乐 'lè' means relieved.

Regardless of the source of the suffering, be it physical or emotional, the emergence of suffering is bitter, the extension of the suffering is bitter as well; essentially, the relief or the cessation of the bitterness and the improvement of the negative, emotional feeling fundamentally reduces the suffering. There is no other feeling accompanied by it. However, human beings perceive this process as comfort, happiness, and joyfulness. This is a misconception brought by human psychology. We refer to this diminishing of suffering as a transition to *the Suffering of Change.* So, what human beings perceive as comfort, happiness and joyfulness are the essence of *the Suffering of Change.*

If the relief of suffering has ceased, the so-called feeling of 快乐 'kuài lè' (happiness) will cease as well. That is to say, when *the Suffering of Change* ceases, 'kuài lè' also ceases; *the Suffering of Change* ends, 'kuài lè' also ends.

In addition, through the analysis above, we can conclude that *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant,* and *the Suffering of Association with the Unpleasant* are three emotional sufferings brought by attachment, desire, craving, and greed.

In fact, the physical suffering explained in Chapter 1 is caused by the desire that brings out the psychological suffering and various negative emotions. They result in illnesses, or different subjective

and objective factors that lead to an external injury or even death. This will cause the physical suffering.

In short, whether it is physical suffering or psychological suffering, the root cause is greed— the stronger the greed, the more intense the suffering. In the same way, *the Suffering of Change* is the relief of suffering and the negative emotions; that is to say, the feeling of comfort, happiness, and joyfulness are the essence of *the Suffering of Change*.

The more intense the greed and desire, the more vigorous *the Suffering of Change.*

Chapter 3

The Suffering of Change Expands Desire, Desire Increase Suffering

Today, we shall continue to explore *the Suffering of Change (happiness)*, greed, and desire.

If people take part in an act, they will relieve themselves from mental and physical suffering and negative emotions as well. Consequently, they fall into *the Suffering of Change* and wish for this feeling to continue. As a result, they most likely will perform that particular act consistently and continuously until *the Suffering of Change* has been temporarily reduced. However, the suffering and the negative emotions will soon erupt again, so they have no choice but to repeat that act over and over again.

The Suffering of Change will extend our greed. This so-called greed means that the mind is attached to *the Suffering of Change (happiness)*. It is akin to oil on a cloth: it's hard to rinse out the oil. By the same token, detaching the mind from *the Suffering of Change (happiness)* is difficult. Our greed will then increase *the Suffering of Not Getting What One Wants*, coupled with other mental and physical sufferings.

Every time, when we repetitively perform an act, we repetitively perform the attachment, and then become more motivated to do it. The attachment will transform into enjoyment and desire.

At this phase, the act has become enjoyment, in turn someone will even do it more frequently. As an effect, desire will transform into craving and greed.

When greed becomes stronger and stronger, it will become an addiction, creating an addict.

What does 'addiction' mean? In medicine, the basic definition of addiction is when the central nervous system is constantly stimulated by an external source and causes a habit or dependency to form as a consequence. 'Addict' means a person who has lost control of certain habitual behaviours. So, addiction is a pathological disorder, treatment is difficult.

When a person is addicted to something, it will seriously affect their life, family, and work; if left unchecked, they may turn to crime to resolve the feeling of lack.

The most typical example is drug addiction. Most drug addictions are the result of mental emptiness, boredom, negativity and pessimism, relatively high mental stress, long-term drop in mood, depression, or a sense of disgust and helplessness about life. Drugs tend to numb the nervous system leaving the body and mind under a state of temporary relaxation. Under this influence, hallucinations and a sense of ecstasy may emerge, thereby temporarily relieving the negative emotions such as spiritual emptiness, decadence, and depression.

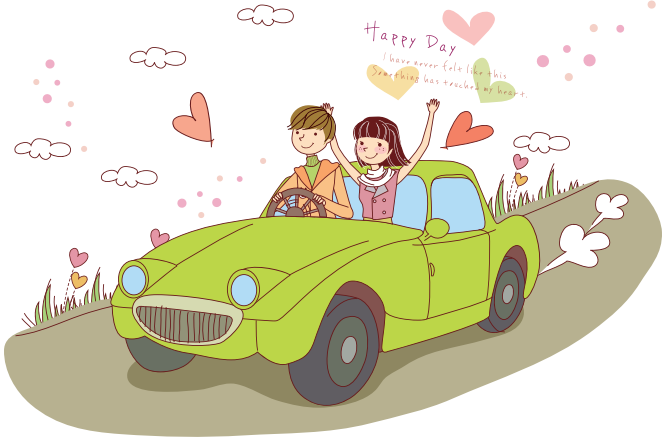
However, taking drugs are like drinking poison to quench thirst. After the drug's effects have diminished, the meridians become blocked and tightened again. The nervous system becomes like a deformed mechanical spring that won't bounce back. Tremendous physical and emotional pain will rise. The body and mind will rise indescribable, excruciating pain. Consequently, more drugs will be needed to numb the nerves, open up the meridians, relax the body and mind, and alleviate the pain.

In fact, many behaviours if done repeatedly will become our

pleasures, those of which usually consist of the following: earning money, binge watching dramas, idolizing stars, playing music, painting, calligraphy, dancing, gaming, playing ball, playing sports, competing, playing mah-jong, gambling, pursuing officialdom, even the seeking of truth, and so on. When these hobbies are in the early stage of pleasure, with desires unsatisfied, it will result in mental suffering and negative emotions; however they are still within control.

With the passage of time, they will become more pronounced, no longer within the same category as hobbies anymore, they are the addictions. Without fulfilling this void, mental suffering and the negative, emotional feeling will violently intensify. If we arrive at this point, we won't be able to help ourselves.

Over time, the functions of the internal organs may begin to become disordered, and gradually the body will develop diseases. For example, nowadays many people have heart disease, the three highs (high blood pressure, high cholesterol, high blood sugar), cancer, and even more psychological issues. Various unusual physi-



cal and mental diseases lead to various physical sufferings. The long-term sufferings will hasten death.

Another possibility exists as well, when a person is carrying out an act which causes addiction, overtime their *Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant,* and *the Suffering of Association with the Unpleasant* will also increase rapidly.

They will be tortured in the long-term which could lead to carrying out acts that are against their own morals or even break the law. This prolonged suffering will make their life worse than death, and in turn could bring themselves to end their own life. It is also possible that they could suffer from an emotional breakdown and be warded into a mental health institute.

In other words, the source of greed is *the Suffering of Change (happiness)*, and the essence of greed is caused by constantly habituating and increasing the attachment to *the Suffering of Change.*

If desire is not satisfied, it will cause psychological pain such as *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant, the Suffering of Association with the Unpleasant*, etc. It might also indirectly lead to physical diseases.

If desire is satisfied, due to the continual practise, it will grow stronger, until it develops into greed, or even avarice. If desire, greed and avarice are not satisfied continuously, it will lead to more vigorous, psychological pain along with negative, emotional

feelings and many more physical sufferings.

If greed, desire and avarice is consistently satisfied, the already detrimental scenario will quickly consume the person's energy and spirit, and cause one to age quickly, get sick, and die.

Under the forceful impact of various physical and psychological pain, human beings continue to seek ways to relieve themselves. Desire becomes *the Suffering of Change*, the catalyst of greed, which is the derivation of various hateful, negative emotions, a vicious circle is created.

This is our life.

With today's highly developed science and technology, both in the East, the West, and globally, comes the lack of faith and the decline in morality; many advocate individualism, hedonism, and liberalism. Addictions, nowadays, have become more prevalent. The entire human race is on the road of self-destruction.

Chapter 4

Everyone's Framed Structure of Life Is Different

Today let us further explore the truth of life, to understand a concept—the framed structure of life.

The so-called framed structure of life refers to the innate potential of the intelligent quotient, emotional quotient, spiritual quotient, and moral quotient and other subconscious potentials. The framed structure of life and the growing environment constitute the dimensionality of a person's life. Therefore, the dimensions are different one from one another.

So, what do we mean when we say the dimensionality of life? It refers to the realm in which someone lives their life. For instance, Sun Wukong (Monkey King) vs Tathagata Buddha, the realms in

which they live are very different. Sun Wukong has seventy-two transformations, fiery eyes, and vast supernatural powers, but he can't escape the palm of Tathagata Buddha. This is how the various dimensions of life differ.

Let's first examine the four concepts of intelligent quotient, emotional quotient, spiritual quotient, and moral quotient.

Intelligence quotient (IQ), a test of cognitive ability ('intelligence'), reflects a person's ability to observe, remember, think, imagine, create, analyze, and solve problems. The intelligent quotient of an average person is usually between 85 to 115.

Emotional quotient (EQ) includes self-control, enthusiasm, persistence, and the ability to be self-motivated and self-disciplined. It is worth pointing out that although emotional quotient includes all levels of human interaction, the meaning of emotional quotient does not refer to flattery, pleasing, favouritism, and hypocrisy.

Daniel Gorman, a Ph.D. in psychology at Harvard University, believes that emotional quotient consists of five main aspects:

1. The ability to be aware of one's own emotions, which is the core of emotional quotient.

2. The ability to regulate and control one's emotions so that they can be expressed in a timely and appropriate manner.

3. The ability to motivate oneself and be in command of one's emotions, this ability can elevate people from the low point of life

and progress to start all over again.

4. The ability to understand the emotions and needs of others, which is a fundamental skill for normal interaction with others to enable smooth communication.

5. The ability to regulate one's own and others' emotional responses.

Spiritual quotient (SQ) refers to the spiritual cognitive abilities of human beings, that is, the ability to penetrate the essence of things, the ability to understand and to have intuition beyond logical thinking. Spiritual quotient and intelligent quotient are the intelligences to note. Spiritual quotient has a higher dimension than the intelligent quotient. Spiritual quotient itself also has different dimensions. The higher the spiritual quotient, the higher the dimension.

Moral quotient (MQ) is the ability to synchronize knowledge an action; it determines how humans apply generally applicable principles (integrity, responsibility, compassion, and forgiveness) to individual beliefs, visions, and actions. The contents of moral quotient include: consideration, respect, tolerance, forbearance, honesty, responsibility, peace, loyalty, courtesy, humour, and other virtues.

Moral quotient and emotional quotient are related to moral affairs, nonetheless moral quotient has a higher dimension than emotional quotient, and moral quotient itself has different dimensions. The higher the dimension, the higher the moral quotient.

Moral quotient and spiritual quotient are like two sides of a same object. The former emphasizes kindness, while the latter emphasizes wisdom. When they reach a certain dimension, these two sides merge into one. We can call it 'wisdom quotient'.

Intelligent quotient, emotional quotient, spiritual quotient, and moral quotient are collectively referred to as the 'four quotients'. The four quotients do not come from heredity. Human genetics are regarded as the genetic information on DNA.

Genes have two characteristics: one is to faithfully replicate themselves, and the other is undergoing mutation due to external radiation, which may lead to diseases. Therefore, human genetics can only work on physical level; they might result in the similarity in appearances between children and parents, however the four quotients of the children may be vastly different from the parents. Thus, the quotients could not possibly be inherited.

How are these four quotients being reflected in the DNA? DNA is composed of molecules. It is a biological macromolecule essential for the development and normal operation of organisms. It is a chemical-level substance. The four quotients of human beings are the human mind and the energy form of the mind, not at the molecular nor atomic level, but it is within the biological energy field.

Parents with high IQ and high EQ may have children with low IQ and low EQ. The truth is same the other way around.

Parents with high IQ and low EQ may have children with low IQ and high EQ. The truth is same the other way around.

Parents with high IQ and high EQ but low SQ and low MQ may give birth to children with average IQ and EQ but higher SQ and MQ. The truth is same the other way around.

Other combinations exist as well, no more additional examples are needed.

People high in all four quotients are exceptionally rare to come by; that is, their parents are likely to be just average people with an average level of the four quotients.

A person's framed structure and his or her upbringings will determine his or her four quotients, but the framed structure plays a leading role and is the determining factor. Of course, the outward factors, such as his or her living environment, social environment, educational environment, etc., play an important role in the development of the four quotients. These will be discussed later in the next chapter.

Chapter 5

The Framed Structure and Individual Growing Environment

The potentials of each person's innate four quotients are developed through the individual growing environment over time. An individual growing environment includes the living environment, social environment, educational environment, and so on.

The potentials of four quotients are akin to the four types of minerals. The quality and total content of iron in an iron ore is likened to the innate potential of a human's intelligent quotient; the quality and total content of copper in a copper mine is likened to the innate potential of a human's emotional intelligence; the quality and total content of silver in a silver mine is likened to the innate

potential of a human's spiritual quotient; the quality and total content of gold in a gold mine is likened to the innate potential of a man's moral quotient.

The development of the four quotients is similar to the processing and refining of the four ores. The metal's content, the extraction, and capacity to refine are the three determining factors in the total quantity and quality of the metals.

If the content of metal in an ore reaches 70-80%, processing and refining become simpler and easier. Even with the lack of skills, if the process goes well, it will have a significant production. If the content of metal in an ore is only 1-10%, it becomes difficult to process and extract, even with the up-skilling techniques, the processed content of metal will be very little.

The development of the four quotients of human beings are the same, so we need not discuss it here.

The development of the four quotients of man can also be compared to the cultivation of plants. The seeds of plants are like the innate potential of the four quotients of human beings. The cultivation of plants, such as the climate, the quality of soil, the altitude, water, sunlight and other external conditions are all very important. However, the most important factors are the skills and the hard work that people put into cultivating plants.

Of course, none of these metaphors are appropriate, because humans are spiritual creatures. The operation of the human body and mind is complex and profound; ordinary people cannot con-

ceptualize it.

Modern biological science shows that the genes of children are very close to their parents', with no abrupt gene mutation. However, the four quotients between children and parents are vast and diverse. This was discussed in greater detail in the previous chapter.

It can be determined that the four quotients of human beings do not originate from the human body. The human body is a very complex and sophisticated tool, and the four quotients can be separated from the body. Just like a person driving an excavator, if they are skilled enough, they can use the excavator to dig stones, to pave roads, build walls, and even open beer bottle caps. Nevertheless, they are able to get out of the excavator and can be separated from the machine itself. We will discuss this aspect in more detail later.

Growing environment is a very important factor, but the innate potential of the four quotients is even more significant, which can be seen as the metal contained in the ore or be compared to the various, diverse breeds of plants. The breed of a plant determines what kind of a plant it will grow into. Perhaps a flower, a shrub, a crop or a big tree? For example, a monkey will always be a monkey no matter how hard it strives and persists. When achieving the highest realm it becomes the Monkey King, Sun Wukong. And regardless how hard a pig cultivates and how far it has developed, it will always be a pig, and when achieving the highest realm, it becomes a Zhu Bajie—one of the three helpers of Tang Sanzang and a

major character of the 16th century novel *Journey to the West*. Zhu Bajie originally held the title of Tiānpéng Yuánshuài (天篷元帅；lit. “Marshal Canopy”), commander-in-chief of 80,000 Celestial sailors.

The potentials of the four quotients are different for each person. And anyone with a varying growing environment will achieve a different degree of development of the four quotients.

Nowadays, education is mainly focused on the development of intelligent quotient and the training in a variety of skills; however the educational models and teaching materials are standardized in our society, resulting in very few differences in an educational environment. Since the potentials of the intelligent quotient and the framed structure of the intelligent quotient are varied, it can be seen from an early age that everyone’s academic performance differs greatly.

Everyone’s intelligent quotient and education level are not in proportion. Some people only receive elementary school education, but their intelligent quotient is very high. Some people graduate from college, but their intelligent quotient is average, it is just that they have the blessing and opportunity to receive higher education.

Since the teaching of emotional intelligence is not available in the current school system, emotional intelligence is only developed to a minimal degree through interaction within social and family circles. Only a small number of people with potential, emotional intelligence do well in the society, such people are often able to be leaders, entrepreneurs or executives.

There is almost no spiritual quotient development in school education system, and only a minute number of people with high spiritual quotient potentials become innovative scientists or they become masters who cultivate well and acquire great wisdom.

Nowadays, even though schools are promoting the education of moral quotient, with an insufficient supply of teachers coupled with no systematic, professional training readily available, as a consequence, most people's moral quotient is poorly developed. Only a few people with the talent of moral quotient excel to be the elite of society and the backbone of the nation.

Therefore, the society today as a whole is under low spiritual quotient and moral quotient. Among the people with relatively low spiritual and moral quotients, some may also have low intelligence quotient and emotional quotient at the same time; these people usually live on the edge of poverty and dare not to have too many desires. Survival is their greatest wish and they make up the majority of the population.

Some people's intelligent quotient and emotional quotient are average, but having low dimensionality of life, they often have more desires, more pain, and more troubles in life.

There exists one type who have very low spiritual and moral quotients but acquire a higher intelligent quotient and emotional quotient, as Professor Qian Liqun said, "they are a group of 'elite egocentric people'." They are sophisticated, cunning, good at deception, and they cooperate well. They are also well versed with the system to achieve their goals. Once such people are in power, they flatter themselves, form cliques, and engage in conspiracies. They are more detrimental than ordinary corrupted officials.

In present time, there are only a limited number of people with relatively high spiritual and moral quotient. Among these people, regardless of their high, average or low intelligent quotient and emotional quotient, due to their higher dimensionality of life, they often desire less, are more contented, less troubled, and have less pain. Either they receive high or low incomes, are with or without a diploma, and life is generally happier and more comfortable for them.

As the modern society emphasizes greatly on the developing and the forging of the human intelligent quotient, but not placing values or having enough teachers in the development of the other three quotients, in consequence, the overall intelligent quotient of the society is comparatively high, while the other three quotients are low; so, most people are becoming blunt and rude egoists who will just play ingenious tricks to deceive themselves and others.

When will human beings begin to reflect?

Chapter 6

To Live Is to Continue Living

Today, let us extend our understanding about the truth of life. We shall begin by exploring the two fundamental categories of needs for everyone; the first category is the need for food, clothing, housing, transportation, the second being the need of family. These two criteria of needs encompass physical and safety needs. If the physical needs are not met, great pain will ensue which may lead a person into imminent danger.

If the needs for safety are not met, human beings will feel the psychological pain of fear, anxiety, and worry.

First of all, human beings require having adequate clothing and food; secondly, they need a shelter away from the wind and rain,

to sleep at night, to rest when tired, and to protect their own safety. During the heat of summer, they take a cool shower or enjoy a cold air-conditioned room. During the cold in winter, they take a hot shower, or stay in a warm heated room.

When one reaches adulthood, the need arises to get married and have children. Most humans are afraid of loneliness. They need a home and to rely on each other to endure a long and hard life.

In order to obtain these basic needs of life, the vast majority of human beings have to work hard physically and mentally. Due to the differences of the four quotients and also the dimensions of life, human beings have diverse mentalities towards work.

With the dissimilarities of spiritual quotient and moral quotient, those with low spiritual quotient and moral quotient, will act entirely out of selfish motives towards work; rare are those with high spiritual quotient and moral quotient, who work altruistically to benefit others. However, most people's motivations and mindsets in their work performances fall between these two endeavours.

Someone with high emotional quotient and moral quotient tend to believe in the win-win scenarios and they are more popular among others. They exhibit more positive emotions and behaviours, such as equality, do not impose on others what they themselves do not desire, honesty, humility, friendliness, tolerance, humor, etc.

Someone with a low emotional quotient and moral quotient is more selfish and demanding and is not welcomed by most. They are inclined to have negative emotions and behaviours, such as

ungratefulness, jealousy, cheat, complain, and a love to brawl, etc. People who are particularly selfish and greedy have the tendency to offend others or even commit crimes.

With the basic needs of life met, very few people with low spiritual quotient will be willing to seek truth. Those whom have been equipped with excessive wealth, are eager to have fun, play, travel, sing, dance, exercise, participate in various recreational activities, form many hobbies, they are just wasting away their lives.

When human beings have enough wealth, they will pursue a better, more extravagant lifestyle, such as acquiring luxury houses and cars, having beautiful women, eating delicious food, traveling around the world, buying a lot of gold jewellery, etc. Some will also enjoy playing with antiques and write calligraphy.

There are certain people with a low spiritual quotient, average to below average moral quotient, but very high emotional quotient, their desires, in their intensities, solely concern of reputation, status, dignity, and prestige. They prefer officialdom, seek leadership, and to have control over others. The more subordinates they manage, the better they feel. Some even crave worship by others. These powerful egoists do great harm to society.

