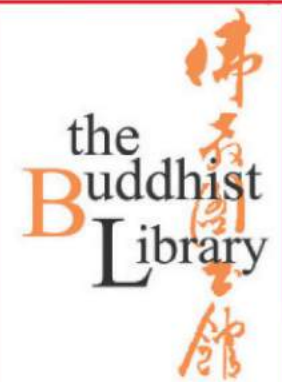


# The Path of Joy

Issue 57 (July 2018 – October 2018)

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*'When the mind is stained, there is no joy.  
There being no joy, there is no rapture.  
There being no rapture, there is no serenity.  
There being no serenity, he dwells in suffering.'*

*Pamadaviharin Sutta: Dwelling  
in Heedlessness  
Trans by Thanissaro Bhikkhu.*

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# Bhante Says

## *How to achieve Calmness, Relaxation and Tranquility through Meditation*

When we learn and practise meditation, we follow a very traditional way.

Sometimes our traditional way of practising meditation may not be in line with the Buddha's original teaching. Our traditional way of practising meditation may be based on some teachers who lived in a later part of Buddhist history. These teachers have taught meditation. When they taught meditation, they made some changes. They wrote some manuals on meditation including some changes based on their cultures, their countries and the societies in which they lived. But I'm not saying that the traditional way of practising meditation is wrong. Even today, Buddhist meditation practice is changing. Meditation teachers try to find their own way to teach meditation.

Recently, one meditation group became very popular. After a few sessions, the teachers told their students that they (the students) should be able to see their past lives and even predict their births in the next lives. So they encouraged their students to practise meditation to see their past and future lives.

But, the Buddha, as far as I know, did not teach his disciples to see their past or future lives.

I am talking about the original scriptures or original teachings of the Buddha. The Buddha taught the Dhamma for the purpose of helping us to achieve certain specific goals. In other words, the original teachings of the Buddha teach us only two things (although, in a way, we can say that the Buddha taught us only one thing because those two things are linked together).

The Buddha said that his teaching or his effort was to teach us about *dukkha* (which means *discomfort*) in our lives and how to get rid of that

discomfort.

A kind of discomfort exists in our lives. With awareness (or, even without awareness), we struggle because of *dukkha*.

We are not comfortable or living in ease because we have this discomfort that we have to constantly struggle with. Our awareness may not be very strong so we may not be aware of the discomfort which we are carrying with us. So the Buddha's effort was to wake us up so that we can see that we are carrying this unending discomfort. The Buddha's meditation was also geared towards this purpose.

As we learn and practise meditation day by day, we should be able to become aware of our discomfort and know how to get rid of it or, at least, to reduce our discomfort with some understanding or realisation. If our meditation works in that way, then we can say that our meditation has been meaningful.

On the other hand, if we think that in order to achieve the ultimate goal of Buddhism of liberation from discomfort or suffering, we have to meditate on the thirty two impurities of our bodies or the different stages of decay of a dead body or we have to pay attention towards seeing our past lives and future lives, our minds may get even more disturbed and, instead of increasing, our relaxation may disappear. Or we may get excited, or frightened.

Meditation is for relaxation and tranquility so that we can achieve some happiness through freedom from disturbances. I am not saying that meditation on impurities or different stages of decaying of the body are necessarily wrong. For certain people and under certain circumstances, those kinds of methods can work well. But, generally speaking,



meditation is for developing tranquility and relaxation. Without paying much attention to such things, we can achieve the relaxation.

We live with many emotions, positive and negative. Fear is one of our dominant negative emotions, anger is another. Strong attachment is another emotion. Of course, there are some good emotions too like love, compassion, happiness and peace.

It's true that it is impossible to get rid of our emotions but if we live with negative emotions from the beginning to the end of our lives without overcoming them, our minds will not improve. We won't be able to achieve a clear happiness.