Usually, due to the difference in emotional quotient and intelligence quotient, there is a big gap in the ability of human beings to acquire wealth and status.

Although some people have average IQs and average labor skills and talents, they are not mediocre, but their laziness, selfish-

ness, low emotional quotient and poor interpersonal relationships might deter them from getting rich. Even the vulgar upstarts might eventually declare bankruptcy when they aimlessly make financial investments based on their greed.

Some people not only have good work skills and abilities, and high intelligent quotient, but they are also diligent; not speculative, high emotional quotient and good interpersonal relationships. They usually become rich.

After becoming rich, those with high moral quotient will continue to behave frugally and be willing to give alms; however, those with low moral quotient may become extravagant, ready to enjoy life and expand their various hobbies and greed. In 10 years or so, these people will deteriorate physically and age rapidly before their time, while indulging in their desires and turning their likings into hobbies.

As the ancients said, “a contented mind is perpetual feast.” Regardless rich or poor, a contented person has a high moral quotient, less covetous, less competitive, and less jealous, so their life will be relatively happier.

However, in this era, as society does not place any importance in the cultivation of moral quotient, as a result, be it poor or rich, people have become greedier. Some poor labourers work extremely hard, day and night they work with their face to the ground and their back to the sky; some work long hours, they rush and hustle about, living like an old scalper, earning very little. The city people

use money to buy and own their mortgaged property, and in turn enslave themselves to their house. Rural people spend the money to build bigger and bigger houses, and end up as the 'rich, poor men'. They don't have much fun and freedom in their lives; they just simply live, to continue their lives.

And those rich people who have made a fortune will buy several houses, or build luxury houses, and buy luxury cars as a way to show off. They exchange their lives for money, and live harder than the poor. Due to the large expenditures and greed, they often have to take risks to increase and speculate their investments, which could lead to their own bankruptcy, and these occurrences are common.

During our cultivation-training course for entrepreneurs, it's found that entrepreneurs are the most physically and emotionally drained people among all; most are in serious debts or have negative assets. Due to tremendous chronic emotional stress, their physical health is usually worse than the average people.

Some people enjoy literature and art. Most of them rely on their prowess to create or engage in art to make a living. However nowadays, artistic creations have become more and more commercialized; they pale in comparison in authenticity and purity to the artistic masters of antiquity in the past. Now works of art are ordinary; those who good at publicity are in the palace, and the truly skillful masters are among the people.

Many people enjoy learning and cognition, but most merely do it

with the intent to meet their own needs. Only a minority of people have the curiosity and are willing to inquire about the truth of life and universe, to discover and cultivate their own spiritual quotient and moral quotient.

There are a small percentage of people who inherit enough properties or status from their grandparents and parents. As their four quotients are just average but not high, they have no clue that money doesn't come easy; such people are often prodigals who just like to eat, drink, and enjoy life. When they reach their middle or old age, their family will often break up and be destroyed.

It is hard to tell the complete stories of the ever-changing life. Of course, there are very few people like Jia Baoyu (the principal character in the classic 18th century Chinese novel Dream of the Red Chamber), Li Shutong (a Chinese calligrapher, painter, and musician who became a Buddhist monk), Li Na (a Chinese singer who later became a Buddhist nun), and Ning Bo (a famous child prodigy who later became a Buddhist monk) who can see through the emptiness of life and the world, who know that all things are of no consequence just like floating clouds and that wealth is like a dream in spring season. It could be said that (song from the novel *Dream of the Red Chamber*):

Sordid rooms and vacant courts,
Replete in years gone by with beds where statesmen lay;
Parched grass and withered trees,
Where once were halls for song and dance!
Spiders' webs the carved pillars intertwine,

The green gauze now is also pasted on the straw windows!
What about the cosmetic fresh concocted or the powder just scented;
Why has the hair too on each temple become white like hoarfrost!
Yesterday the tumulus of yellow earth buried the bleached bones,
Tonight under the red silk curtain reclines the couple!
Gold fills the coffers, silver fills the boxes,
But in a twinkle, the beggars will all abuse you!
While you deplore that the life of others is not long,
You forget that you yourself are approaching death!
You educate your sons with all propriety,
But they may someday, 'tis hard to say become thieves;
Though you choose (your fare and home) the fatted beam,
You may, who can say, fall into some place of easy virtue!
Through your dislike of the gauze hat as mean,
You have come to be locked in a cangue;
Yesterday, poor fellow, you felt cold in a tattered coat,
Today, you despise the purple embroidered dress as long!
Confusion reigns far and wide! You have just sung your part,
I come on board;
Instead of yours, you recognise another as your native land;
What utter perversion!
In one word, it comes to this we make wedding clothes for others!

Chapter 7

The Difference between Happiness and Peacefulness

There exist a kind of joy referred to as peace, however peace is not happiness.

In Chapter 1, we mentioned that human suffering is mainly physical pain, as well as the psychological sufferings: *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant,* and *the Suffering of Association with the Unpleasant.*

When these sufferings are relieved the accompanying anxiety, worry, tension, fear, etc., and all kinds of negative emotions will also be relieved; except for the pain from the negative emotion itself, there is no other feeling.

Humans call this feeling happiness: 'kuai-le' 快乐 ; 'kuai' 快 meaning short-lived, 'le' 乐 meaning to relieve or soothe. Happiness, can also be defined as *the Suffering of Change*.

When human suffering is relieved and the negative emotions disappear, happiness also disappears. The state of neither suffering nor the accompaniment of negative emotions, nor *the Suffering of Change* is called peace. Peace is pure and free. The kind of happiness for human beings is relatively temporary because pain and negative emotions may come at anytime.

In fact, ordinary human beings are rarely free from pain and negative emotions, that is to say, ordinary human beings rarely have a moment of happiness, most of the time they live in minor pains, and negative emotions.

When one's desire for someone or something is relatively faint, one's bitterness will be less. The less the bitterness, the less *the Suffering of Change*. The less *the Suffering of Change*, the more relatively and temporarily happy they will be.

When one has no desire towards someone or something, one will not suffer from desire. If there is no suffering, that person will not be subject to *the Suffering of Change* and will thus reside in absolute peace. Only when one is void of desire, will one obtain permanent peace.

For example, a smoker will suffer when addiction hits. When one smokes, one will suffer *the Suffering of Change*. Initially, maybe only one pack every two days. Gradually, the amount may increase

from to one pack a day, to two or even three packs per day. The greater the addiction, the more pain they will endure. When that person smokes, *the Suffering of Change* becomes stronger.

If a smoker is not addicted and only smokes a few cigarettes occasionally, the pain of wanting to smoke will be very weak, and *the Suffering of Change* is very weak as well, or almost non-existent. This is considered a relatively peaceful state of mind, if compared with people who are addicted to smoking.

If a person does not smoke at all, not even one stick even on occasions, concerning smoking in this case, that person will neither have the suffering nor *the Suffering of Change*, so that person's peace is more complete, long lasting, pure and free.

Another example is playing mahjong or other games of gambling. When the addiction of gambling hits, it is painful. When you lose the gamble, there is an additional layer of suffering. When you win, *the Suffering of Change* becomes great, as it is the relief of the two layers of suffering. Gambling usually begins small then snowballs. There is no way to stop it even if the situation has reached the point of bankruptcy. The deeper the addiction, the more painful it is. When the gambler wins, *the Suffering of Change* becomes stronger.

An occasional gambler who makes a small bit and isn't addicted gambling itself, will have a minimal psychological suffering, *the Suffering of Change* is very weak, almost non-existent. This state of mind, compared with a person who is addicted to gambling, is

considerably peaceful.

If a person does not gamble at all, in the context of gambling, that person will neither have the suffering nor *the Suffering of Change*, so when it comes to gambling, that person is completely tranquil, free, and at peace.

Some people say that if I don't have any hobbies or desires at all, then what's the point of my life. In fact, for humans, this phenomenon is unlikely to happen. Human beings are born with suffering from birth, along with innate, ingrained desires. With the increase in age and the influence or stimulation of the environment, *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant, the Suffering of Association with the Unpleasant,* and various ailments will continue to surface, and so comes the action to seek for a relief or release.

We should note that during the phase of affection, human beings show passion engaging in activities. At this stage, *the Suffering of Not Getting What One Wants* is relatively weak; It's more achievable and gratifying. When it is realized, the bitterness and the negative emotions are temporarily relieved. This type of pleasure, *the Suffering of Change*, resembles the ultimate purpose of living in human existence.

When a person is fully fed and cozy, all kinds of unrealized innate desires arise incessantly.

As the saying goes, when one is fed and warm, comes the lustful desire. They will unconsciously seek to satisfy innate desires which

socially acceptable by most people.

Therefore, the entertainment industry in this society is very developed, which is both legal and in line with universal values.

However, most human beings have not been thoughtful about this matter; interests may become hobbies, hobbies may become fetishes, fetishes may develop into addictions, and the same tendencies apply to all hobbies. They intensify, with no exceptions.

For example, the desire for cleanliness, which includes cleanness of the living environment, cleanliness of food, cleanliness of clothes, cleanliness of one's own body, etc.

Some have no preoccupations involving good hygiene. They can live very freely and happily no matter how the environment is.

Most people prefer to be clean, but they don't desire it. Except for a few extreme environments, most of them can live relatively happy.

There are also types of people who love excessive cleanliness , and

they have strong need for being spotless, and they have become greedy in this matter. They don't feel comfortable in most places. They highly enjoy the chores that involve cleaning.

Then, there are some people who are obsessed with good hygiene, their desire for cleanliness has become morbid. Almost all environments are unbearable for them. They need to keep cleaning and cleaning to alleviate their psychological pain.

I have a friend who is a cleaning freak and she has to use disinfectants to clean the bathroom every day. She has a dog. After walking the dog outside, she uses disinfectant to wipe the dog's mouth and feet, which brings physical injury to herself and her dog.

In fact, the essence of cleanliness and the obsessions of it is similar. The difference is in the magnitude of quantity. For someone who loves cleanliness, when they feel something is unclean, they will experience suffering, and they need to clean and wash in order to relieve their pain. Psychologically, the feeling of being unclean is always very strong, and so *the Suffering of Not Getting What One Wants* is very strong.

Without the teaching of the wise, humans would not think twice about reflecting and restraining themselves. Therefore, people in today's society are becoming more and more greedy resulting in more and more painful and negative emotions out of which is difficult to extract themselves, ceaselessly searching for relief.

Chapter 8

The Law of Dependant Origination

It's well known that the framed structures of the four quotients of human beings are innate, and the differences are vast. Some people think God arranges them. However, if God really exists, he would be fair, just, or merciful, he would not perform anything that is not fair, just, or merciful. Therefore, it is certainly not of God.

The noted Orthodox Jewish leader in New York, Rabbi Herbert S. Goldstein, asked Einstein: "Do you believe in God? "

Einstein gave the most renowned response: "I believe in Spinoza's God, who reveals Himself in the lawful harmony of all that exists, but not in a God who concerns himself with the fate and the do-

ings of mankind." Spinoza was a seventeenth-century Jewish philosopher who believed that as a whole, there was only one entity in the universe; God and the universe were one and the same.

Einstein said famously, "God doesn't play dice."

These two statements are actually the same. It is said that the world is unified in harmony and follows the law of cause and effect. God gives us the freedom of mind.

In the book *The World As I See It* Einstein used several articles to elaborate his perspective of the relationship between religion and science.

Einstein said that there are things that are beyond conceptualization, and we can only approach them in their most splendid beauty, their most primitive forms. This knowledge and emotion constitute compassionate, religious feelings.

He also emphasized that only through this perspective could he be a person with deep religious feelings. He could not imagine a creator who rewards and punishes his own creations.

Einstein told people that, for him, it was satisfying to be able to perceive the eternal mysteries of life and consciousness and to understand the miraculous structure of the real world, and to grasp even a tiny fraction of the rationality displayed by nature.

That is to say, Einstein admitted that the existing rationality of human beings could not fully penetrate the mysteries of the universe

and life. By stating 'some of the most primitive forms' he may as well have been referring to a human's spiritual quotient.

We know that all the theoretical systems of modern science are based on axioms. Those so-called axioms refer to basic propositions that are self-evidently true, those of which have been tested repeatedly by human beings for a long period of time, they do not need to be further proven. Axioms are the basis of all theorems.

The law of causality is an axiom, is the theoretical basis of all science and philosophy. Without the law of causality, all scientific theorems and philosophical theories cannot be established.

The law of causality indicates that any phenomenon or event must have its own cause that is "There is a proper sequence of beginning and end results." So, any kind of result and phenomenon arise are from the combination of causes and conditions.

The law of causality also known as the Law of Dependant Origination which contain the following three characteristics:

1. The effect is initiated by the cause: the effect cannot be produced without the cause, and the effect must have its own cause. It has an order, the cause must come first, the result can only come after, and the time sequence of the two cannot be reversed.

2. Rationalism: The relationship of causes and that which caused by the objective phenomena. It comes with objectivity, it is not affected by human consciousness, and it has it's own rule of principles. These principles, for instance, contain the following, when

there is life, death is inevitable; where there is a gathering, there will be a dispersal; where there is a conjunction, there will be a separation; where there is success, there will also be destruction. This is the law of inevitability.

3. Existence is based on emptiness: Anything that exists, its production is based on the foundation of non-existence, and it all comes into existence after non-existence. The multiple factors of the objectivity in relationships determine the complexity of causal relationships.

The existence of all things must have the above three characteristics. Let's take a tree as an example. A tree is an effect. When a seed of a tree has the right temperature, humidity and enough nutrients, it will begin to germinate. When it receives enough sunlight, it will grow vigorously and finally bloom and bear fruit. It is called 'The effect initiated by the cause'; the gene of the tree determines the difference of the species, and there is a common rule of principle in it. A seed of an apple cannot grow into a pear tree, which is 'Rationalism'; This tree, before planting, does not exist, and after planting a seed, it grows into a tree later. Thus, 'Existence is based on emptiness.'

If we apply these three characteristics to test the existence of all things, we will find that everything in the universe has these three basic characteristics, and it is inseparable from the law of arising and ceasing, the existence and the destruction.

Everything follows the law of cause and effect, which is about the

former causes and latter consequences. The framed structures of human beings are the result, so what is the antecedent? We must approach this issue in terms of the law of causality.

Some materialists compare human beings to computers; they conclude that the relationships between the human mind and body are the same as the relationship between computer hardware and software. We must know that the software of a computer is downloaded onto the hardware; so the functions are fixed. Even if an upgrade is required, the old software will be deleted and the new software will be copied. In this way, the roles and functions of the new software are still predetermined in the process.

However, our four quotients are distinctively different from our parents', as they are not physically copied into the body from our parents' quotients.

In Chapter 5, we have demonstrated that the potential of the four quotients does not come from heredity. Human genetic genes refer to the genetic information in DNA, while the four quotients of human beings reside within the human mind. The energy form of the mind is not at the molecular and atomic level, it exists at the level in the biological energy field. So human minds are not replicable like computer software, they are not copied from parents' genetics.

Some materialists believe that if the hardware of a computer were to be destroyed, so would the software. Therefore, it's safe to conclude that if the human body were to be destroyed, the human

mind would also perish.

In fact, the computer hardware is the carrier of the software. Without hardware, the software alone cannot exist. It must exist in the computer's memory hard drive or an external hard drive.

Therefore, if the hardware is damaged, the software in the hardware will also be damaged. However, the genes of the human body are copied from the parents, the mind is not copied from the parents, so the human body can be separated from the mind. The human body is not the carrier of the mind; the human body is merely a tool of the mind.

In short, the relationship between human body and mind are different from the relationships between computer hardware and software.

Since human minds are not copied from the parents, from where do the framed structures of the four human quotients originate? According to the perspective of the Law of Dependant Origination, the framed structures of the four quotients do indeed have their source of origin.

These issues are more complex, and we will explain them more in the coming chapters.

Chapter 9

Talents, Personal Liking, and Characters Are Not Hereditary

Today, we will further discuss the human mind that is not inherited from parents; that is to say, the human mind is not inherited from the parents then copied into the body of the offspring.

We realise that in addition to the potential of the four quotients, everyone is born with the opportunity to possess multiple skills and hobbies.

Potential or gifted capacity can also be called talent. In fact, talent and potential are two aspects of the same thing. From the perspective of innate capacity, it is called talent; from the perspective of development and cultivation, it is called potential.

For example, everyone's athletic talents are different; everyone's music talents are different; everyone's painting and calligraphy talents are different, etc. As the saying goes, "there are three hundred and sixty professions; every profession has its master." In other words, everyone masters some talents, however, the advancement of talents varies greatly.

Talent! Talent! (Talent is Tian Fu in Chinese. Tian means mental power, Fu means gifted by god.) As the name suggests, is a gift from God, so is it really gifted by God to a person? Did God arrange it? Certainly not. If God really does exist, then God must also be fair, just, and merciful, and he would not perform such unjustified and unkind endowments.

In addition, everyone has huge differences in their personal preferences and desires, which come with birth.

The Chinese have a tradition, which has spread among the people since the Northern and Southern Dynasties called the One-Year-Old-Catch. When a child has reached one year old, parents put various tools such as abacus, pens, books, scales, etc. in front of the child. Depending on what the child grabs, it may fall in line with what the child might like to do when they grow up. This is ancient wisdom that dates back to China since thousands of years ago.

There is a passage in *The Dream of the Red Chamber*, in which Jia Baoyu grabs a blusher and hairpin during the ceremony of his One-Year-Old-Catch; it hints how his temperament will resemble when

he reaches adulthood.

In Tibet, there is a traditional ritual to search for a certain reincarnated spiritual soul. Various beads are placed in front of a particular child to see if they grab the string of beads that they used in their previous life. This would determine if this child is the reincarnation of the spiritual child they were looking for.

As we age, various potential preferences and desires grow. For example, little boys adore all sorts of toy weapons, vehicles and balls; in comparison, little girls prefer playing with rag dolls, singing, dancing, playing house, etc. Of course there are exceptions, but that's mostly the case.

Some children like to eat meat or fish, while some like to eat vegetarian food and may find fish or meat nauseating. Some children like sweets, while some children like hot and sour foods.

With the passage of time, girls will yearn for beauty while boys will go after being unrestrained and charming. After reaching a certain age, their choices in clothing, and the appreciation of beauty greatly diversify. Playing lyre, playing chess, writing calligraphy,

painting, participating in sports, and other hobbies will gradually emerge.

Reaching adulthood, tends to come with facing more hardships in life; the pressure of surviving brings out the emotions of jealousy, competitive spirit, arrogance, and the manifestation of hatred. These are all innate. Despite that, some people remain friendly, kind, tolerant and humble. In regards to temperaments, each individual differs greatly from their parents.

Adults choose their careers according to their own preferences. A considerable number of people might be lacking a special skill or personal attribute, they have to learn to acquire a skill which they have already equipped with some talent, and utilize that skill in order to keep their job for a living. Someone may perhaps have little talent for a skill. They might then choose a skill which they may have some talent to learn. Naturally, they will choose this path, find a job, and make a living. During this stage of life, personal preference does not come first, survival is the first priority.

Everyone's innate talents and preferential potentials have a huge

difference from their parents' talents and preferential potentials, and could not possibly come from the inherited genetic DNA.

For example:

We watched an interview with Zhao Xintong's parents. His father was a doctor and his mother was a nurse, neither could play billiards. However, Zhao Xintong loved to play billiards since young. When his parents asked him what he would do after college, he said "I want to play billiards." If he were to do the One-Year-Old-Catch, he certainly would grab a billiard ball. So his parents trained him to play billiards and gave up the idea of sending him to college. Now Zhao Xintong is a world champion in the game of billiard.

This is a common happening in daily life. For example, some parents are businessman and businesswoman who make good money. They train their children since their early childhood to go into business, encourage them to study business management, and enroll them into business schools; nevertheless, their children prefer art at an early age, contrary to what is expected from their parents.

Some Christian parents nurture their children's faith in Christianity since youth and have them attend church regularly. Despite that they grow up only to follow Buddhism instead, contrary to what is expected from their parents.

Some parents are into officialdom and excel in politics, but their children grow up to be passionate in scientific research and enjoy truth seeking.

The difference in the talents of Chinese Chess players is apparent. Separated into categories, the amateur players have 13 grades and 8 levels, while the professional players have 9 levels. We won't go into detail about the amateur players in this section. Players who enter the professional stage spend about the same amount of time playing chess, but their levels vary greatly, especially when they reach the advanced rank of professional players; the higher the level, the more challenging it becomes. This is where the difference in talent is notable.

Each person is born with a personality and temperament that is vastly different from his/her parents and siblings. This is apparent and no further example will be shown here.

In short, the innate talents, personal preferences, personalities and temperaments of human beings are not inherited; they are vastly different from the parents', therefore, it's seemingly not plausible to conclude that they are the genetic inheritance from DNA.

Human potential, talent, personal preferences, character, and disposition are all part of the human mind. Although the genes of the human body are copied from the parents, though, the human mind is not copied from the parents, so the human body and the human mind can be separated. The human body is not the carrier of the mind, the human body is only a tool of the mind.

We will continue to discuss this topic in the later chapters.

Chapter 10

Free Will and *the Suffering of Existence*

Today, let's learn more about the truth of life. As we know, human beings can think subjectively and act freely, in other words, human beings have free will and the power to create.

According to natural science, in the second law of thermodynamics, in an isolated system entropy tends to increase, it will eventually reach the maximum state, which is the most chaotic state throughout the whole process.

However, within an isolated system, if there is 'an organism with free will', the entropy of the isolated system will continue to decrease before the organism dies. This seems contradictory to natural science.

For a simple example, a stream flowing eastward into a great river, that's the law of nature. In a great river, everything without free will must flow eastward. Imagine however, living organisms with free will, they will be able to swim against the current all the way to the source of the great river. Whatever is under the control of human beings' free will, will have the ability to go against the current.

Human beings are regarded as spiritual beings due to innate spirituality, reflected in their free will. Although human beings have free will, humans do not understand the universe, the truth and the absolute truth of life. Thus, free will acts mindlessly, becoming the catalyst for restless behaviour. Free will produces inertial energy, that does not disappear but stored in the form of energy in everyone's consciousness.

Free will is constantly fabricated, and in the process of fabrication, it accumulates more and more habitual energy. We refer to this inertia energy accumulated by free will as karma. Karma, through continuous implementation, accumulates energy, which is called habitual karma.

There is good karma, bad karma, and neither good nor bad karma. The practice of good karma is the positive habitual karma, the practice of bad karma is the negative habitual karma. The practice of neither good nor bad karma (neutral karma) is referred to as indifferent habitual karma. All these karmic habits are kept in everyone's consciousness in the form of energy.

In our daily living, we have all heard the term 'zào yè'. 'Zào'means fabrication and creation, and 'yè' refers specifically to the inertia

of the energy accumulated by creation. It doesn't carry the meaning of zàoniè (committing evil). Zàoniè refers specifically to 'doing evil deeds'. We have also heard about the term 'shìyè'(career) and 'jiā yè'(family business), which means the wealth and property accumulated by family members through the hard work of creating wealth.

'Yè' refers to the accumulated inertial energy, which will act upon free will, the force that acts against free will is called karma.

In short, it is very important for us to have a clear and profound understanding of the term 'karma'. As habitual karma and karma can intensity over time, human's feeling of comfort begins to diminish. In later chapters we will elaborate on the feeling of comfort.

For example: smoking, if one does not smoke at all, one neither has habitual karma nor is subject to the karma of smoking. Therefore, one is completely at ease in regards to the matter of smoking.

However, one day, out of the blue, a friend tempts someone to smoke. In the beginning, one would only smoke a few cigarettes occasionally; one has not yet become addicted. One's sense of compulsion to smoke is very weak. That is to say, the karmic habit of smoking is very weak; one's degree of freedom is still relatively large.

After a period of smoking habitually, one pack every two days gradually becomes one pack a day, the karmic habit of smoking slowly increases; in consequence, smoking has become a little more addictive. At this point, the karma of smoking will make that person faintly feel pressured and uncomfortable.

We call this sense of pressure and discomfort brought about by karma as *the Suffering of Existence.*

Then, when the craving for smoking has gotten stronger and stronger, later two packs or even three packs a day is required. At that time, the karma generated by smoking is already very strong, and one now has almost no qualms in regards to smoking. If one were to stop smoking, the karma would make that person feel very miserable; if one were succumb to the karma and smoke, that person would feel *the Suffering of Change* (*happiness*).

From there on, under the drive of karma, due to *the Suffering of Existence* from addiction, every day that person would be forced to live a life of non-stop smoking and would constantly experience the transformation between suffering and *the Suffering of Change* (*happiness*), and create a vicious circle. Smoking, which once was a state of ease and happiness has devolved into a state of unease and unhappiness.

Another example: playing video games. If a person does not play video games at all, that person has neither karma nor habitual karma, therefore, they are at ease.

However, one day under the influence of a friend, they start to play video games. Initially, playing only onoccasions; they

have not yet become addicted. their sense of compulsion to play games is relatively weak. So, the habitual karma to play video games is very weak. At that point they still own their freedom, relatively speaking.

In a short timespan, after playing for one to two hours a day, then to four or five hours a day, the habitual karmic action of playing video games has been gradually intensifying overtime. During which, the person becomes addicted to the game little by little. The karma of playing games will make one feel faintly oppressed and uncomfortable; that is, that person has already experienced *the Suffering of Existence*.

Later, the addiction becomes more and more pronounced, as a result, one will play all day and all night long; it could happen that one might just collapse or even die suddenly. Such news coverage is not out of the ordinary.

At this time, the karma generated by playing games is already very strong, and one has almost no peace when it comes to playing games. If one were not to be playing, the karma effect would make one feel miserable. If one follows one's karma that drives one to play, it will make that person feel *the Suffering of Change* (*happiness)*.

From there on, with the addiction that is brought by *the Suffering of Existence*, under the force of karma, that person will be compelled to the addiction of gaming and be constantly experiencing the transformation between suffering and *the Suffering of Change*, and be lost in a vicious circle. Playing games, which once began as

a state of ease and happiness has ended up in a state of unease and unhappiness.

In the conscious mind of most people, the so-called freedom means that when someone wants to do something, if one has the proper conditions and ability to do it, one will perceive it as freedom. When someone is driven to satisfy one's own desire, and one has the proper conditions to do so, one mistakenly considers that as freedom.

In actuality, that is not true freedom. Because when one wants to do something but lack the means to fulfill one's desire, one will be subject to the force of karma, *the Suffering of Existence*. When one wants to satisfy one's own desire but has fail to do so, that person will also experience *the Suffering of Existence*.

Therefore, this so-called freedom is nothing but a choice made under the drive of karma. 'Pursuing freedom'—is merely a move into karmic bondage to temporarily relieve *the Suffering of Existence*.

The ruthless action of free will eventually will lead to *the Suffering of Existence* on humans. Human beings experience *the Suffering of Existence*, and further pursue 'freedom'; when they undergo the suffering, they continue to seek 'happiness' *the Suffering of Change*.

We will continue to discuss these issues in detail in later chapters.

Chapter 11

Human Beings Are Deceived by Happiness

We know that happiness is *the Suffering of Change* and is a temporary relief from suffering.

The more pain, the happier one will be when the suffering is relieved.

Some might argue that we could be happy without the relief from *the Suffering of Change*. For instance, I am in quite a great mood today, full of energy, no worries, no pain in the body; a masseuse massages my back, and I feel at ease and happy.

The reality is, your body is still suffering. Why are you going for a

massage in the first place? This is because, at your age your muscles are already easily fatigued, or the Qi meridians in your back have been blocked; through massage you could relieve the discomfort and feel comfortable and happy (*the Suffering of Change*).

Nevertheless, if you go to a healthy five or six-year-old child and massage their back, they won't be at ease, in contrast, they might be in pain and feel uncomfortable. With the passage of time, we begin to age and experience *the Suffering of Aging*. This type of suffering may not be severe enough to affect our lives or work, we can still endeavour to persevere.

Through careful observation, we discover many desires within our mind of which we might not be aware. Our worry about personal gains and losses, are often inexplicably irritable, sad, complaining, losing our temper, and even feeling anxious. When our desires are not satisfied, we tend to divert our attention to satisfy our other needs so to temporarily forget about our desires that cannot be realized.

In another possible scenario, when our desires are not fulfilled, we endure the difficult feeling that is accompanied, while working hard to learn and manage whichever situation in which we find ourselves in order to meet the conditions to satisfy the desire later.

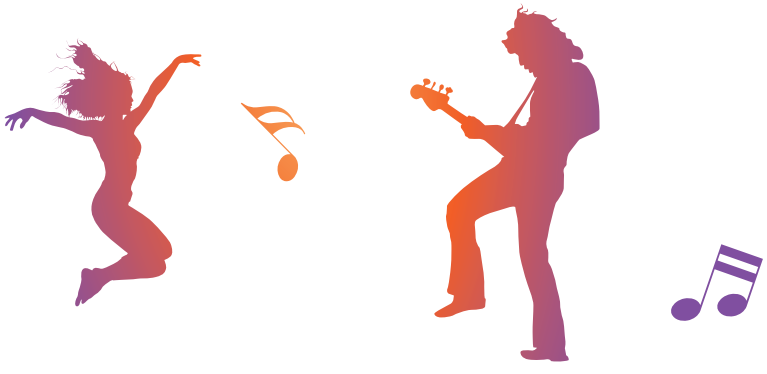
Most human beings are ignorant, they are after *happiness (the Suffering of Change)*; in actuality, they are deceived by happiness.

When human beings obtain *happiness (the Suffering of Change)*

by satisfying their own desires, greed will continuously be practised and the karmic habit of greed will be strengthened. As the karmic habit of greed increases, *the Suffering of Not Getting What One Wants* will increase. So, they have to frequently satisfy their desires in order to alleviate *the Suffering of Not Getting What One Wants.* The growth of *the Suffering of Not Getting What One Wants, the Suffering of Separation from the Pleasant, the Suffering of Association With the Unpleasant*, and many other negative emotions intensifies. This creates a vicious circle.

In this way, human beings are constantly in the transition of suffering and *the Suffering of Change (happiness)*, experiencing the worries about personal gains and losses, fluctuating from happiness to worry. The worst thing is that this situation will often become out of control and lead human beings into the abyss and become as inextricable as the devil himself.

In reality, it is serenity that human beings are searching for, not happiness.



What is peace (serenity)? As mentioned in the previous chapters, serenity is a state of purity and ease. When a person has less greed but are rather more content, suffer less, unsullied by *happiness (the Suffering of Change)*, then they will be healthier, with intrinsic tranquility, fewer worries, and negative emotions. This is relatively more serene.

When a person is less greedy, healthy, and more at ease, the body and mind will be as well, serenity will reach a higher level. To improve one's own serenity, one must have the guidance of a wise person, so that they may be able to see the truth of life, to see oneself with clarity, to open innate wisdom, and to improve their dimension of life.

In order to obtain serenity and increase it, we must first find the source of suffering—greed, and then use the correct method to reduce greed, to truly eliminate suffering, rather than blindly satisfying the greed to temporarily relieve the suffering. This is the biggest mistake of most human beings: by satisfying greed to relieve suffering and gain *happiness (the Suffering of Change)*, this will only result in increasing the sensation of greed, which may bring more suffering that has to be relieved, creating a vicious circle, and a deeper and deeper entrapment.

Now the key is how to master the correct ways to reduce greed, we shall briefly explain the following methods to apply:

Firstly, learn and master the law of causality; to know the relationships between karmic cause and karmic effect, karma and the kar-

mic habit; to realize that when human beings satisfy their desires incessantly, the bitter consequences of habitual karma of greed will be more detrimental, and this is the beginning of endless troubles. try your best to restrain greed and stay away from the people and external environments that trigger greed.

Secondly, practice yoga or meditation; recuperate the body and mind, adjust the breathing, which can subdue greed.

Thirdly, follow the wise, learn wisdom and recognize the source of suffering and the essence of *happiness* (the Suffering of Change). Definitely knowing that everything is impermanent, all things are like the flouting clouds—it is impossible to explain in detail at this moment.

To attain the beneficial methods, further discussions expound how to eradicate our habitual karmic greed and eventually eliminate and remove it completely so to thoroughly achieve equanimity.

Chapter 12

Human Beings Are Being Deceived by the Concept of Freedom

Today, let us continue to explore the subject of the truths of life.

We would begin with the discussion about freedom in a general sense. Rousseau famously said, “Man is born free, but everywhere he is in chains.”

From the perspective of a human being, much credence is invested in the right to act arbitrarily within the scope of legality and morality, which they refer to as freedom. In consequence, as long as they do not violate the freedom of others, they can do whatever they wish, and that is considered freedom. However, from the per-

spective of a society, freedom comes with restrictions; therefore, we must restrain ourselves, and discipline ourselves in order not to violate the law, not to go against morals of society, and not to interfere with the freedom of others.

When a person is exercising their legal and moral rights, and at the same time, feels hindered or restrained by others; that is, one is subjected to control from actions of another man. In consequence, one encounters coercions and threats, then by definition, one's freedom is violated or deprived by someone or people who live in the frame work of that society.

Please note that this freedom resides in the word 'want'; that is to say, "what I want to do." 'Want' means, 'willingness, liking, interested in something', and the 'willingness, liking, interested in something' are driven by karma and under the forceful impact of habitual karma, they produce emotional and psychological attachment.

When a person is driven by karma and the habit of it, try as one might, they are under *the Suffering of Existence*. However, with the lack of wealth and conditions to satisfy one's karmic drive, *their Suffering of Existence* will continue, in addition to *the Suffering of Not Getting What One Wants.*

If one has enough wealth, as well as the conditions to fulfill one's desires, if one is still hindered, restricted, or controlled by others from engrossing in one's pleasures, one too will experience *the Suffering of Existence* and *the Suffering of Not Getting What One Wants.*

If a person's desire to do something is in the stage of enjoyment, *the Suffering of Existence* and *the Suffering of Not Getting What One Wants* is not strong, that person still has a degree of restraint over oneself. Kant said, "Freedom is not about doing what you want to do, but to refrain from doing what you want to do." In the same manner, freedom is not on the basis of desire, it is self-governed. The freedom that is mentioned by Kant is a freedom in the stage of enjoyment.

If a desire becomes a favourite hobby or a habit, the compulsion will turn into annoyance, what one may feel is not only the excruciating *Suffering of Existence*, but also *the Suffering of Not Getting What One Wants*. During this time, if one still acquires freedom, it's difficult for them to contain themself. They would do whatever as they wish, violate others freedom, and disregard the feeling of family members, friends or colleagues.

If one's desire has become an addiction, *the Suffering of Existence* and *the Suffering of Not Getting What One Wants* will be excruciating. During this time, if they still acquire freedom, it's impossible for them to contain themselves, one might be driven into insanity. Deep hatred will encompass them when they are not satisfied, and they might bring harm to others, or steal and rob from others. As the famous saying goes, "Be free or die."

Under the influence of karma, forceful impact of karmic habit, human beings make choices and mistakenly think that these come from their own will, own preferences and perceive them as freedom. Actually, the bottom line is that they are only temporarily re-

lieving *the Suffering of Existence*.

In other words, human beings seek freedom because of *the Suffering of Existence*. Subconsciously, human beings wish to temporarily eliminate *the Suffering of Existence*, so they follow their karmic habit and do as they please to alleviate suffering.

Most human beings are ignorant and just want to be free. In reality, human beings are deceived by freedom.

When human beings are free to do what they want to do, karma is constantly being practised, which enhances the karma of 'wanting to do'. As the karmic habit increases, *the Suffering of Existence* will increase, and so the karmic habit needs to be repeatedly performed in order to temporarily eliminate *the Suffering of Existence*, this action will lead to a vicious circle.

In consequence, *the Suffering of Existence* in human beings amplifies; it leads to a more severe pain and more *Suffering of Change (happiness)*. The worsening of the severity of the situation will eventually cause human beings to fall into the abyss and become inextricable as if possessed by a demon.

In fact, the freedom of which Kant speaks is not real freedom. Even though one can choose not to do what one wants to do, one still has *the Suffering of Existence*. True freedom comes with the absence of karma, which consists of the 'wanting to do', but it comes with the freedom of what actions to adopt and to avoid, without any negative emotions of *Suffering of Existence* and *Suffering of Not Getting What One Wants*.

For instance, smoking. A person who has never smoked has no karmic habit of 'wanting to smoke' and can freely choose whether to smoke or not to smoke, without experiencing *the Suffering of Existence* and pain. And a person who is addicted to smoking has the karmic habit of 'wanting to smoke'. When someone wants to smoke and is able to do, one has the belief that one is enjoying the freedom of smoking; when a person wants to smoke but unable to fulfill the conditions, that person will feel that one's freedom is unrealized, at least temporarily; when one wants to smoke and is not allowed to smoke, one may have the feeling that one's freedom is being controlled or violated.

When this person tries to quit smoking, although there is still the karmic habit of 'wanting to smoke', but rationally one does not want to smoke, and behaviourally one also restrains oneself from smoking, at this time one will experience *the Suffering of Existence* and pain. However, the cravings will gradually diminish, so will one's *Suffering of Existence* and pain.

When this person successfully quits smoking, there is no more karmic habit of 'wanting to smoke', no *Suffering of Existence* and pain, thus freedom is reclaimed.

Human beings consider the right to temporarily eliminate *the Suffering of Existence* and the relieve of pain as freedom, but in the process of acting freely as they wish, the greed and karmic habit will grow. As we are always full of wants and needs, desires and karmic habit will escalate and the objective conditions to realise the freedom will be increasingly challenging. To make the freedom come true, it is inevitable to interfere or even violate the freedom

of others. Then, their own freedom will be restricted, coerced and not allowed. In this case, human beings will eventually lose their freedom due to the pursuit of freedom, which is certain to happen.

Actually, the freedom human beings pursuit is not the true freedom. True freedom is being at ease. Being at ease when doing something or not doing it, there is no *Suffering of Existence*, no *Suffering of Suffering* and *Suffering of Change* involved. There is also no issue regarding freedom, with or without. This state of mind is the mind at ease.

So how can we be at ease? We shall continue to use smoking as an example.

When a smoker tries to quit smoking, even though that person has a karmic habit of 'wanting to smoke', but rationally the person refuses to smoke, so behaviourally the person is in control; At that moment, one is experiencing *the Suffering of Existence, the Suffering of Not Getting What One Wants* and *the Suffering of Separation from the Pleasant*. Nevertheless, if the strategy is right, with perseverance, the person's addiction to smoking will gradually disappear, *the Suffering of Existence, the Suffering of Not Getting What One Wants,* and *the Suffering of Separation from the Pleasant* will gradually disappear as well.

When one has quit smoking, one will lose the 'wanting to smoke' of karmic habit, so *the Suffering of Existence, the Suffering of Not Getting What One Wants,* and *the Suffering of Separation from the pleasant* will cease as well, one regains ease of mind.

Therefore, in order to truly eliminate *the Suffering of Existence*, we should only use the correct method to loosen the karma and reduce karmic habit, instead of just blindly following the karmic habit to temporarily ease *the Suffering of Existence*.

This is the major misconception of most human beings: If we just follow the karmic habit to realise our temporary freedom, the outcome is the expansion of karmic habit; and through this vicious circle, we shall lose our freedom in the end.

Of course, on the path to achieve ease of mind, we need virtue. This virtue is about the seeking the truth and reality. To put it another way, human beings need to have the virtue to learn wisdom and master the correct methods.

To acquire this virtue, we should follow the sages, do good deeds and accumulate merits, to increase blessings; from there we shall learn about wisdom and cultivate the ability to master the correct methods and allow true ease of mind ignite within us.

Chapter 13

Past and Present Life and the Causation

In chapter 8, we spoke about the law of correlation, also known as the law of causality. Now let's inquire into it.

The law of causality is the axiom in the theoretical basis of all science and philosophy. Without the law of causality, all scientific theorems and philosophical theories cannot be established.

The law of causality indicates that any phenomenon or situation must have its cause: "There is a proper sequence of foundation and end results in everything," which means all results and phenomena are the productions of cause and effect.

The law of cause and effect can also be referred to as the law of correlation and has these three basic characteristics:

1) The effect is brought by the cause.

2) Reasonableness.

3) Existence is based on emptiness.

Please refer to chapter 8 for more detailed explanations.