So we should make a determined attempt to overcome our negative emotions. In order to do that, we have certain methods but if we try to stop our negative emotions instantly it probably won't work.

In meditation we can achieve something which is helpful to deal with our emotions in a different way. When we are experiencing or about to experience negative emotions, we should be able to move our attention away from those negative emotions.

Let us say that we have an attachment towards something very strongly. If we allow such a strong attachment to persist, every time it comes to our mind, we keep thinking of the thing we want to possess. Even when we sleep, this attachment may invade our minds. We may have to struggle to get some sleep. The objects which create strong attachment come to our minds every moment and become serious disturbances. This is called discomfort or suffering. So if we think of totally eradicating attachment to get rid of them, we may not be able to achieve our goal so easily.

But there is a way to deal with this kind of situation through meditation. Through meditation, we should be able to make our mind listen to us. We should be able to move our minds away from things that disturb us all the time.

Let us say we are talking to some people. Somebody

brings up a subject that is unpleasant to us. The more we pay attention to it, the more we get disgusted. But if we are mindful, we can think of something else and change the topic of discussion. By being aware of the situation, we can re-focus our thought process to something else. In this way, we can get rid of our discomfort. Uncomfortable thoughts should not be allowed to continue in our minds for a long time. Doing this is easier than meditating on the thirty-two impurities of the body or the different stages of decay of a dead body.

According to one Buddhist text, when the Buddha was sitting under a tree and relaxing, a group of thirty young people passed by. They were searching for somebody. They saw the Buddha and asked whether he had seen the person they were looking for. This group of young people had gone for a picnic. They went to a pool to swim. One of the young men in the group did not have a wife so he brought a courtesan along with him. The group asked the courtesan to attend to their clothings and ornaments while they went swimming in the pool. Not surprisingly, the courtesan stole the most valuable items and ran away. So these people went in search of her.

The Buddha did not reply to their question. Instead, he asked the young men a question in return, *"Which is better? Searching for somebody else or searching for yourselves?"*

The group did not expect the Buddha's question. They thought about it for a while. Then they replied that searching for themselves is better than searching for someone else.

The Buddha then told them to sit down and he taught them how to meditate.

In the end, the group managed to achieve some tranquility, relaxation and calmness and attain a level of spiritual development. They became disciples of the Buddha thereafter.

Living in a busy city state in the 21st century, confronted daily by all sorts of problems both at home and in the office, it is not surprising that,



like these young men 2,561 years ago, we also tend to search for other people and external objects rather trying to understand ourselves better.

So meditation, especially mindfulness meditation, can help us to deal with these troubles and difficulties in a much more focused and productive way. I hope you can think of what I have said here carefully.

May you all be successful in achieving some measure of calmness, relaxation and tranquility in your otherwise hectic and stressful lives..

**Bhante B Dhammaratana**

**Religious Adviser**

**Buddhist Library**

Reference:

The story of the young men is found in the *Vinaya* text (MV I.11).



Wat Phra Sri Rattana Mahathat, Phitsanulok Thailand

Photo Credit : Thanakorn Jampamoon



## **BL EVENT**

### **Dhamma Day 2018**

Date: July 22, 2018

Venue: BL Auditorium

Photo Credit: Yeo Koon Teck





# Editorial

## False Choices

*'The pleasant and unpleasant are states of being, states we are born into, expressions of attachment. As long as we attach to the pleasant and unpleasant, there can be no liberation from samsara. The peace of samadhi is not true inner peace. That peace comes through dwelling in the awareness of the true nature of the pleasant and the unpleasant without attachment. Thus, it is taught that the mind that lies beyond the pleasant (sukkha) and the unpleasant (dukkha) is the true goal of Buddhism.'*

Ajahn Chah

In every aspect of life - at home, in school, at work and in society generally - we are often confronted with false choices.

For 45 years, the Buddha taught us, not just by words but also by example, not to settle for the obvious but to probe deeply for truth and reality.