The universe follows these three basic principles; nothing can avoid creation and destruction, this law stems from the arising and ceasing of all due to cause and condition.

The law of causality abides by the laws of the material world, as well as the emotional realm.

The free will of human beings will inevitably generate 'karma' during the process of creation. As an effect, all human thoughts and behaviors will 'leave traces', forming habits that carry action and reaction. The repetition of creation will form habitual karmic action and accumulate an inertia of energy.

Free will creates habitual karma, which in turn affects free will itself. This force that counteracts free will is called karma.

Actually, the law of causality is always there throughout the action of free will. So, the cause is the force of karmic cause, or just the karmic cause, karmic cause itself, simply put: The effect is the force of karmic effect, or karmic effect, in a simpler name; The destiny is the force of karmic drive, or karmic effect simply put. When exercising free will, karmic cause will affect the act of free will,

and create karmic effect. Karmic effect will turn into a new karmic cause, that is why the law of causality is not the same as fatalism or determinism.

Logical thinkers would understand that if there is a cause and effect, there must be reincarnation. Why?

Some wicked people do evils all their lives, and they die without receiving any bad retribution in this lifetime; some people perform good deeds all their lives, and they die without receiving any good mercies. If there is no after life, no punishment after the deaths, and the wicked ones escape the penalties but the kind ones have not been shown mercies, then there is no law of causality established, and the virtuous manners and moral actions are meaningless to people.

In reality, practising evils will often bring more profits than living the rightous path. So, why do people insist on justifying themselves? Some people are immoral and they do things that go against their conscience, for profit purpose, and they still live happily and abundantly. If their actions ultimately bring no consequences, doesn't it make more sense to perform evil?

Therefore, only when immoral behaviours bring retribution, and good deeds are rewarded, then justice is served, and we have a reason to adhere to morality.

The four potential quotients, the hobbies, and skills, the temperament and personality of a person all differ from their parents. They are not inherited from parents nor arranged by God. The innate

karma in this life derives from past karma in a previous life.

Raised by the same parents, under the same family environment, but the brothers and sisters in the same family exhibit different personalities: some are kind, some are indifferent; some are considerate, some are selfish; some are strong, some are cowardly; some are open, some are conservative. These personalities begin to manifest in childhood, before formal education takes place. The same is true in regards to hobbies, behavior and speech.

Some people are born with low intelligence, some people are born geniuses; some people exhibit kindness since young, some people are selfish; some people are gentle and meek while others are stubborn and irritable. The karmic effects in this lifetime originated from the karmic causes of the past life.

Many are born with memories of past lives; in fact vast varieties of examples are available about this topic. So to speak, without the past life, the law of causality would not exist.

On top of that, a more convincing example is about the identical twins, who share the same genes, look exactly the same, own have the same parents, and live the same living environment, wear the same clothes, and receive the same education. However when they grow older, from 3 to 7 years of age, their differences in personalities and hobbies, talents and potentials, IQs and EQs, spiritual and moral quotients will emerge. Of course, those with low potential of emotional quotient and spiritual intelligence quotient will not be observed during a young age; however, those with high potential of emotional and spiritual quotient will be obvious dur-

ing youth.

The assertion that there is no past life and no future life has no scientific basis, and no scientist would dare to say that this claim can be proven by experimentation. Any claim that has not been proved by experiments and practice is simply conjecture! How could you blindly give credence to such an assertion?

Someone may ask: “If there is a past life, then why can’t I remember it?” Just quietly think of any events that took place before you turned 6, as an ordinary person you can’t even recall any; how about occurrences that happened in a few years back, how many can you remember? So let alone past life. Could something not be remembered be considered as not happening?

It is normal for a person to sleep in the mother’s womb for nine and a half months, completely forgetting what happened in the previous life. There are very few people who could remember past lives, nevertheless after a few years, the memories gradually fade away. Such cases have been recorded and reported from ancient times to the present. Western scientific researchers have also confirmed the existence of the soul after death through hypnosis and research on people who died and resurrected in a short period of time after deaths occur—commonly known as a near-death experience.

Of course, to prove reincarnation, there are generally two possibilities:

The first is to practice yoga, meditation or deep meditation, to a

certain extent, the phenomena of life after death are visible and verifiable. Countless of practitioners have confirmed this.

The second is the scientific inventions of more sophisticated instruments that could measure the soul after death happens.

Everything has a cause and effect. As vast as the birth of the Milky Way, or as minor as being bitten by a mosquito, there are causes and effects in them. Nothing happens for no reason.

From the cause to the effect, the effect also forms the cause, the cause and the effect, the effect and the cause, there is no end to it; like a circular chain, the links are connected one after another, no possibility of a break. Due to the continuity and consistency of cause and effect, there must be past, present, and future reincarnations that are affected by the cause and effect.

The law of causality is the natural law of the universe and life; nothing happens coincidentally and without the orders. Our encounters and our ups and downs in lives, the people we meet, the experiences we go through, they do not simply happen accidentally or by chance.

If we really have the spirit of science in us, then we should examine everything objectively, rather than from our perspective only, then we will definitely believe that there is a law of cause and effect in the universe. And if we believe in the cause and effect, we must also believe in the reincarnation. Most people with basic educational background would be able to understand this truth if they observe and think comprehensively regarding this matter.

Many refuse to believe in truths of the nature of reality as arrogance has been deeply rooted in them. They are unwilling to believe about the existence of wise men in this world, who have the wisdom and abilities far beyond ordinary people. At the same time, many people self-righteously believe that ancient saints have been deified and as a consequence, later generations just blindly idol and worship them. This concept is deeply ingrained in them and difficult to change. These various doubts and prejudices will hinder them from learning with an open and humble heart, and thus create a hurdle for acquiring wisdom from the wise.

Every ordinary person, drawn into this world by his one's own good and bad karma; except that death is certain, they know nothing about the future. Subconsciously, they are restless and fearful. Those who do not believe in reincarnation do not realise the psychological reasons behind it and won't think further about it. When one is alone and has nothing much to do, this inexplicable irritability, fear and loneliness often invade him. That person does not dare to face themselves, so they will flee into the crowd and spend time with entertainment such as chatting, gaming, dancing or immersing in an act to forget the psychological pain. In this modern era, the most common pastimes are watching TV and scrolling on social media.

The unbelievers of the existence of soul after death, subconsciously, think that human beings are just highly complex electrochemical machines that are not miraculous in anyway. In their presumption, there is nothing left after the death occurs, so when they are alive, they enjoy themselves to the fullest with no regrets.

The corrupted officials, thieves, and murderers think that as long as they are not caught alive, they don't have to bear any consequences; and once dead, nothing attached, so to say. In fact, greed, belief in faith, and luck are also embodied in ordinary people who do not actually break any laws. As soon as the opportunity presents itself, the attitudes of greed, faith, and luck can get out of hand.

Human society, from the European Renaissance, with the rise of humanism, and the beginning of systematic and comprehensive development of natural science, to the period of the Industrial Revolution (late 18th century) , through the ending period of the 19th century and the beginning of the 20th century), the western society had completely emerged in the development of science, intoxicated by the progress of technology, and forgotten the concept of cause and effect and the karma of good and evil. We have also forgotten about the divine.

Under the influence of this phenomenon, two world wars broke out and the earth became a 'world of animals'.

After the World War II, the wounds of human beings were undergoing difficult time period of healings. During the timeframe, almost all countries, regions or nations had no sense of security and mutual trust on each other. They were constantly preparing themselves for the upcoming wars. Cold wars continued for another 10 years or so, wars of arms happened one after another.

The deep spiritual crisis as the result of the total indulgence with

technological progress continued to spread throughout the world. Increasingly more perplexing and challenging social problems in Western countries came into the picture.

Today, the ideas of individualism, liberalism, secularism and hedonism have begun to gradually grow and spread, to subtly form our current social atmosphere. Nowadays, people all over the world have become more materialist, eager for quick successes, improvident, unscrupulous, spiritually empty, in lack of a sense of responsibility and concept of cause and effect. Only a very small number of people reflect on the superficiality of human civilization. They are aware of the limitations of science and they understand that neither science nor law can solve the increasingly serious social problems such as drug addictions, violence, mental illnesses, and suicides.

Chapter 14

Good Song & Cause and Effect of Karma

Let's review some of the key points from the previous chapter. Although human beings have free will, they do not understand the truth of the universe and life. Thus, blindly, reckless behaviours will take place under the influence of free will. Free will generates inertial force and forms karma. In the continuity with the creation of free will, karma accumulated and later habitual karma formed.

When free will reacts with karmic habit, it is referred to as the power of habit, or karma. We know that karma reacts with free will, so the process of creation of free will is affected by karma. The effect of karma is called the Cause of Karma. The result of free will under the influence of the cause of karma, is called the Effect

of Karma.

The Effect of Karma will also turn into the cause of new karma, it continues to play a part of the role in the free will, thereby creating new karmic effects. In this way, a variety of endless causes and effects of karma will fabricate in everyone's mind, in an impeccable manner.

Let's take an example. Let's say that your family lives on the riverside and there are two bridges leading into the town across the river. One bridge is to the east of your home and the other is to the west of your home. Both are only 200 meters away from your home. The distances and road conditions to the town are exactly the same between both bridges. Every day you must ride a bicycle across the river in order to run errands. Today, if you are happy, you may walk on this bridge, or you may also walk on the other bridge tomorrow. After many years, you will have a 50% chance of walking on both bridges. This is an expression of human free will.

However, suddenly one day, a family comes and settles in the east side with a Tibetan mastiff. Every morning, the owner walks the dog on one of the bridges when you cross the river.

Due to the fear, you never cross the bridge to the east again due to its occupation. This fear is the cause of karma; and your free will, with the involvement of the cause of karma, changes your behaviour. Half a year has passed, you meet the owner of the dog coincidently and as a result, you realise that she is your favourite actress who is a beautiful woman. In consequence, you overcome your fear and walk on the bridge to the east every day, expect-

ing to chat with a beautiful woman. On top of that, you have also come to know that her dog doesn't bite. This is how, free will, in conjunction with other causes of karma, changes your behaviour. In this way, your freedom is affected by karma and has become more restricted.

There is another possibility, you are not afraid of dogs. Not only you are not afraid of dogs, but you also like Tibetan mastiffs. In regard to this, you walk the bridge to the east every day to see the dog and even bring some food for the Tibetan mastiff. The owner of the dog is an ordinary woman. More than half a year has passed, and suddenly one day, you and the dog's owner have a fight and you don't want to see her again. Since then, you have overcome the urge to see Tibetan mastiff, and walk the bridge to the west every day instead. This is the scenario that human beings are facing; they are becoming increasingly restricted under the influence of karma.

Every living being has its own free will. Life after life, the emergence vicious thoughts have created countless karma, which has formed various causes of karma, and accumulated innumerable and immeasurable karmic habits. We have accumulated various karmic causes such as love or disgust, jealousy or contempt, and fear or hatred toward anyone or people from other ethnicities. We are filled with the cause of karma such as greed, desire and avarice toward variable situations and occurrences in life.

All habitual karma, good, bad, and neutral done in past and present life, causes karma in the next life. Reincarnation, which comes

with the innate potential of the four quotients, various talents and hobbies, characters and temperament are all the effect of karma formed by the accumulated cause of karma from one lifetime to another.

All karma, is the habit of karma in a lifetime, the cause and effect of karma, all interweave and influence each other, all form the long river of human history.

Free will creates everything under the influence of karma, akin to the creations of an artist. The cause and effect of karma grow in cycles, arising and ceasing, performing endless plays in the world, akin to a dancer in a dance.

The karmic habits of human beings lead to *the Suffering of Existence*, and cause boundless pain and *the Suffering of Change*. Everyone will go through birth, old age, sicknesses and death; everyone will experience grief of separation and pleasure of reunion; every career has its ups and downs, and every soul will go through the pleasure, anger, sorrow and joy. The secular world is like a stage, constantly playing the intricate and ever-changing dramas.

The mountains move and the valleys change,
so do the sea and the fields.

Fair faces of the past become gray hairs of today.

The moment of joy suddenly arises,
but grief and anger attack without warning.

Seasons permeate the day and night;
the winters and summers rotate.

Cloudy or sunny, the weather is unpredictable,
the sun and moon are consistently chasing each other.

Human lives are filled with cycles of wealth and poverty,
gains and losses, rise and fall.

Change is an ever-present element in the world
and relationships.

Yesterday's flattery is today's resentment.

Humans are unsure of the presence of gods in the world. Maybe some people believe in gods, however, they don't know how gods exist and function. In their imagination, gods are immortal and free. Actually what everyone envies are not gods, but the yearning for ease of life. Therefore, the *Good Song* in *The Dream of the Red Chamber* has been revised to:

All men know how well is it to be at ease,

yet they can't let go of the fame and honour!

The great ones from ancient and present time,
where are they now?

Their graves are just a pile of grass.
All men know how well is it to be at ease,

yet they can't let go of gold and silver!

Their lives are just about not having enough,

when enough is acquired, it's also the time to close their eyes.

All men know how well is it to be at ease,

yet they can't forget their young wives!

Who speak about love and affection everyday,

but follow other men when these men pass.

All men know how well is it to be at ease,

yet they can't leave the children and grand children!

Adoring parents are many from past to present,
who have ever seen their filial children?

Appendix

Anything That Makes You Feel 'Good' Will Surely Make You Feel Miserable

It's a basic human instinct, we depend on what makes us feel 'good'.

So how does the 'good' come about?

Our brain contains a neurotransmitter called dopamine, a chemical that enables cells to transmit impulses. When a person is stimulated by the outside world, that person's hidden greed, desire, and avarice are satisfied, dopamine will burst out in large quantities. For example, a hug, a word of praise, and a fantasy could cause dopamine to rise. When the external stimuli are strong enough

and greed is satisfied, the hidden suffering of *Not Getting What One Wants* is temporarily relieved, the senses will experience a relaxing and liberating feeling of 'goodness'.

Arvid Carlsson's identification of dopamine's role as a transmitter in the brain earned him the 2000 Nobel Prize in Medicine. Dopamine is associated with various addictive behaviours. Excessive secretion of dopamine can damage the human brain, heart, and blood vessels.

Experiencing the levels of 'good':

A joke, food, flirting, praise, gossip, and even an intense thriller could bring out the 'good' in the basic level of experience; the intermediate level of experiences includes activities such as smoking, gaming, and undergoing a plastic surgery; the advance level of experience includes behaviours such as having sex, gambling, and drugs. For the comparison of these three acts, if sex increases dopamine levels by 100%, cocaine will increase dopamine by 350%, and crystal methamphetamine will increase it close to 1200%, so drug addiction is difficult to quit.

Nowadays, the world has become more open minded, to an extent of not imposing limitation. People have been entangled in internet activities, such as dating, entertainment, gaming, and participating in gossip and scandals, so to pursue various, diverse 'good' experiences. The concern is that anything that makes you 'good' must also make you miserable. For example, beautiful women, gourmet foods, flattering words, tobacco, alcohol, and drugs can trigger a 'good' experience, but at the same time they will cause harm:

gourmet foods might lead to weight gain and health deterioration; flattering words might mislead the mind from reality; beautiful women could stir up desire and make people lose their minds; in addition, the side effects of tobacco, alcohol and drugs are indescribable.

This is what mentioned by the *Tao Te Ching*: "The five colors are blinding and the five tones are deafening."

What is even more frightening is that when people's dopamine is secreted excessively, the threshold for a 'good' experience will be expanded, and the experience of 'good' will be desensitized. When the threshold continues to rise, the degree of stimulation has to increase as well for a person to continually experience the 'good'.

For example, a person who smokes one pack of cigarettes every two days in the beginning, has to smoke one pack a day, and then two packs a day, and finally, they may even have to smoke two cigarettes simultaneously to feel the full effect. For another example, people who enjoy spicy food, eventually, must eat even much spicier food over time. All addictive behaviours such as gaming, drug using, gambling, etc., all follow the cycle of this principle.

An experiment can help conceptualize this: imagine an electrode buried in the brain of a mouse, the mouse steps on a pedal to discharge electricity. Each time the pedal is stepped on, the electricity will stimulate dopamine-producing neurons and bring excitement to the neurons. As a result, the mouse steps on the pedal with the speed of a few hundred times per minute, until it is dying of exhaustion.

The onset of the feeling of 'good' could be predesigned. In this modern era, it is terrifying that modern technology and mathematical calculation could predesign the onset of 'good' feeling 'good'.

For example, there are increasingly more entertainment applications available, what is the innate structure of most applications? There is a strong operation team behind each application; they use the most cutting-edge technology (AR+VR), which have great computing and data processing capabilities (cloud computing + big data), and with sound, light, interaction, feedback, and other methods to achieve an all-rounded approach. Based on the various psychological, consumer behavioural theories, neuroscience and automation algorithms which precisely relay to a system to infinitely satisfy your desires, which constantly bombards people with stimuli, so they would consistently submerge themselves in feeling 'good'; the more they are into it, the better it is.

In the eyes of capitalists, only money and profits are important, not humanity and justice. Data is collected from the users, daily activities, monthly activities, and average time online that determines the value of an application. Nowadays, almost no application exists that does not use data in such a way as the standard of their measure.

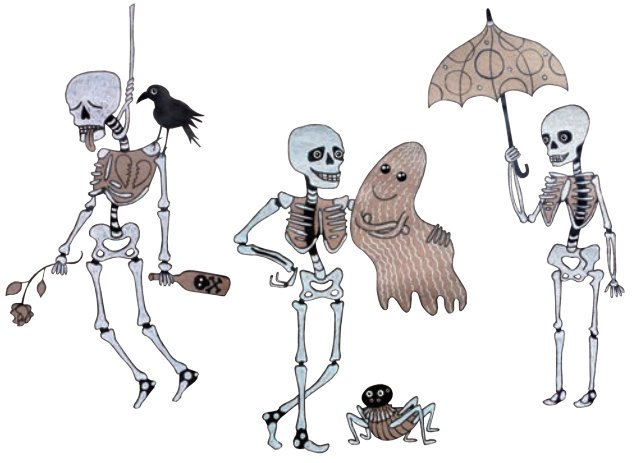
If a person's greed is satisfied infinitely, one is not far from perishing.

The Internet is a double-edged sword: on one hand, it provides us with all levels of conveniences, on the other hand, it also provides

all sorts of junk. Junk can consist of the following: vulgar and boring performances on live broadcast platforms; tricky talent shows or reality shows; and confusing, misleading fictional stories filled with no valuable contents, all planned around with the purpose of infinitely satisfying human preferences.

The internet has such an in-depth insight of human nature; by no other means can one posses this power. In the preface of the book *Amusing Ourselves to Death*, it states: people are increasingly passive and selfish, drowning in a sea of information. [...] The truth is submerging in the boring, tedious and mundane world.[…] Our culture has become a vulgar culture full of sensory stimulation, desire, and unruly games.

Those capitalists or businessmen take advantage of the right of freedom speech to create an 'information encapsulation' around you, such as through various holiday promotions, various brainwashing advertising slogans, numerous tricks and temptations, in



order to entrap you in the world they have created for you.

In this era of freedom of information and vulgar messages are pervasive, and the dark side of human behaviours, such as belligerence, idolizing stars, stock trading, gossiping, violence, onlooking, abusive behaviour etc. are stimulated and satisfied.

Everyone enjoys freedom, however, without legal and moral education it becomes bondage, and when people are not equipped with self-discipline to exercise freedom, freedom can only lead to depravity, diseases, and deaths.

The role of dopamine is to regulate various physiological functions of the central nervous system. However, when dopamine is excessively secreted for a prolonged period of time, it leads to the disorders of nervous system regulation, causing various diseases such as Parkinson's disease, schizophrenia, tourette syndrome, attention deficit hyperactivity syndrome, and pituitary tumours.

Self-discipline and self-cultivation alone are not enough. There must be a regulatory mechanism in society to control the dark side and bring out the bright side of human nature. It is wise to firmly support the government to impose rules and regulations on internet and entertainment industries. Without these controls, people's lives become filthier and fall deeper and deeper in despair.

In Chinese culture, the fundamental teaching is about self-control. The essence of self-control is to properly control one's own desires. However, there are very few people who take the initiative to restrain their own desires. When most people choose to numb

themselves, just a minute number of people choose self-discipline and patience. Only through overcoming inner greed and resentment by one's willpower alone, can the soul be enlightened, transcended and sublimated. It is often this kind of ambitious person who would never follow the crowd but be an achiever.

Good medicine is bitter to the mouth and advice is hard to follow. It is the hope that viewers of this analysis will be able to self-discipline and not greed for pleasure and stimulation. Rather, value your innate, independent thinking firmly ground and value your innate. In doing so you could continue to cultivate and improve in the field of your own focus and be the pillar of future generation.

May you profit from this lesson!

快乐的本质 & 真实的自由

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引 言

人类从出生的那一刻开始，就感受到各种各样的痛苦。

婴儿的痛苦主要是饥饿和寒冷。当饥饿和寒冷时，他就会用哭来表达。婴儿吃奶的时候，这种饥饿的痛苦逐渐就减弱了，这就是快乐。当他吃饱的时候，如果再吃，就感觉不到舒服了，所以他就本能地不吃了。当气候过热或者过冷时，他也会哭喊。婴儿在不冷不热又不饿的时候，这就是他的舒适地带，他的脸上会呈现出满足的表情。

随着年龄的增长，到了幼儿期和儿童期，他开始喜欢玩耍，对大自然充满了好奇心，对什么事情都想观察一下，尝试一下。他可能喜欢各种玩具，如果得到了喜欢的玩具就会感到快乐，否则就会闷闷不乐。如果他的玩具丢失了或者损坏了也会不开心。人类在儿童期活泼好动，喜欢和同龄人一起玩耍，寻找快乐。虽然他们也有各种欲求，但是通常他们都非常容易满足和快乐。

到了青春期，他们就会对异性产生越来越强烈的喜爱，本能地愿意去和

异性交往，然后从中感到快乐。相反，如果他喜欢的异性拒绝和他交往，就会感到郁郁寡欢，甚至会感到很痛苦。

成年以后，随着知识和能力的增长，人类的欲求越来越多。他们可能会有很多的爱好，有些人喜欢唱歌、跳舞、演戏等各种艺术，有些人喜欢武术等各种体育活动，有些人喜欢读书、写书，有些人喜欢旅游，有些人喜欢当官，有些人却保持了那份好奇心，喜欢探索真理。人类在各种各样的事物中满足自己的欲求，追求快乐。

大多数的人类饿了就会找食物，冷了就会找衣服，就像其他的动物一样。生活主要就是本能地去缓解痛苦，获得自由和快乐。很少有人去思考痛苦的根源是什么，快乐的本质是什么，什么是真正的自由。

现在我们就来探讨这些问题。

第一章

痛苦的种类

人类的痛苦主要有两种：第一种是生理上的痛苦，通俗的说法就是身体上的痛苦；第二种是心理上的痛苦，主要根源于欲望和情绪，我们把它叫做求不得苦、爱别离苦和怨憎会苦。

我们慢慢来分析，先讲身体上的痛苦。身体上的痛苦主要有几大类，分别是：病苦、受伤后肉体的疼痛、身体衰老的痛苦、死亡时肉体的痛苦。

我们以病苦为例：当人类生病的时候，身体的疼痛和不适感在持续地生起，甚至越来越强烈，同时可能还伴随着内心紧张、恐惧死亡、担忧工作、担忧儿孙、心疼金钱等等各种心理上的负面情绪。我们举个例子，一个人得了急性鼻炎，鼻腔充血、鼻塞流涕、呼吸困难，头部和肺部都会感到不适，如果用药水点一点，通一通，鼻腔通畅后，他会感到舒适，心情也会好一些。

人类在治疗疾病的过程中，当炎症或者病毒被消除时病痛就会减轻甚至

解除，身体感到舒适。但是当人类的疾病治愈之时，病痛解除的同时，身体的舒适感就会消失，随后心理上的各种负面情绪也会开始逐渐解除，愉悦的心情也会持续一小段时间。

再如，当一个人饥饿时他会感到身体软弱无力，胃部感到不适，心慌，如果开始吃东西，饥饿的痛苦感逐渐缓解，体力也渐渐恢复。心理上的负面情绪也会消失，感到心情舒畅。

总之，快乐的根源是痛苦，快乐的本质是身体上的痛苦的缓解，或解除之时负面情绪的舒缓，并没有其他的感受。可是人类很愚痴，却贪著这种感受而不想要痛苦。痛苦解除的过程总是很漫长的，负面情绪的舒缓只是一瞬间。所谓快乐，“快”是短暂的意思；“乐”是缓解、舒缓的意思。

第二章

心理上的痛苦

人类心理上的痛苦主要有三大类：求不得苦、爱别离苦和怨憎会苦。

一、求不得苦

当一个人贪求或者贪爱一样东西时，很想得到它，但在得到它之前，必须克制住自己的欲望，这时会有一种苦，叫求不得苦。贪求心或贪爱心越强烈，这种求不得苦就会越强烈。

比如，一个人参加体育比赛，想赢的欲求就是求不得苦。好胜心越强，这种苦就越强，比赛的时候就会越紧张。如果输了，就会郁郁寡欢，甚至痛哭流涕，只能忍受着这种痛苦，等待着下一次比赛。这种想赢的求不得苦可能会激励着他忍受各种痛苦，去进行魔鬼式的训练。

又如，一个人想要一个自己的房子，这个求不得苦就一直伴随着他。他

可能耗费心血，竭尽努力，经过多年的辛劳，但很可能还是没攒够钱，因为房子又涨价了。诸如此类的求不得苦太多。

现在这种高科技时代，人类的求不得苦是很多很多的。没有房子想要房子，有了房子想要豪宅，有了一栋豪宅想要更多的豪宅；没有车想要车，有了车想要豪车，有了一辆豪车，想要更多的豪车，甚至有人想要买飞机；还有那个世界首富马斯克正在准备移民火星。本人认为，拯救地球比移民火星应该更有良知，更有意义。因为移民火星也只能拯救极少数人，拯救地球的话，可以帮助到整个人类。如果地球保护好了，可以千万年地使用下去，不是更好吗？

衣食住行，人类的欲求越多，求不得苦就越多；欲求越强烈，求不得苦就越强烈。求不得苦还会伴随着其他负面的情绪，比如忧愁、悲伤、自卑、嫉妒、抱怨、患得患失等等各种忧苦。当一个人的贪求获得满足的同时，求不得苦就会得到缓解或解除而感到快乐。

二、爱别离苦

爱别离苦是指亲爱之人以某种因缘相互离别，不得共处，由此产生极大苦楚；或者自己喜爱的物品丢失了，损坏了，也会产生很大的苦痛。

人世间，男女之间谈恋爱，彼此有了很深的感情执著，如果因为客观的原因分离，便会爆发强烈的忧苦。执著、贪爱愈深，离别愈苦，那种牵肠挂肚、撕心裂肺，都是由情执引发的。

人只要有情执，就有大苦。如果有一方移情别恋，另一方可能会由爱生恨，产生强烈的嗔恨心，或者报复心，有自杀的，也有杀对方的。这种因情而杀人的案件发生率在人类谋杀案件中排名第二。恩爱的人如果有一方离世，另一方也会悲痛欲绝，有些人甚至会郁郁寡欢而死。还有，父母和孩子之间的感情执著，互相贪爱，也是一样会导致爱别离苦，上演各种人生的悲剧。

另一方面，一个人如果有爱不释手的物品，那么这个物品被损坏以后，他就会非常地痛苦，同时也会对损坏者产生强烈的嗔恨心。如果是自己不小心丢失的，也会产生强烈的懊悔，非常难受。这也是爱别离苦。当贪爱的人或物失而复得，爱别离苦就会得到缓解或解除而感到快乐。

三、怨憎会苦

一个人如果与怨家或仇家相遇，就会时时担心，处处提防，生怕什么时候自己被怨敌伤害、打击、暗算，甚至害怕因此丧命。即使仇怨轻微的，不得已和厌恶的人待在一起，也会感到非常苦恼。

人与人之间之所以产生怨恨和仇恨，主要是因为有一方偷窃、骗取或者强抢另一方贪爱的物品，或者有一方殴打、辱骂、诽谤、诬陷、迫害另一方，或另一方贪爱的人或动物。由此可知，怨憎会苦也是由贪爱间接引发的。当怨家或仇家和解之后，怨憎会苦就会得到缓解和解除而感到快乐。

快乐的根源是痛苦，快乐的本质是心理上痛苦的缓解，或解除之时负面情绪的舒缓，并没有其他的感受。可是人类很愚痴，却贪著这些感受，而不想要痛苦。

痛苦解除的过程总是很漫长的，负面情绪的舒缓只是一瞬间。所谓快乐，“快”是短暂的意思，“乐”是缓解的意思。无论是生理上的痛苦，还是心理上的痛苦，痛苦产生的时候是苦，痛苦持续的时候是苦，痛苦的缓解或解除以及负面情绪的舒缓，本质上只是苦的减少，并没有其他的感受，但是人类却把这些感受叫做舒服、快乐、愉悦。其实，这是人类心理上的误区。

我们把这种苦的减少叫做变苦。也就是说，人类称其为舒服、快乐、愉悦的感受，本质上是变苦。如果痛苦的缓解暂停了，所谓“快乐”的感受也就没有了。也就是说，变苦暂停了，“快乐”也就暂停了；变苦终止了，“快乐”也就终止了。

另外，从以上的分析可以得知，求不得苦、爱别离苦和怨憎会苦，这三种心理上的痛苦都是由贪著、贪爱、贪欲，甚至是贪婪而引发的。

其实，第一章分析的生理上的痛苦，也是由于各种贪求而引发心理上的痛苦以及各种负面情绪，导致生病，或引发各种主观和客观的因素而导致外来的伤害甚至死亡，从而带来生理上的痛苦。

总之，无论是生理上的痛苦还是心理上的痛苦，痛苦的根源是贪求心。贪求心越强烈，痛苦就会来得越猛烈。同理，变苦就是痛苦的缓解以及负面情绪的舒缓，也就是说，舒服、快乐、愉悦的感受，本质上是变苦。贪求心越强烈，变苦也会来得越猛烈。

第三章

变苦增长贪欲
贪欲增长痛苦

今天，我们继续探讨变苦（快乐）和贪欲。

如果一个人做一件事情，会缓解他心理上和生理上的痛苦，同时也会缓解他的负面情绪，那么，他就会对这种变苦（快乐）产生贪著心，希求这种感受的变化保持下去，就会想不停地、重复地去做这件事，一直到变苦（快乐）暂时解除，才会停下来。但是，痛苦和负面情绪还会再一次来侵袭，他只能继续重复地去做这件事。

变苦（快乐）会增长我们的贪著心。所谓贪著，是指当变苦（快乐）产生时，心跟着耽著上去，就像油沾在布上一样，难以洗除，如是，心耽著变苦（快乐），难以割舍。而贪著心又会增长我们的求不得苦以及各种心理上和生理上的痛苦。

每一次，当我们重复地做这件事情的时候，就会重复地串习这个贪著心，然后就会变得更喜欢做这件事，这个贪著心就变成了贪爱心。这时，做这件事情就变成了他的一个爱好，他就会更加频繁地去做这件事情，这样，贪爱心不停地增长，就变成了贪欲心。

随着贪欲心越来越强烈，他做这件事情就上瘾了，变成了贪婪心，也就是所谓瘾君子。“瘾”是什么意思呢？“瘾”在医学上基本的释义是这样子：由于神经中枢经常接受某种外界刺激而形成的习惯性或依赖性。“瘾君子”就是指对某种嗜好不能自我控制的人。所以说，上瘾就已经是病态了，治疗就比较困难。

当一个人对一件事上瘾的时候，就会严重影响到他的生活、家庭、还有工作，更严重的，甚至可能会走上犯罪的道路，从而带来身心上的各种痛苦。最典型的例子就是吸毒，我们以吸毒为例来讲一讲。

吸毒的人大多数都是因为精神空虚、无聊，消极悲观，或者精神压力比较大，或者情绪长时间地低落、抑郁，或者对生活有一种厌恶感、无奈感。吸毒可以麻痹人的神经系统，使整个身心得以暂时放松，会产生某些幻觉，甚至有飘飘欲仙的感觉，从而暂时缓解吸毒者精神上的空虚、颓废、忧郁等负面情绪。但是，吸毒犹如饮鸩止渴，等那个药劲过去了，他的经络又堵塞了，收紧了，他的神经系统就像一个拉变了形的弹簧一样，无法自然恢复，然后身心就会生起无法形容的、极度的痛苦。因此，他就需要更多的毒品来麻痹神经，打通经络，放松身心，缓解痛苦。

其实，很多事情我们如果经常去做，时间长了，做着做着就变成了爱好了，例如赚钱、追剧、追星、音乐、书画、舞蹈、游戏、打球、运动、竞争、打麻将、赌博、做官，甚至包括追求真理等等。在爱好的阶段，得不到满足会带来一些心理上的痛苦和负面情绪，但是还能克制。

如果再接着做，越陷越深，那就跟爱好不一样了，上瘾了，得不到满足，

心理上的痛苦和负面情绪就会很强烈，这个时候我们就会不由自主了。时间长了，五脏六腑的功能都有可能开始紊乱，慢慢地，身体就会产生疾病，例如现在很多人都有心脏病、“三高”、癌症等等，心理上的疾病就更多了。各种各样身体上的怪病，还有各种各样心理上的疾病，导致生理上的痛苦，长时间的痛苦就会加速死亡。

还有一种可能，就是当一个人做一件事越做越上瘾，时间长了，他的求不得苦、爱别离苦等心理上的痛苦和各种负面的情绪就会急剧增加，然后长期地折磨他，他就会开始做一些违背道德甚至违反法律的事情，最后他可能会生不如死，乃至自杀，也有可能精神崩溃，被送入精神病院。

总之，贪爱的根源是变苦（快乐），贪爱心是对变苦（快乐）的贪著不断地串习、增长造成的。

如果贪爱得不到满足，就会导致求不得苦、爱别离苦、怨憎会苦等心理上的痛苦，也会间接地导致身体上的疾病。

如果贪爱得到了满足，由于串习，贪爱心也会随之而不断地增长，变得越来越强烈，变成了贪欲心，甚至变成了贪婪心；如果贪欲心和贪婪心不能继续得到满足，就会导致更强烈的心理上的痛苦和负面情绪，以及各种身体上的痛苦；如果贪欲心和贪婪心能够持续地得到满足，那就更糟糕了，就会快速地消耗人的精炁神，使人迅速地老去，生病，死去。

人类在各种生理上和心理上的痛苦的逼迫下，不断地去寻求缓解的方法，贪著变苦（快乐），增长贪求心，衍生嗔恨等各种负面情绪，恶性循环。这就是我们的人生。

在科学技术高度发达的今天，整个世界，无论是东方还是西方，随着信仰的缺失、道德的滑坡，大多数的人类都是崇尚个人主义、享乐主义和自由主义。容易让人上瘾的事情越来越多，整个人类正在自我毁灭的高速路上奔驰。

第四章

每个生命的出厂模式是不一样的

今天，我们来进一步探讨生命的真相。我们先来了解一个概念——生命的出厂模式。

所谓生命的出厂模式，就是指人类与生俱来的、潜在的智商、情商、灵商和德商以及各种潜质。生命的出厂模式加上成长环境，构成了一个人的生命维度，所以说，人类的生命维度是不一样的。

那么，什么是生命的维度呢？就是指一个人的生命境界。就好比孙悟空和如来佛，生命境界相差甚远，孙悟空七十二变，火眼金睛，神通广大，但怎么也跳不出如来佛的手掌心。这就是生命的维度不一样。

我们先分别学习一下智商、情商、灵商和德商等概念的含义。

智商（IQ）是指对认知智能的测试，反映的是人的观察力、记忆力、思

维力、想象力、创造力，以及分析问题和解决问题的能力。而正常人的智商，大多在 85 到 115 之间。

情商（EQ）包含了自制、热忱、坚持，以及自我驱动、自我鞭策的能力。值得指出的是，情商固然包括人与人互动的层面，但情商的意义并非指谄媚、奉承、巴结、虚伪。

哈佛大学心理学博士丹尼尔·戈尔曼认为情绪智能包含五个方面：

一、觉知自己情绪的能力，这是情绪智能的核心；

二、调整自己情绪的能力，使之适时适度地表现出来；

三、激励自己、指挥情绪的能力，它能够使人走出生命中的低潮，重新出发；

四、了知他人的情绪和需求的能力，这是与他人正常交往，实现顺利沟通的基础；

五、调控自己与他人的情绪反应的能力。

灵商（SQ）是指人类的心灵智能，就是对事物本质的洞彻能力、超越逻辑思维的顿悟能力和直觉能力。灵商和智商都是认识事物的智能，但灵商比智商的维度要高，灵商本身也是有不同维度的，灵商越高，维度也越高。

德商（MQ）是一种知行合一的能力，它决定人类如何将普遍适用的一些原则，例如正直、责任感、同情心和宽恕，运用到个人的信念、愿景和行为中去。德商包括的内容有：体贴、尊重、容忍、宽容、诚实、负责、平和、忠心、礼貌、幽默等一切美德。德商和情商都和品德有关，但德商比情商的维度高，德商本身也是有不同的维度的，德商越高，维度也越高。

德商和灵商就像是一个事物的两面，德商更强调仁慈，灵商更强调智慧，当它们达到一定的维度，这两个面就会融为一体，我们可以称之为“慧商”。

智商、情商、灵商和德商，我们把它们总称为“四商”，四商不是来源于遗传。人类的遗传基因是指 DNA 上的遗传信息。基因有两个特点：一个是忠实地复制自己，第二个是受到外界的辐射有可能发生突变，而导致疾病。所以，人类的遗传基因只能在肉体上起作用，身体跟父母长得比较相似或者相近。而四商却可能和父母相差甚远，不可能是遗传的。

这四商怎么可能在 DNA 上体现出来呢？ DNA 是由分子组成的，是生物体发育和正常运作必不可少的生物大分子，是属于化学级别的物质；而人类的四商是人的心智，心智的能量形式不是分子和原子级别的，心智的能量级别是生物场能。

智商高、情商也高的父母，生出来的孩子有可能智商低、情商也低，反之亦然；智商高、情商低的父母，生出来的孩子有可能智商低、情商高，反之亦然；智商和情商高，但灵商和德商很低的父母，生出来的孩子有可能智商和情商普通，但灵商和德商较高，反之亦然。还有其他的组合，我们就不举例了。有一种人四商都很高，这种人是非常罕见的，他们的父母很可能是普通人，也就是说四商都普通的人。

一个人的出厂模式和以后的成长环境决定了一个人的四商，但是出厂模式起主导作用，是主因。当然，成长环境等外缘也很重要。成长环境包括他的生活环境、社会环境、教育环境等，对四商的开发和培养都起到很重要的作用。下一章我们就接着讨论这个问题。

第五章

出厂模式和成长环境

每个人先天的四商潜能是通过后天的成长环境慢慢开发出来的。成长环境包括生活环境、社会环境和教育环境等。

四商的潜质就好比四种矿，铁矿的总质量和铁矿中铁的含量好比人的智商的先天潜能，铜矿的总质量和铜矿中铜的含量好比人的情商的先天潜能，银矿的总质量和银矿中的银的含量好比人的灵商的先天潜能，金矿的总质量和金矿中的金的含量好比人的德商的先天潜能。

人的四商的开发和培养就好比是对这四种矿石的加工、提炼，所以，矿石的总质量、矿石中金属的含量和加工、提炼的技术三方面决定了提炼出来的金属的总量和含量。

如果矿石中金属含量达到 70%-80%，那么加工、提炼就变得比较容易简单了，即使技术差一点，如果开发得好，就能起大作用。如果矿石中金属含

量只有 1%-10%，那么加工提炼就变得很难，即使技术比较好，提炼出来的金属的总量和含量也不会很多。人的四商的开发和培养，道理也是一样的，这里就不赘述了。

人的四商的开发和培养，也可以把它比作植物的培育。植物的种子就好比人的四商的先天潜能，而植物的栽培，气候、土质、海拔、水分、阳光等外在条件也很重要，但更重要的是栽培人的技术和勤劳。