The most famous of the suttas, the *Dhammacakkappavattana Sutta*, for instance, comprises basically the Buddha's refusal to settle for a false choice between self-indulgence and self-mortification. He chose the Middle Way.

*"Monks, these two extremes ought not to be practiced by one who has gone forth from the household life. What are the two? There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy, and unprofitable."*

*"Avoiding both these extremes, the Tathagata (The Perfect One) has realized the Middle Path; it*

*gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbana ..."*

The Buddha revisited the Middle Way in the *Kaccaayanagotta Sutta* but in a slightly different context - that of 'right view'. There the Buddha said -

*"The world in general, Kaccaayana, inclines to two views, to existence or to non-existence."*

*But for him who, with the highest wisdom, sees the (a)rising of the world as it really is, 'non-existence of the world' does not apply; and for him who, with highest wisdom, sees the passing away of the world as it really is, 'existence of the world' does not apply."*

*The world in general, Kaccaayana, grasps after systems and is imprisoned by dogmas. But (the person with highest wisdom) does not go along with that system-grasping, that mental obstinacy and dogmatic bias, does not grasp at it, does not affirm: 'This is my self.' He knows without doubt or hesitation that whatever arises is merely dukkha, that what passes away is merely dukkha and such knowledge is his own, not depending on anyone else. This, Kaccaayana, is what constitutes right view."*

*Everything exists,' this is one extreme [view]; 'nothing exists,' this is the other extreme. Avoiding both extremes the Tathaagata teaches a doctrine of the middle."*

Then in the *Kevatta Sutta*, a man called Kevatta tried to persuade the Buddha to allow miracles to be performed as a means of attracting people and converting them to Buddhism.

*"Lord, this Nalanda is powerful, both prosperous and populous, filled with people who have faith in*



*the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nalanda would, to an even greater extent, have faith in the Blessed One."*

At first, the Buddha rejected the request outright.

*"Kevatta, I don't teach the monks in this way: 'Come, monks, display a miracle of psychic power to the lay people clad in white.'"*

But Kevatta was persistent. And so, probably out of compassion for Kevatta, the Buddha relented. Instead of a definite 'no', he gave, in effect, an 'It depends'. It depended on what kind of miracle Kevatta wanted.

*"Kevatta, there are these three miracles that I have declared, having directly known and realized them for myself. Which three? The miracle of psychic power, the miracle of telepathy, and the miracle of instruction."*

*And what is the miracle of psychic power? There is the case where a monk wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds."*

*And what is the miracle of telepathy? There is the case where a monk reads the minds, the mental events, the thoughts, the ponderings of other beings, other individuals, [saying,] 'Such is your thinking, here is where your thinking is, thus is your mind.'"*

*And what is the miracle of instruction? There is the case where a monk gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and remain in that.'"*

*Then there is the case where a Tathāgata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure."*

And so the Buddha rejected both the miracle of psychic power and the miracle of telepathy because, while their exhibition might impress believers, non-believers would simply say that the Buddha and the monks had resorted to the use of 'charms'. This the Buddha could not accept. He felt 'horrificed, humiliated, and disgusted' with those two forms of miracles.

But the third kind of miracle - the miracle of instruction - was different.

In the words of Thanissaro Bhikkhu -

*'While not denying the reality of such experiences, the Buddha points out that—of all possible miracles—only the miracle of instruction in the proper training of the mind is reliable.'*

Thereafter the Buddha went on to give a lengthy and detailed explanation of the Buddhist spiritual path to Kevatta. In the end, Kevatta was 'gratified' and 'delighted in the Blessed One's words.'

Let me conclude by talking about an example of a false choice which is more common in our daily lives.

In the *Abhaya Rāja-kumāra Sutta*, the Buddha was asked a question by Prince Abhaya.