当然，这些比喻都不是很恰当，因为人类是有灵性的生命。人类的身心运作是非常深奥的，普通人根本就无法洞彻。

从现代生物科学可以了知，子女和父母的基因比对几乎是一致的，没有突变，但是子女和父母的四商差异是非常大的。关于这一点，在上一章我们已经讲得比较详细了。

可以确定，人类的四商不是来源于人的身体。人类的身体只是一个非常复杂而精密的工具，四商是可以和身体剥离开来的。就好比一个开着挖掘机的人，一个熟练的挖掘机驾驶员可以用挖掘机挖石头来铺路、垒墙，甚至可以开啤酒瓶盖，但人是可以从挖掘机上走出来，是可以和挖掘机剥离开来的。这个方面我们以后会更详细地来论证。

其次，人类的成长环境也是很重要的，但是就跟矿石中的金属含量和植物的品种更重要一样，人类与生俱来的先天的四商的潜能更重要。植物的品种决定了这种植物长成什么样，是花草还是灌木，是农作物还是参天大树。就好比猴子无论怎么培养和开发都是猴子，最高境界就是个猴王——孙悟空；猪无论怎么培养和开发都是猪，最高境界就是猪八戒——天蓬元帅。

每个人的四商潜质是不一样的，而每个人在不同的成长环境下，对四商的开发程度又是不一样的。现在整个社会教育主要是开发人的智商和培养各种技能，而现在的教育模式和教材都是全社会统一的，所以教育环境的差别

不大。由于智商的潜质不一样，所以从小就可以看出来每个人的学习成绩差异很大。

当然，人的智商和文化程度是不成正比的。有些人是小学文化，但是他智商很高；有些人大学毕业，但是智商一般，只是他有这个福报或机会去读书而已。

由于现在的学校教育几乎没有情商的开发，所以情商都只是在社会环境和家庭环境中得到少量的开发和培养。只有少数情商潜质很高的人表现得不错，这样的人往往能够做领导，或者企业主管、高管。

现在学校的教育几乎没有灵商的开发，只有极少数灵商潜质很高的人能够成为真正有发明创造的科学家，或者成为真正有修有证的智慧大师。

现在学校对德商的教育也有所提倡，但是由于师资非常缺乏，也没有系统专业的培训体系，所以大多数的人德商开发和培养都比较差，只有极少数德商潜质很高的人能够成为真正的社会精英和民族脊梁。

所以，现在整个社会人的灵商和德商都比较低，在这些灵商和德商都比较低的人当中，有些人智商和情商比较低，他们往往徘徊在贫困的边缘上，他们也不敢有太多的欲求，生存是他们最大的愿望，这种人还是多数人；有些人智商和情商中等，因为生命维度比较低，往往欲求比较多，痛苦比较多，烦恼也就比较重。

还有一种人虽然灵商和德商很低，但智商和情商都比较高，就像钱理群教授所说的，是一群“精致的利己主义者”。他们世故、老道，善于表演，懂得配合，更善于利用体制来达到自己的目的。这样的人一旦掌权或者成为社会的主流，善于溜须拍马，谄媚，拉帮结派，搞阴谋，比一般的贪官污吏危害更大。

现在，整个社会只有少数人的灵商和德商比较高，在这些灵商和德商都比较高的人当中，无论智商和情商是高，是中还是低，因为生命维度比较高，往往欲求就比较少，比较知足，烦恼也比较少，痛苦也相应地比较少；不论是收入高还是低，有文凭还是没文凭，生活得都比较幸福和安乐。

由于现代社会对人的智商开发和培养非常重视，对其他三商的开发和培养既没有师资也不重视，所以整个社会的整体智商比较高，其他三商都比较低，所以大多数人都是简单粗暴的利己主义者，他们会耍点小聪明，其实都是掩耳盗铃。

人类什么时候才能开始反省呢？

第六章

活着就是为了继续活着

今天我们来进一步了解生命的真相。我们先来了解人类的基本需求。每个人最基本的需求有两大类：一是衣食住行的需求，二是家庭的需求。这两大类需求包括生理上的和安全上的。如果生理上的需求得不到满足，就会带来极大的痛苦，有时甚至会直接危及生命。如果安全上的需求得不到满足，人类就会感到恐惧、焦虑、担忧，带来心理上的痛苦。

首先，人类需要足够的衣服和食物，其次，需要一个房屋遮风挡雨，晚上能够睡觉，或者疲劳的时候能够休息，还能够保护自己的安全；夏天闷热的时候，可以洗个凉水澡，或者有冷空调；冬天寒冷的时候，可以洗热水澡，或者有热空调等。当人成年以后就有了结婚生子的需求。多数人类都害怕孤独，他们需要一个家，互相依靠，度过漫长的苦难人生。

为了获得这些最基本的生活物质条件，绝大多数的人都需要不断去付出

自己的体力和脑力劳动。由于四商的差异，生命维度的不同，人类在劳动的时候就会有不同的心态。

由于灵商和德商的不同，那些灵商和德商很低的人完全是出于自私的动机和心态来付出劳动，只有极少数灵商和德商很高的人是以比较纯粹的利他心态或动机来付出劳动。而大多数的人，他的动机和心态是介于这两者之间的。

情商和德商比较高的人愿意共赢，比较受人欢迎。他们的正面情绪和行为会多一点，例如平等、己所不欲不施于人、诚实、谦让、友善、宽容、幽默等等。

情商和德商比较低的人，自私心多一点、索取心偏强一点的人，就不怎么受人欢迎。他们的负面情绪和行为就会多，例如忘恩、嫉妒、欺骗、抱怨、争夺等等。自私心特别重、而贪欲心又很强的人，就容易触犯道德底线，容易侵犯他人，甚至犯罪。

人类在最基本的需求实现以后，如果有多余的财富，大多数人由于灵商都比较低，很少有人愿意去探索真理，大多都愿意去玩耍游戏，旅游、唱歌、跳舞、运动，参加各种娱乐活动，培养各种爱好，消耗生命。

当人类有了足够多的财富时，就会去追求更美好而奢侈的生活，例如豪宅、豪车、美女、美食，到全世界去旅游，购买大量的黄金珠宝等等，有些人还喜欢玩古董、字画。

有一类人，虽然灵商很低，德商普通或者偏低，但情商很高，他们对自己的名誉、地位、尊严、威望的贪求心比较强。他们喜欢做官，喜欢当领导，喜欢去控制别人，自己的下属越多越好，甚至有些人喜欢别人的崇拜。这些强大的利己主义者对社会的危害比较大。

通常，由于情商和智商的差异，人类获取财富和地位的能力是有很大差

距的。有些人虽然智商中等，劳动技能和才干一般，不算很差，但是他懒惰、自私、情商低，人际关系差，一般也富不起来。即使成为暴发户，也很有可能因为贪心大而盲目投资，导致破产。

有些人不仅劳动技能和才能很好，也就是说智商比较高，而且很勤劳，不投机，情商高，人际关系好，一般都会富起来。这种人富起来以后，有些德商高的，仍然很节俭，愿意去布施；有些德商低的，就会变得奢华起来，很愿意去享受生活，增加自己的各种爱好。这种人一般在十几年以后，由于放纵自己的贪求心，爱好变成了嗜好，身体就开始生病，未老先衰。

古人言，知足者常乐。无论是贫穷还是富贵，知足的人德商高，贪欲心比较弱，攀比心也比较弱，嫉妒心也比较小，这样的人，他的人生相对来说就过得比较安乐。

然而，这个时代由于社会还不注重德商的培养，无论是贫穷还是富贵的人，贪求心都比较强。贫穷的人，有些人就面朝黄土背朝天，有些人日夜奔波打工，非常地劳苦，每天工作很长时间，活得像老黄牛一样。赚到一点钱，城里的人就拿来买房子，贷款买房子，就变成了房奴。农村人就拿来盖房子，房子盖得一个比一个大，都是富屋穷人。他们的人生没有多少乐趣和自由，就是活着而已——活着就是为了继续活着。

而那些发了财的富人，就会买好几个房子，或者盖豪宅，买豪车，拿来撑面子，他们更是拿命换钱，比穷人还辛苦。由于开支很大，贪欲炽盛，常常冒险加大投资，盲目投资导致破产倒闭的，比比皆是。

我们开的企业家研修养生课，发现企业家们是一群身心都很疲惫的人，三角债很严重，负资产的人也很多。由于心理压力很大，大多都处在长期的焦虑中，他们的身体比普通人还要差一些。

还有一类人喜欢文学和艺术的，他们中的大多数人靠着自己的文学创作

或艺术表演来维持生计。现在的艺术也越来越商业化，没有了过去艺术大师们创作的那份天真和纯粹，作品普通一般。善于炒作的人在殿堂，而那些真正的高手和大师却在民间。

有很多人喜欢学习和认知，但是，他们大多数人只是为了更好地满足自己的各种欲求，只有极少数的人有好奇心，愿意去探索宇宙人生的真理和真相，开发和培养自己的灵商和德商。

还有极少数人可以继承足够的祖辈和父辈的财产或地位，由于他们的四商都比较普通，都不高，所以他们不知道钱来之不易，往往都是败家子，喜欢吃喝玩乐，享受生活，到了中晚年，大多数家庭也都会破败。

人生百态，难以尽述。当然也有极少数像贾宝玉、李叔同、李娜、宁铂一样的人，能够看破红尘，知道“神马”都是浮云，知道富贵如春梦。正可谓：

陋室空堂，当年笏满床；
衰草枯杨，曾为歌舞场。
蛛丝儿结满雕梁，绿纱今又糊在蓬窗上。
说什么脂正浓，粉正香，如何两鬓又成霜？
昨日黄土陇头送白骨，今宵红灯帐底卧鸳鸯。
金满箱，银满箱，转眼乞丐人皆谤。
正叹他人命不长，哪知自己归来丧。
训有方，保不定日后作强梁。
择膏粱，谁承望流落在烟花巷！
因嫌纱帽小，致使锁枷扛，
昨怜破袄寒，今嫌紫蟒长。
乱烘烘，你方唱罢我登场，反认他乡是故乡。
甚荒唐，到头来都是为他人作嫁衣裳！

第七章

快乐与安乐的区别

有一种乐叫安乐，安乐不是快乐。

在第一章我们有提到，人类的痛苦主要是身体的痛苦，还有心理上的求不得苦、爱别离苦、怨憎会苦。当这些苦缓解的同时，不安、担忧、紧张、恐惧等各种负面情绪也会得到舒缓，除了痛苦的缓解和负面情绪的舒缓之外，并没有其他的感受。人类把这种感受叫快乐。“快”是短暂的意思，“乐”是缓解、舒缓的意思，所以快乐也叫“变苦”。

当人类的痛苦解除和负面情绪消失的同时，快乐（变苦）也消失了，这种既没有痛苦和负面情绪，也没有变苦（快乐）的状态，叫做安乐。安乐是清净的，是自在的。但是人类的这种安乐是相对的，也是暂时的，因为痛苦和负面情绪随时都有可能降临。

其实，普通的人类很少没有痛苦和负面情绪的时候，也就是说，普通的

人类很少有安乐的时候，绝大多数的时间都活在或大或小的痛苦和负面情绪中。

当一个人对某些人或某些物的贪求心比较弱时，他的各种痛苦就比较少。痛苦比较少，那他的变苦（快乐）就比较少了。这样的话，就会多一点相对的、暂时的安乐。

当一个人对某些人或某些事没有贪求心的时候，他就不会因此而产生各种痛苦。没有痛苦，那他就没有变苦（快乐）。这样的话，他就在这个人或这件事上得到了彻底的安乐。只要他不起贪求心，他就会得到长久的安乐。

我们举个例子，吸烟的人烟瘾上来的时候，是痛苦的。吸烟的时候，只有变苦（快乐）了。从刚开始是两天一包，到一天一包，再到后来要一天两包，甚至三包。烟瘾越大，就越痛苦，吸烟的时候，变苦（快乐）就会越强烈。

如果一个吸烟的人并没有上瘾，只是偶尔吸几根，那么，他想要吸烟的痛苦就非常微弱，变苦（快乐）也就非常地微弱，几乎没有。这种状态，和有烟瘾的人相比来说，就是相对的安乐。

如果一个人完全不吸烟，一根也不吸，他在吸烟这件事情上，既没有痛苦，也没有变苦（快乐），那么，在吸烟这件事情上，他的安乐是彻底和长久的，这种安乐是清净、自在的。

再举个例子，打麻将或其他的赌博。赌瘾上来的时候，是痛苦的。赌博的时候，输了还多一重苦，赢了的时候，变苦（快乐）就很大，因为是两重苦的缓解。从刚开始是小赌，慢慢地越赌越大，甚至到快要倾家荡产的时候，也没有办法收手。赌瘾越大，就越痛苦，赌博赢了的时候，变苦（快乐）就越强烈。

如果一个赌博的人并没有上瘾，只是偶尔赌点小钱，那么他想要赌博的

这种心理上的苦就非常微弱，变苦（快乐）也非常地微弱，几乎就觉察不到。这种状态，和有赌瘾的人相比较来说，就是相对的安乐。

如果一个人完全不赌博，一点也不沾，他在赌博这件事情上，既没有痛苦，也没有变苦（快乐），那么在赌博这件事情上，他的安乐是彻底和长久的，这种安乐是清净、自在的。

有些人说，我一点爱好都没有，一点欲望都没有，那我活着还有啥意思呢？其实，对人类来说这是不可能的。人类生来就是很苦的，有很多与生俱来的、潜在的欲求，随着年龄的增长，和环境的影响和刺激，求不得苦，爱别离苦，怨憎会苦，以及各种疾病的痛苦，就会不断地呈现出来，而不得不去寻求缓解或者解除的办法。

我们要知道，当人类对大多数的事情还只是停留在爱好的阶段的时候，人类都很愿意去做这件事，因为求不得苦比较弱，也比较容易实现和满足。在实现的同时，痛苦得到了缓解，负面情绪也得到了舒缓，而这种变苦（快乐）也好像是人类继续活下去的理由。

当一个人吃饱了，穿暖了，各种与生俱来的、潜在的欲求就会不断地呈现出来。俗话说，饱暖思淫欲，满足和释放这些欲求是被大多数人类所接受的。所以这个社会的娱乐业很发达，既是合法的，也是符合普世价值观的。

但是，大多数人类没有去想过，爱好是有可能变成嗜好的，嗜好是有可能变成癖好的，癖好是有可能变成瘾好的，并且所有的爱好都一样，都有可能会越变越强烈，没有例外。

就比如，对干净的贪著。干净包括生活环境的干净、食物的干净、衣服的干净和自己身体的干净等几大类。有些人对干净毫无贪著，无论什么环境，都能活得很自在，很安乐。大多数人也喜欢干净，但并没有很强的贪著心，除了少数的环境，大多都活得相对安乐。还有一类人很爱干净，贪著心很强，

是属于贪爱的状态，大部分的环境他们都不喜欢，他们很喜欢打扫和清洗。

然后，还有少数人有洁癖，对于干净的贪爱已经变成了病态，几乎所有的环境他们都无法忍受，他们需要不停地打扫和清洗，来缓解心理上的痛苦和负面情绪。我有一个朋友，他有洁癖，每天要不停地用 84 消毒液清洗卫生间。他养了一条狗，到外面遛弯回来以后，还要用消毒液给狗擦嘴擦脚，导致后来自己和这个狗的身体都受到了损伤。

其实，爱干净和洁癖它们的本质是一样的，区别在量上。对爱干净的人来说，在他的境界里，他心理上觉得不干净的时候，就会觉得苦，他需要通过打扫或者清洗来缓解这种痛苦。只不过对有洁癖的人来说，在他们的境界里，心理上觉得不干净的贪著心非常强烈，求不得苦很强烈而已。

如果没有智者的教导，人类就不懂得反省和克制。所以现在社会，大多数人都是越活贪求心就越多越大，各种痛苦和负面情绪也就越多越大，难以自拔，只能忙于寻求缓解的办法。

第八章

缘起法则

我们知道，人类与生俱来的四商的出厂设置是差异很大的。有人认为这是上帝设置的，但是，如果上帝真的存在，上帝是公平的、公义的、仁慈的，他不会干这种既不公平公义，又不仁慈的事。所以可以肯定，这个事情不是上帝干的。

纽约著名的正统派犹太领袖戈德斯坦拉比问爱因斯坦:“您信仰上帝吗？”爱因斯坦给出了最著名的回答版本：“我信仰斯宾诺莎的那个在事物的和谐有序中显现出来的上帝，而不信仰那个同人类的命运和行为有牵连的上帝。”斯宾诺莎是十七世纪的犹太裔哲学家，他认为宇宙间只有一种实体，也就是作为整体的宇宙本身，而上帝和宇宙就是一回事。爱因斯坦的另一句著名的言论说：“上帝是不会掷骰子的。”这两段言论的观点其实是一致的，都是说这个世界是统一的，和谐有序的，是遵循因果律的，上帝只赋予了人类自由意志。

在《我的世界观》这本书中，爱因斯坦用了好几篇文章来阐述他的宗教观，解释宗教与科学的关系。爱因斯坦说：“有某种东西是我们无法洞察的，只能以某种最原始的形式，才能把握那最深奥的理性和最灿烂的美，这种认识和情感构成了我的真正的宗教情怀。”他同时强调，只有从这个意义上说，他才是一个具有深沉的宗教情怀的人，他无法想象造物主对所造之物进行奖赏和惩罚。

爱因斯坦告诉人们，对他来说，能觉察生命和意识的永恒奥秘，了解现实世界的神奇结构，领悟自然界展现出的理性，哪怕只能得到其中极小的部分，也心满意足了。也就是说，爱因斯坦承认，人类现有的理性是无法完全洞彻宇宙人生的奥秘。他所说的“某种最原始的形式”应该就是指人类的灵商。

我们知道，现代科学的所有理论体系是以公理为基础的。所谓公理，是指依据人类理性的、不证自明的基本事实，经过人类长期反复实践的考察，不需要加以证明的基本命题。公理是一切定理的基础。

因果律就是公理，是一切科学和哲学的理论基础。没有因果律，所有的科学定理和哲学理论都无法建立。因果律表示任何一种现象或者事物都必然有其原因，即“物有本末，事有终始”。也就是说，任何一种结果和现象都是由因缘和合而生。

因果律也可以称为缘起法则，有以下三个特征：

一、果由因生：无因不能生果，有果必有其因。其具有时间序列性，原因必定在先，结果只能在后，二者的时间顺序不能颠倒。

二、事待理成：作为客观现象之间引起与被引起的关系，它是客观存在的，并不以人的意志为转移，在事物中有普遍的规律性。如生必有死、聚必有散、合必有离、成必有坏，这是必然的法则。

三、有依空立：任何存在的事物，其产生都建立在不存在的基础上，都是先无后有的。客观事物之间联系的多样性决定了因果关系的复杂性。

任何事物的存在都要具备上述三个特征。我们以一棵树为例，树是果，当树的种子有合适的温度、湿度、足够的养料养分，它就会开始发芽，然后在足够的阳光下，茁壮成长，最后开花结果，这叫“果由因生”；树的基因决定了树的种性的差异，有它的普遍规律性，苹果的种子长不出梨树来，这叫“事待理成”；这棵树在未种之前它是不存在的，在种植之后才有了树，这叫“有依空立”。

如果我们用这三个特征去检验事物的存在，就会发现宇宙间的任何事物都具备这三个基本特征，都离不开缘生、缘灭，也就是因缘果生、因缘果灭的法则。

万事万物都遵循因果律，都有前因后果。人类的出厂设置只是一个结果，那么前因是什么呢？我们必须从因果律来谈这个问题。

唯物论者认为人类就像电脑一样，人类的心智和身体的关系就像电脑的硬件和软件的关系。可是我们要知道，电脑的软件是被复制到电脑的硬件里去的，软件的功能和作用是固定不变的。即使软件升级了，删除了旧的软件，复制了新的软件，那么新软件的作用和功能还是固定不变的。然而，人的心智却不是被复制到身体里去的，因为人的四商和父母的四商差别特别大。

在第五章我们已经论证了四商的潜质不是来源于遗传。人类的遗传基因是指 DNA 上的遗传信息，而人的四商是属于人的心智。心智的能量形式不是分子和原子级别的，心智的能量级别是生物场能。所以人类的心智并不像电脑的软件可以复制，它们不是从父母的遗传基因上复制过来的。

唯物论者还认为，电脑硬件如果被损毁了，软件也会一起被损毁；如果人类的身体被损毁了，人的心智也随之而消亡。其实，电脑的硬件是软件的

载体，离开了硬件，软件是不可能单独存在的，它必须存放在电脑的内存硬盘里或者外接的硬盘里。所以，硬件损坏了，硬件里面的软件也必然被损毁；可是，人类身体的基因虽然是从父母那里复制过来的，但心智并不是从父母那里复制过来的，所以人类的身体和心智是可以剥离开来的，身体并不是心智的载体，人类的身体只是心智的一个工具。

总之，人类的身体和心智的关系，与电脑的硬件和软件的关系是不一样的。既然人类的心智不是从父母那里复制过来的，那么人类四商的出厂设置从何而来呢？从缘起法则的角度来分析，人类的四商的出厂设置必然有其产生的原因。这些问题比较复杂，我们以后的章节再详细地探讨。

第九章

天赋、爱好和性格并非遗传

我们今天再进一步来论证：人的心智不是从父母那里遗传过来的。也就是说，人的心智不是被复制到身体里去的。

我们知道，每个人除了四商的潜质是与生俱来的，还有各种技能的潜质、各种爱好的潜质，也是与生俱来的。

潜质（潜能）也可以叫做天赋。其实，天赋和潜质（潜能）是一个事物的两个方面，从与生俱来的角度来说，叫天赋；从开发和培养的角度来说，叫潜质（潜能）。

例如，每个人的运动天赋是不一样的，每个人的音乐天赋也不一样，每个人的绘画、书法天赋等等，都不一样。俗话说，三百六十行，行行都有状元。也就是说，每个人都有某些方面的天赋，当然，天赋的高低也有很大的差别。

天赋，天赋，顾名思义，天之所赋。难道天赋真的是上天赋予的吗？是上帝设置的吗？肯定不是。如果上帝真的存在，那么上帝肯定是公平、公义、仁慈的，他不会干这种既不公平公义，又不仁慈的事。

另外，每个人对各种事物的喜好心和欲求心也是与生俱来的，也有很大的差异。

中国人有个传统习俗，从南北朝时期一直在民间流传到现在，叫抓周。就是孩子周岁的时候，父母会把算盘、笔、书、秤等各种不同的工具摆放在幼儿面前，根据幼儿抓取的东西来判断他长大后有可能会喜欢干哪一行。这也是我们中国几千年来流传下来的古人的智慧。《红楼梦》中有一段，就是贾宝玉在抓周的时候抓了胭脂和钗环，也暗示了他长大后的性情。

另外，在西藏寻找转世灵童的时候，也有一个必须采取的传统方法，就是把各种佛珠摆放在测试的孩子面前，看他抓的是否是他前世用过的那串佛珠，以此来判断这个孩子是不是他们正在寻找的转世灵童。

人类随着年龄的增长，各种潜在的喜好和欲求都会呈现出来，比如小男孩就喜欢各种武器、车辆、各种球类等等；小女孩就会喜欢布娃娃、唱歌跳舞、过家家的小玩具等等。当然也有另类，但大多数情况就是这样。有些孩子喜欢吃肉或吃鱼，而有些孩子就喜欢吃素，吃荤就会想吐；有些孩子喜欢吃甜食，有些孩子喜欢吃酸辣的。

又随着年龄的增长，女孩子就喜欢漂亮，男孩子喜欢潇洒。到了这个年龄以后，喜欢穿不同款式的衣服，审美情趣差异也很大。琴棋书画，体育运动，各自的爱好都会慢慢地呈现出来。

成年以后，人类的各种烦恼就会越来越多。由于生存的压力，人的嫉妒心、争强好胜心、傲慢心、嗔恨心也会呈现出来，这都是与生俱来的。有些人就比较友善、仁慈、忍让、谦和。在这些性情方面，每个人和他父母的差异也

是很大的。

成年人都会根据自己的喜好选择自己的事业。有相当一部分人，没有什么特长和爱好，只会学一份技能，找一份工作。这个技能也是有一点天赋的，他会选一个有些天赋的技能去学习，自然就会这样去选择，然后找一份工作，维持生计。这个时候，爱好并不重要，生存才是首要的。

每个人与生俱来的天赋和爱好的潜质，跟父母的天赋和爱好的潜质同样有很大的差异，不可能是遗传基因 DNA 遗传下来的。我们举个例子：我们看到一个采访，采访赵心童的父母。他父亲是个医生，母亲是个护士，都不会打台球。然而，赵心童从小就爱打台球，父母问他读完大学之后干什么，他说我要打台球。如果让他小时候抓周的话，他肯定抓球。后来他父母从他小时候就开始培养他打台球，放弃了让他读大学的想法。现在赵心童已经打成世界冠军了。

生活中这样的事情比比皆是，都有目共睹。比如有些人的父母是商人，喜欢赚钱，从小就培养孩子从商，让他读管理，读商学院，但孩子从小却偏偏喜欢艺术；有些人的父母是基督教徒，从小就培养他对上帝的信心，带他去教堂，但是长大后，他偏偏信仰了佛教；有些孩子的父母是当官的，喜欢从政，但是孩子长大以后却喜欢科学研究，喜欢探索真理。

再如围棋的爱好者，天赋差异是最直观的了，业余有十三级和八段，职业的有九段。业余的我们就不说了，进入职业阶段的选手，他们下棋花费的时间都差不多，但水平相差很大。特别是到了专业选手高级段位，越往高越难，这就可以看出天赋的差异了。

每个人与生俱来的性格和性情，跟父母兄弟姐妹差异都很大。因为太明显了，我们就不用举例说明了。

总之，人类与生俱来的天赋、爱好、性格、性情都不是遗传来的，和父

母存在巨大的差异，不可能是从遗传基因 DNA 遗传下来的。而人类的潜质、天赋、爱好、性格、性情都属于人的心智，人类身体的基因虽然是从父母那里复制过来的，但心智并不是从父母那里复制过来的，所以人类的身体和心智是可以剥离开来的，身体并不是心智的载体，人类的身体只是心智的一个工具。后面的章节我们还会继续论证。

第十章

自由意志和行苦

今天，我们来进一步了解生命的真相。

我们知道人类是有主观能动性的，也就是说，人类是有自由意志的，是有创造力的。从自然科学来说，根据热力学第二定律：孤立系统总是趋于熵(shāng) 增，最终达到熵的最大状态——也就是整个系统最混乱无序的状态。

但是在这个孤立的系统的内部，如果存在有“自由意志的生物”，在生物死亡之前，孤立系统的熵值是可以持续减少的。这个好像就违反了自然科学。举个最简单的例子：大河向东流，这是自然规律。在大河中，一切没有自由意志的事物都必定是向东流的。但是，有自由意志的生物就可以一直逆流而上，到达大河的源头。还有，被有自由意志的生物所驾驭的事物，也是可以逆流而上的。

人类之所以被称为是有灵性的生命，他的灵性就体现在自由意志上。可是，虽然人类是有自由意志的，但人类却不明白宇宙、生命的真相和真理。于是，自由意志就会妄动，这个妄动就是盲目地造作。自由意志的造作就会产生惯性的力量，这种惯性的力量并不会消失，而会以能量的形式存储在每个人的心智中。

自由意志在不断地造作，在造作的过程中就会积累越来越多的惯性能量。我们把自由意志造作所积累的惯性能量，叫做“业”。业在串习的过程中，不断积累的能量，叫做“业习”。

业有善业、恶业，以及不善不恶业。善业的串习叫做善业习；恶业的串习叫恶业习；不善不恶的业——平庸的业的串习，也就是平庸的业习了。这些业习会以能量的形式存储在每个人的心智中。

我们在生活当中都听到过“造业”这个词。“造”是造作、创作的意思，“业”是专指造作累积的惯性能量，并不是造孽的意思。“造孽”是专指造作恶业。我们生活当中也听过“事业”、“家业”这样的名词。“家业”就是指家庭成员通过努力地工作和创造而累积的财富、田产等。所以“业”就是指造作积累的惯性能量。然而业习的惯性能量又会反过来作用于自由意志，这种反作用于自由意志的力量叫“业力”。

总之，我们对“业”这个名词有一个比较明确而深刻的理解，是非常重要的。当业习和业力越来越强大时，人类的自在度就会变得越来越小。这个“自在”我们在后面的章节会解释。

我们举个例子：吸烟。如果一个人完全不吸烟，他在吸烟这件事情上既没有业习，也没有业力，那么在吸烟这件事情上，他是彻底地自在的。

但是，忽然有一天，他在朋友的诱导下尝试着吸烟。刚开始只是偶尔吸几根，并没有上瘾，那么他想要吸烟的这种逼迫感就非常微弱。也就是说，

他吸烟的业习非常微弱，在吸烟的这件事情上，他的自由度还是比较大的。

经过一段时间的串习，慢慢地，从刚开始是两天一包，到一天一包，吸烟的业习在逐渐增强，吸烟开始有点上瘾，这个时候，吸烟的业力会使人隐隐地感受到一种逼迫、不自在。我们把这种由业力所带来的逼迫感和不自在感，叫做“行苦”。

然后，当烟瘾越来越大，到后来要一天两包，甚至三包，这个时候吸烟产生的业力已经很强大了，在吸烟这件事情上，他就几乎没有什么自在了。不吸，业力会让他感到很痛苦；如果随顺业力去吸烟，就会让他感受到“变苦（快乐）”。

从此以后，烟瘾带来的行苦会让这个人在业力的逼迫下，被驱动着每天都在过着不停地吸烟的生活，从而不断地感受到痛苦和变苦（快乐）的转换，恶性循环。在吸烟这件事情上，他从自在、安乐的状态，变成了没有自在、没有安乐的状态。

我们再举个例子：玩游戏。如果一个人完全不玩游戏，他在玩游戏这件事情上既没有业习，也没有业力，他是自在的。

但是，忽然有一天，在朋友的诱导下他尝试着玩游戏。刚开始只是偶尔玩玩，并没有上瘾，那么他想要玩游戏这种逼迫感就会非常地微弱，也就是说，玩游戏的业习非常微弱，在玩游戏的这件事情上他还是比较自在的。

经过一段时间的串习，慢慢地，从刚开始是一天玩一两个小时，到一天玩四五个小时，玩游戏的业习在逐渐增强，这个时候开始有点上瘾了。玩游戏的业力会使他隐隐地感受到一种逼迫、不自在，也就是说，他已经开始感受到行苦了。

然后，当玩瘾越来越大，到后来，经常整天玩，甚至开始熬夜、通宵，

有人甚至玩到虚脱，玩到猝死。这样的新闻报道不是个例。这个时候，玩游戏产生的业力已经很强大了，在玩游戏这件事情上他就几乎没有自在了。不玩，业力会让他感到很痛苦，如果随顺业力去接着玩，他就会感受到“变苦（快乐）”。

从此以后，玩瘾的行苦会让这个人在业力的逼迫下，被驱动着沉迷于游戏，从而不断地感受到痛苦和变苦的转换，恶性循环。在玩游戏这件事情上，他从自在、安乐的状态，变成了没有自在、没有安乐的状态。

另外，在大多数人的意识里，所谓自由就是当他想做一件事情，他有条件和能力去做，他就认为这是自由；当他想满足自己的某种欲求时，他有条件和能力去满足，他就认为这是自由。

其实这不是真实的自由。因为当他想做一件事情而又没有条件和能力去做，他就会感受到业力的逼迫感——行苦。当他想满足自己的某种欲求时，他没有条件和能力去满足，他也会感受到行苦。所以，这种所谓的自由，只不过是在业力的逼迫下被驱动着作出的选择，而所谓追求自由，只是随顺业力，只是为了暂时消解行苦。

自由意志的妄动，最终导致了人类的行苦。人类有了行苦，又要去追求“自由”；人类有了痛苦，又要去追求“快乐（变苦）”。我们在后面的章节还会继续详细地探讨这些问题。

第十一章

人类被快乐欺骗了

我们知道，快乐就是变苦，是痛苦的暂时缓解。越痛苦，当痛苦缓解的时候，就越觉得快乐。

或许有人会反驳：没有痛苦的缓解，也可以感到快乐（变苦）。比如：我今天心情不错，精力充沛，也没有什么烦恼，身体也没有疼痛，有一个很好的按摩师给我按摩背部，我会感到很舒服，很快乐。

其实你的身体还是有苦的。你为什么要去按摩呢？这是因为在你这个年龄段，你的肌肉已经劳损了，容易疲劳，并且你的背部的炁脉已经开始有所堵塞了，所以通过按摩缓解这种不适感，你才感到舒适、快乐（变苦）。如果换一个健康的五六岁的儿童，给他按摩这个脊背，他就不会感到任何快乐（变苦），说不定他还会觉得疼痛和不适。

随着年龄的增长，我们已经开始衰老，已经有了“老苦”了，只不过这种苦可能没有那么严重，没有严重到让我们无法生活，无法工作，我们能忍受，能坚持而已。

仔细观察自己，其实我们一天到晚有很多很多的需求和欲求。那些欲求我们自己都不一定能察觉到，都隐藏在心中：患得患失，经常莫名其妙地烦躁、忧愁，爱抱怨，爱发脾气，甚至焦虑。而在欲求得不到满足的时候只能忍着，并且转移自己的注意力去满足其他能够实现的欲求，以此而暂时遗忘自己那些还不能实现的欲求。还有一种可能，就是在欲求得不到满足的时候，一边忍受着，一边努力地去学习和经营，以此而获得满足自己欲求的条件和能力。

大多数人类都很愚痴，只想获得快乐（变苦）。其实，人类被快乐（变苦）欺骗了。当人类在满足自己的欲求而获得快乐（变苦）时，这个贪求心就会不断地被串习，增长贪求心的业习。随着贪求心的业习增强，求不得苦就会增强，人类就会更加频繁地去满足自己的欲求，以缓解这个求不得苦。随着求不得苦的增强，爱别离苦、怨憎会苦，以及各种负面情绪都会增强增多，这样就会恶性循环。

如此这般，人类就在痛苦和变苦（快乐）的转换中患得患失，忽喜忽忧。最可怕的是，这种情况还会越来越严重，让人类堕入其中，变得像魔鬼一样无法自拔。其实，人类真正想获得的是安乐，不是快乐（变苦）。

那么什么是安乐呢？前面的章节其实已经讲到了，安乐是清净、自在的状态。当一个人的贪求心比较少，比较知足，痛苦和快乐（变苦）也就比较少，那么他的身体就比较健康，他的内心也比较清净、轻松，烦恼少、负面情绪也少，这就是相对安乐。

当一个人的贪求心越少，身心越健康、清净，他的安乐度就越高。要提高自己的安乐度，必须要有智者的指导，看清生命的真相，看清自己，开启智慧，提升自己的生命境界。

由此可知，我们要获得相对的安乐和提高安乐度，首先我们要找到痛苦的根源——贪求心，然后用正确的方法去减少贪求心，才能真正地消除痛苦，而不是一味地去满足贪求心，以此来暂时地缓解痛苦。这就是大多数人类最大的心理误区：通过满足贪求心来缓解痛苦，获得暂时的快乐（变苦），结果是增长了贪求心，带来了更大的痛苦需要缓解，这样就会恶性循环，越陷越深。

那么现在关键是如何掌握减少贪求心的正确方法，在此我们可以简单地介绍一下。

第一，就是要学习因果律，掌握因果律，知道业因、业果和业力、业习的关系。要认识到，当人类不断地去满足各种需求和欲求时，增长贪求心的业习所带来的苦果会越来越严重，后患无穷。要尽量地去克制贪求心，远离引发贪求心的外在的人和环境。

第二，要练习瑜伽，或者参加禅修，调养身心，调整呼吸，可以降伏贪求心。

第三，跟随智者学习智慧，认识到痛苦的根源和快乐（变苦）的本质。知道万事万物的无常性，“神马”都是浮云。在此就无法详细地讲解了，我们有专门的论著来教我们学习正确的方法，以此减少贪求心的业习，乃至彻底清除贪求心的业习，获得真正而彻底的安乐。

第十二章

人类被自由欺骗了

今天，我们继续来探讨生命的真相。

我们先来谈一谈通常意义上的所谓自由。卢梭有句名言：“人生而自由，却无往不在枷锁之中。”

从人类自身的角度来说，人类认为在法律和道德的许可范围内任意行事的权利叫做自由。也就是说，只要不侵犯他人的自由，我想要做什么就做什么，那就是自由。但是从社会的角度来说，自由又是需要受约束的，每个人必须能够自我约束，约束自己不违反法律，不违背道德，不妨碍别人的自由。

当一个人在行使自己的合法也合乎道德的自由权利之时，如果受到他人的干涉和束缚，或者受到人为的控制、强迫，甚至强制，那么他的自由就受到了他人或者团体的侵犯或剥夺。

请注意，这个自由的关键点就在于“我想要做什么就做什么”的“想要”两个字。“想要”表示愿意、喜欢、爱好，而愿意、喜欢、爱好都是在业力的驱动下、业习的逼迫下产生的心理上的情绪和贪执。

当一个人在业力的驱动下、在业习的逼迫下想要做一件事情，就是行苦的状态。如果他又没有足够的财富和各种条件时，那么他的行苦就会持续不断，还会有求不得苦等痛苦；如果这个人有足够的财富和条件，但是他受到了其他人的干涉、束缚或控制等，而不能够去做他想做的事情，他也会感受到行苦和求不得苦等痛苦。

如果这个人想要做这件事情的意愿度是处于爱好阶段，他感受到的行苦和求不得苦并不强烈，还是可以自我克制的。康德说：“自由不是你想做什么就做什么，而是你想做什么也可以不做。”也就是说，所谓自由不是随心所欲，而是自我主宰。康德说的自由就是处于爱好阶段的自由。

如果这个人的意愿度已经升级为嗜好和癖好，由逼迫感变成了逼恼感，那么他感受到的行苦和求不得苦就非常强烈。这个时候，如果他有自由的话，就很难约束自己，他会经常不顾家人、朋友或同事的感受而我行我素，甚至侵犯他人的自由。

如果这个人的意愿度已经变成了瘾好，那么他会感受到强烈的行苦和求不得苦。这个时候，如果他有自由的话，他就没办法约束自己，他可能会变得很疯狂，得不到满足就会生起强大的怨恨心，甚至不惜伤害他人的身体，窃取或抢夺他人的财产，应了一句名言：“不自由，毋宁死。”

人类在业力的驱动下、在业习的逼迫下作出选择，人类误以为这是自己愿意、自己喜欢而作出的选择，误以为这就是自由。其实，这种自由其本质只是为了让行苦得到暂时的缓解。也就是说，人类想要自由是因为人类有行苦。在潜意识中，人类想要暂时缓解这个行苦，就随顺业习，去做想要做的事情。

大多数人类很愚痴，都想要自由。其实，人类被自由欺骗了。当人类自由地去做自己想要做的事情时，业力就会不断地被串习，增强“想要做”的业习。随着业习增强，行苦就会增强，人类就会更加频繁地去做自己想要做的事情，以暂时缓解这个行苦，这样就会恶性循环。如此这般，人类的行苦会越来越严重，从而导致更加严重的痛苦和变苦（快乐）。最可怕的是，这种情况还会越来越严重，让人类堕入深渊，变得像魔鬼一样无法自拔。

其实康德说的自由还不是真正的自由，虽然他可以选择不做他想做的事情，但是他还是有行苦的。真正的自由是没有“想要做”的业习，能够自在地选择做与不做，没有行苦，也没有求不得苦等负面情绪。

例如吸烟这件事情。一个从来不吸烟的人，他没有“想要吸”的业习，能够完全自在地选择吸或不吸，没有行苦。而一个有烟瘾的人，他有“想要吸”的业习，当他想要吸而可以吸的时候，他觉得有吸烟的自由；当他想要吸而又不具备吸烟的条件时，他觉得自由暂时无法实现；当他想要吸而又不被允许吸的时候，他觉得自由受到了干涉或者侵犯。

人类把暂时的消解行苦和缓解痛苦的权利称之为自由，但是人类在自由地做他想做的事情的过程中会增长贪求心的业习。由于人类想要做的事情很多，随着各种贪求心的业习增长，实现自由的客观条件就会越来越困难。要实现自由必然会干涉甚至侵犯他人的自由，那么，他的自由将会受到约束或强制而不被允许。这样的话，人类会因为追求自由而最终失去自由，这是必然的结果。

其实，人类追求的自由不是真正的自由。真正的自由是自在，自在是指做某件事情可以选择做与不做，没有行苦，更没有痛苦和变苦（快乐），也没有所谓的自由或者不自由的问题，这种状态叫自在。

那么我们怎样才能获得自在呢？我们继续以吸烟为例。当一个有烟瘾的人开始戒烟，虽然他有“想要吸”的业习，但他在理性上是想要不吸烟，并

且在行为上是克制自己不吸烟，这个时候他会感受到行苦、求不得苦和爱别离苦。但是只要方法正确，慢慢地坚持下去，他的烟瘾会逐渐减弱，行苦、求不得苦和爱别离苦也会减弱。当这个人彻底戒烟了以后，他没有了“想要吸”的业习，就没有了行苦、求不得苦和爱别离苦，重新获得了自在。

所以，要获得自在必须真正地消除行苦。而要真正地消除行苦，只有用正确的方法去消弱业力，消减业习，而不是一味地去随顺业习，以此来暂时地消解行苦。这就是大多数人类最大的心理误区：如果随顺业习，实现自己暂时的自由，结果是增长业习，恶性循环，最终失去自由。

当然，在人类实现自在的过程中还需要一种福德，这种福德就是追求真理、求证真相的福德。也就是说，人类需要有学习智慧和掌握正确方法的福德。而人类要有这样的福德，就必须去追随智者，行善积德，增长福报，从而学习到智慧和能力，掌握正确的方法，实现真正的自在。

第十三章

前世、今生和因果

我们在第八章讲了缘起法则，也就是因果律。现在，我们回顾一下。

因果律是公理，是一切科学和哲学的理论基础。没有因果律，所有的科学定理和哲学理论都无法建立。因果律，表示任何一种现象或者事物都必然有其原因，即“物有本末，事有终始”，也就是说，任何一种结果和现象都是由因缘和合而生。

缘起法则有三大特点：一、果由因生；二、事待理成；三、有依空立。宇宙间的任何事物都具备这三个基本特征，都离不开缘生、缘灭，也就是因缘果生、因缘果灭的法则。

物质世界是遵循因果律的，而精神世界也同样是遵循因果律的。人类的自由意志在造作的时候产生的惯性能量，叫做“业”。也就是说，人类所有

的思想和行为都会“留下痕迹”，形成一种惯性，在不断地重复造作的过程中积累的惯性能量形成业习。自由意志造作所形成的业习，又会反过来影响自由意志，这种反作用于自由意志的力量叫业力。

其实，因果律也是始终贯穿在自由意志的造作当中的。所以，因就是业因力，简称业因；果就是业果力，简称业果；缘就是业缘力，简称业缘。在自由意志造作的同时，业因也会影响自由意志的造作，从而产生业果，业果又变成新的业因。所以，因果律不是宿命论，不是决定论。

一个有逻辑思维能力的人都能明白，有因果必定有轮回。为什么呢？有些恶人做了一辈子恶，他竟然这辈子没受到什么恶报就死了；有些善人行了一辈子善，也没有得到什么善报，也死了。如果没有后世，死后不用受报，恶人逃脱了恶报，善人也得不到善报，那么因果律就不成立了，伦理道德也就没有任何意义了。

现实中，邪恶常常比正义更有利可图，那么人们为什么还要坚持正义呢？有些人昧着良心做一些不道德的事情，唯利是图，还活得挺开心快乐的，他们的行为如果最终没有恶报，那么，做恶事不是更合理吗？所以，只有当不道德的行为最终有恶报，做善事的人最终必得善报，正义必将得以伸张，我们才有坚持道义的理由。

一个人与生俱来的四商的潜能，各种爱好和技能的潜质，以及性格和性情，都和父母不一样，并不是遗传的，也不是上帝设置的。今生与生俱来的业果，必定有前世的业因。同一父母、同一家庭环境，但兄弟姐妹却性格各异：有的仁慈，有的冷漠；有的善解人意，有的自私自利；有的坚强，有的懦弱；有的开放，有的保守……这些个性在幼年时期接受教育之前，就已经开始显现了。

在兴趣爱好、举止言行方面也无不如此。有些人生下来就是白痴，有些人生下来是天才；有些人从小就很善良，有些人从小就很自私；有些人从小

就随顺温和，有些人从小就固执急躁……这些与生俱来的业果不可能没有业因。有些人生下来还记得前世的事情，什么样的都有。如果没有前世，因果律就不成立了。

更有说服力的是同卵的双胞胎，遗传基因完全一样，长得是一模一样的，同样的父母，同样的生活环境，穿的衣服一样，受的教育一样。但是，随着年龄的增长，到了三到七岁之间，他们不同的性格和爱好、不同的天赋和潜质、不同的智商和情商、不同的灵商和德商就会显现出来。当然，情商和灵商潜质很低的人，在这么小的年龄可能就显现不出来；而情商和灵商潜质很高的人，在这个年龄段就能很明显了。

人没有前世和后世这一论断是没有任何科学依据的，任何科学家都不敢说他已经用实验证明了这个论断。没有被实验和实践证明的论断只是一种猜想而已！怎么可以盲目地相信呢？

有人或许会问："如果有前世，那么我怎么不记得呢？"其实，我们冷静地回忆一下就知道了，不要说前世，一个普通人六岁以前的事，可以说几乎都不记得；而几十年前甚至几年前的事，又能记得几件呢？你能说不记得的事就没有发生过吗？

人在母亲的子宫里昏睡了九个半月，前世之事完全忘记也是正常的。当然也有极少数的人记得前世的事，但一般几岁之后也就渐长渐忘了。这类事例从古至今皆有记载和报导。西方的科学研究人员通过催眠术以及对短时间内死而复生的人——就是这种濒死的人——的研究，也证实了死后灵魂的存在。

当然，要证实轮回，一般有两种可能：第一种是修炼瑜伽、冥想或者禅定，到一定的程度就可以见到，可证实。这已被无数的修炼者证实。第二种是科学家将来会发明出更精密的仪器，可以测到死后的灵魂。

万事万物都有前因后果，大到银河系的生起，小到被蚊子咬了一口，都

有产生的因和缘，没有原因的事情是找不到的。由因有果，果又成因，因因果果，果果因因，无有穷尽，就像圆锁链一样，一环扣一环，是不可能中断的。由于因果的连续不断性，也可以证明必然有三世的因果。

因果律是宇宙和生命的自然法则，所有的事物都不是偶然的，不是无序的。人的生命遭遇，一生的兴衰起伏，所有遇见的人、所有的际遇也并非偶然。

我们如果真的有科学的精神，那么用客观的、而非自我的角度去省察，一定会相信天地、宇宙间有因果的法则，相信因果法则那就应该相信轮回了。绝大多数受过基础教育的人，如果深入地去观察并且思考，都能够想明白这个道理。

有很多人不愿意相信这个道理，其实有一个根本的原因是自己的傲慢，因为他们不愿意相信这个世界上有大智者，有远超于常人的智慧和能力。同时，很多人自以为是地认为，那些古代的圣人都是被后人神化了的、被盲目崇拜的偶像而已。他们的这种观念根深蒂固，很难转变。这些种种的怀疑、成见，都会障碍他们以一个开放的、谦下的心去学习，这样也就难以汲取智者们的智慧。

每个普通的人，被他自己的善恶业力牵引到这个世界上来，除了死亡是可以肯定的，对于未来一无所知，他的潜意识是焦躁不安的、恐惧的。不相信轮回的人，就不知道产生这种心理的原因，也不会进一步思考为什么会这样。当他独自一人无事的时候，这种莫名的烦躁、恐惧和孤独感常常会侵袭他，他不敢面对自己，便会逃到人群中去，用聊天、游戏、跳舞等娱乐来打发时间，使自己忘记这种心理，或沉浸在艺术里。现代社会最常见的现象就是打开电视、刷手机，百无聊赖地打发时间。

不相信死后有灵魂的人，在潜意识中他们认为：人只不过是一种高度复杂却不神秘的电化学机器而已。人死后什么都没有了，那么活着的时候就应该尽情地享乐，不能亏待了自己。

那些犯法的贪官污吏、盗窃者、杀人者等等，他们以为：只要活着的时候没有被发现、被抓住，就不用负任何责任。因为人死后一切责任都不用负了。其实，这种侥幸和贪婪的心理在不违法的普通人心中也是极其普遍的。只要有机会，他们就无法控制自己心中的贪婪和侥幸心理。

人类社会，从欧洲文艺复兴开始，人文主义兴起，自然科学开始系统而全面地发展，经历了工业革命时期（十八世纪后期）。再到了十九世纪末二十世纪初，西方人已经完全迷信于科学的发展，陶醉于技术的进步，淡忘了善恶有报的因果观念，也忘记了神。在这种情况下，爆发了两次世界大战，地球变成了“动物世界”。

两次世界大战以后，人类的心灵创伤却很难痊愈，几乎所有的国家、地区和民族仍然没有安全感和相互信任感，他们都在继续备战，冷战持续了几十年，各种小规模的热战此起彼伏。由于陶醉于技术进步而产生的深深的精神危机，继续向整个世界蔓延，西方各个国家的各种各样令人困惑的社会问题越来越多、越来越棘手。

当今世界，个人主义、自由主义、现世主义和享乐主义的思想又开始滋长蔓延，潜移默化，形成社会风气。现在，全世界的人们都变得越来越贪图物质、贪图物欲、急功近利、目光短浅、不择手段、精神空虚，缺乏责任心，因果观念逐渐淡薄。只有极少数的人在反思物质文明，他们对科学的局限性有所觉悟，明白无论是科学还是法律都无法解决日益严重的吸毒、暴力、精神疾病、自杀等社会问题。

第十四章

业因业果、好了歌

我们先回顾一下前一章的要点。

虽然人类有自由意志，但人类却不明白宇宙、生命的真相和真理，于是自由意志就会妄动，这个妄动就是盲目地造作。自由意志的造作所产生的惯性能量叫做业。自由意志在不断地造作过程中累积业，形成业习。

业习反作用于自由意志的时候，也叫惯性的力量，简称业力。我们知道，自由意志在造作的过程中，就会受到业力的影响。我们把业力的作用叫做业因；我们把自由意志在业因的掺和下造作产生的结果，叫做业果。而业果又变成新的业因，继续掺和自由意志的造作而产生新的业果。如此这般，每个人的心中就会形成各种各样、无量无边的业因和业果。因果丝毫不错乱。

我们举个例子，打比方你家住在江边，有两座桥可以去到江的那边的镇上办事情。桥一个在家的东边，一个在家的西边，离家只有二百米，同样远，

路也一样好走，每天你都要骑自行车过河去办事。今天高兴，你可能走东边这座桥，明天你可能走西边那座桥，很多年下来，你走这两座桥的概率各占50%，这个就体现了人的自由意志。

但是突然有一天，东边来了一户人家，家里有一条藏獒，主人每天早上都会在你过河的时候牵着狗去桥上遛狗。因为恐惧，你就再也不走东边那座桥了。这个恐惧就是业因，自由意志在业因的掺和下改变了你的行为。这样过去了大半年，你出门的时候突然碰到了养狗的主人，发现她是一个你喜欢的演员，是个大美女。从此以后，你也克服了恐惧，每天你都走东边那座桥，期望和美女聊两句，其实，狗也不咬人。自由意志在其他业因的掺和下，又改变了你的行为，这样你的自在就受到了业力的影响，而变得没有那么自在了。

还有一种可能，就是你不怕狗，不仅不怕，还特别喜欢藏獒。这样你一开始每天都走东边那座桥，看看狗，还带点吃的给藏獒。狗的主人是个普通的妇女。这样过去了大半年，突然有一天，你和狗的主人吵了一架，发生了点小矛盾，再也不想见她了。从此以后，你就克服了想见藏獒的心理，每天走西边那座桥。人类就是这样，在业力的影响下，变得越来越不自在。

每一个生命都有自己的自由意志，生生世世以来，起心动念造作了无数的业，形成了各种各样的业因，累积了无量无边的业习。我们对其他的人或种族，内心积累了喜爱或者厌恶、嫉妒或者蔑视、恐惧或者憎恨等各种业因；我们的内心积累了对各种事物的贪著、贪爱、贪欲、贪婪等业习。

过去世和今世所做的一切善恶业习和非善非恶的业习，累积成为下一世转世的业因。转世后，与生俱来的四商的潜质、各种天赋和爱好、性格和性情，都是生生世世以来累积的业因而形成的业果。

所有生命的业力和业习、业因和业果，互相交织，互相影响，形成了人类历史的长河。自由意志在业力的掺和下创造一切，有如艺术家；业因和业果循环增长，缘生缘灭，不可思议，衍化世间万象，犹如舞蹈家。

人类的业习导致行苦，引发无量无边的痛苦和变苦（快乐），每个人都有生老病死，每个家都有悲欢离合，每一种事业都有兴衰成败，每一颗心灵都有喜怒哀乐。有情世界好似一个舞台，每时每刻都在上演着错综复杂、瞬息万变的戏剧。

世界陵迁谷变，沧海桑田；

人生昔日朱颜，今朝白发；

心念忽焉喜乐，忽焉哀怒；

时令昼夜运转，寒暑迁移。

天道阴晴晦明，风云不测，日月互催；

人事穷通得失，富贵循环，兴衰靡定；

世情冷暖炎凉，昨日迎逢，今朝怨骂。

人类并不知道世间到底有没有神仙，或许有人相信真的有神仙，但是他们也不知道神仙是个什么样的生命状态。在他们的想象中，神仙是个长生不死、逍遥自在的人，其实大家羡慕的并不是神仙，而是向往自在。所以《红楼梦》中的《好了歌》我们改了一下，这样写：

世人都晓自在好，惟有功名忘不了！

古今将相今何在？荒冢一堆草没了。

世人都晓自在好，只有金银忘不了！

终朝只恨聚无多，及到多时眼闭了。

世人都晓自在好，只有姣妻忘不了！

君生日日说恩情，君死又随人去了。

世人都晓自在好，只有儿孙忘不了！

痴心父母古来多，孝顺儿孙谁见了？

附录

凡是让你“爽”的东西一定会让你痛苦

人性有一种基本特征，会对那些让我们感到“爽”的东西产生依赖。

那么“爽”是如何产生的呢？人的大脑里有一种叫多巴胺的神经传导物质，它是用来帮助细胞传送脉冲的化学物质。当人被外界刺激，潜藏的贪著心、贪爱心、贪欲心、贪婪心被满足的时候，多巴胺会大量地爆发出来，比如一个拥抱、一句赞扬的话、一个幻想，都会引起多巴胺的升高；当外界的刺激够强烈，人的贪心被满足，潜藏的求不得苦被暂时缓解，在感官上获得一种放松、解脱的体验，就会感到很“爽”。

阿尔维德·卡尔森确定多巴胺为脑内信息传递者的角色，使他赢得了2000 年诺贝尔医学奖。多巴胺与各种上瘾行为有关，多巴胺分泌过多，对人的大脑、心脏、血管都有损伤。多巴胺的作用是调控中枢神经系统的多种生

理功能，但是，当多巴胺长期过量分泌，导致神经系统调节紊乱，引发帕金森病、精神分裂症、慢性多发性抽动综合症、注意力缺陷多动综合症和垂体肿瘤等等各种疾病。

“爽”，浅层次的体验有笑话、美食、挑逗、赞美、看热闹，甚至惊恐；中等层次的体验有抽烟、游戏、整容；深层次体验有性行为、豪赌、毒品，就是俗称的“黄赌毒”。对比这三者，如果说 sex 让多巴胺含量提升 100%，可卡因让多巴胺上升 350%，冰毒带来的是接近 1200%，所以毒品上瘾是很难戒掉的。

现在的世界越来越开放无度，人们时刻都在互联网上追求“爽”的各种体验，约会、娱乐、游戏、八卦、秘闻等。可怕的是，凡是让你“爽”的东西，一定也会让你痛苦。比如美女、美食、美言、烟酒和毒品，都能让人有“爽”的体验，但都会给人带来伤害：美食让人发胖、失去健康，美言让人迷失自我、脱离现实，美女让人产生欲望、失去理智，烟酒、毒品的副作用就更不用说了。这也是《道德经》里所说的“五色令人目盲，五音令人耳聋”。

更可怕的是，当人的多巴胺经常分泌过量时，产生“爽”的体验的临界值会被超越，就会对“爽”的体验脱敏；当临界值不断提升时，一个人想一直获得“爽”的体验，就得不断地加强刺激的程度，你需要被更持续、更强烈地刺激，才能继续获得“爽”的体验。比如，有的人抽烟从刚开始是两天一包，到一天一包，再到后来一天两包，最后甚至要两根烟一起抽才有感觉。再比如，喜欢吃辣的人会越吃越辣。游戏、吸毒、赌博等一切上瘾的行为都遵循这个规律。

有这样一个实验：在老鼠的脑中埋一个电极，让老鼠踩踏板放电，每踩一次，电极就会刺激产生多巴胺的神经元兴奋，结果老鼠以每分钟几百次的速度踩踏，直至力竭而亡。

“爽”的感觉可以被设计出来。这个时代最最可怕的是，这种“爽”的

感觉竟然可以被现代技术和算法设计出来。比如各种娱乐 APP 越来越多，大多数 APP 的本质是什么呢？每个 APP 背后都有一个强大的运营团队，他们用尽最前沿的科技（AR+VR），用更大的运算和数据处理能力（云计算 + 大数据），通过声、光、交互、反馈等全方位的途径，在各种心理学、消费行为学、神经科学等理论指导下，采用算法主导的自动精准推荐机制，无限满足你的胃口，对你轮番轰炸，不断地给你刺激，让你持续地“爽”，越离不开它们越好。在资本的眼中只有金钱和利益，没有人性和正义，用户数量、日活、月活和平均在线时长等等，数据决定了一个 APP 的价值。如今没有一个 APP 不以此为衡量标准。如果一个人的贪欲可以被无限地满足，他离灭亡就不远了。

互联网是一把双刃剑，一方面给我们提供了各种便捷，但同时也提供了各种垃圾内容，比如直播平台里低俗无聊的表演、各大卫视里故弄玄虚的选秀或真人秀、云里雾里的玄幻修真小说等等，形形色色的垃圾内容，这些内容的设计逻辑都是以无限满足人性偏好为标准。

从来没有任何一种东西能像互联网这样对人性洞察得如此彻底。《娱乐至死》前言里有这样的话：“人们在汪洋如海的信息中日益变得被动和自私”，“真理被淹没在无聊繁琐的世事中”，“我们的文化成为充满感官刺激、欲望和无规则游戏的庸俗文化”。那些资本家或商人利用话语权的优势，在你周围制造出一个“信息包围圈”，让你身陷在他们给你创造的世界里，比如各种节日大促销、各种洗脑的广告语、各种套路的诱导等等。在这个信息自由传播的时代，那些粗俗下流的内容无孔不入，诸如好战、追星、炒股、八卦、暴力、围观、虐待等人性的各种阴暗面和贪求心都被激发并满足。

人人都喜欢自由，但是如果缺乏法律和道德方面的教育和制约，人们缺乏自律的学习和锻炼，自由只能导致堕落、疾病，还有灭亡。只靠自律和修养是不够的，社会上必须有一种监管机制来抑制人性的阴暗面，激发人性光辉的一面。我们坚决支持国家对互联网和娱乐行业的管控，如果没有这些管控，人们的生活将污秽不堪，越陷越深。

中国文化最基本的教导就是克己，克己的本质就是要适当地控制自己的欲望，但是现在主动克制自己欲望的人很少了。当绝大部分人选择被麻醉的时候，只有极少一部分人选择自律和忍耐。只有用坚强的意志力克服内心的贪求和怨恨的人，他们的灵魂才能顿悟，超越和升华；往往都是这些有志向的人，从不会随波逐流，能够成就一番事业。

良药苦口、忠言逆耳，希望每一个看完这个短片的人都能努力地学习克己自律，不贪图享乐和刺激，形成和巩固自己的独立思考能力，在自己专注的领域里不断深耕和精进，成为未来时代的中流砥柱。

与各位一起共勉！

THE ESSENCE OF HAPPINESS & TRUE FREEDOM

快乐的本质&真实的自由

FREE WILL CREATES HABITUAL KARMA, WHICH IN TURN AFECTS THE FREE WILL. THIS FORCE THAT COUNTERACTS FREE WILL IS CALLED KARMA.
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