*"Lord, would the Tathāgata say words that are unendearing & disagreeable to others?"*

Aware of the trap set for him, the Buddha politely told Prince Abhaya -

*"Prince, there is no categorical yes-or-no answer to that."*



In lieu of a direct reply, the Buddha explained to Prince Abhaya under what circumstances he would speak, under what circumstances he would not speak and under what circumstances he would speak but only at 'the proper time.'

*"In the case of words that the Tathāgata knows to be unfactual, untrue, unbeneficial [or: not connected with the goal], unendearing & disagreeable to others, he does not say them.*

*In the case of words that the Tathāgata knows to be factual, true, unbeneficial, unendearing and disagreeable to others, he does not say them.*

*In the case of words that the Tathāgata knows to be factual, true, beneficial, but unendearing and disagreeable to others, he has a sense of the proper time for saying them.*

*In the case of words that the Tathāgata knows to be unfactual, untrue, unbeneficial, but endearing and agreeable to others, he does not say them.*

*In the case of words that the Tathāgata knows to be factual, true, unbeneficial, but endearing and agreeable to others, he does not say them.*

*In the case of words that the Tathāgata knows to be factual, true, beneficial, and endearing and agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathāgata has sympathy for living beings."*

In an age of ever increasing challenges, these guidelines taught by the Buddha for the practice of right speech based on respect for truth and factuality, and regard for the welfare of all sentient beings, not just ourselves, are as timely today as, if not more timely today than, they were 2,561 years ago.

As always, I wish you pleasant reading.

Chwee Beng

Editor

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*Dhammacakkappavattana Sutta: Setting in Motion the Wheel of Truth (SN 56.11).* Translated from the Pali by Ven. Piyadassi Thera.

*Kaccaayanagotto Sutta: Kaccaayana. (SN 12.15).* Translated from the Pali by Maurice O'Connell Walshe.

*Kevatta (Kevaddha) Sutta: To Kevatta (DN 11).* Translated from the Pali by Thanissaro Bhikkhu.

*Abhaya Rāja-kumāra Sutta: To Prince Abhaya (MN 58).* Translated from the Pali by Thanissaro Bhikkhu.

## BL EVENT

### Sutta Class 2018

Taught by Ven. W. WIMALAJOTHI

Date: 2pm - 4pm, 4 Aug - 24 Nov 2018

Venue: BL Seminar Room

Photo Credit: Leila





# BL event

DHAMMA TALK TO SOME 150 FRENCH STUDENTS OF ESSEC BUSINESS SCHOOL

Taught by Ven. CHUAN GUAN

Date: May 26, 2018

Venue: BL Auditorium/Art Gallery

Photo Credit: Leila







# BL EVENT

## Bodhi Walk 2018

Date: July 1, 2018

Venue: Marina Barrage

Photo Credits: Ricky Tay & Tan Yew Beng









# BL EVENT

## Dhamma & Meditation Class

Class Mentors: Foo Siew Ee, Foo Siew Fong, M.J. Lee,  
Tan Sock Hoon

Every Saturday, 3.30pm to 5.30pm, 18 Aug - 17 Nov 2018

Venue: BL Auditorium

Photo Credit: Vera Santiboon





就这样，佛陀拒绝用神足神通和他心神通来吸引大众。因为显示神通即使能让信众深信不疑，对于不信的人就会说佛陀和他的弟子们用这种方法来迷惑人心。察而深知展现神通变化的缺失，佛陀因而不喜欢、不重视，并且拒绝以这样的目的展现神通。

但这第三种神通-教诫神通就不同。

就由Thanissaro Bhikkhu所说－

*“在没有否定其他经历的证实性，佛陀指出在所有神通中，唯有教诫神通是最可靠的。”*

*所以佛陀继续向坚固详细的解释佛教的精神之道。最后，坚固感恩佛陀的教诲也感到法喜充满。”*

让我用一个在我们日常生活中较普遍的错误选择来做结论。

在《无畏王子经》里，无畏王子问佛陀一道问题。

*“大德！如來會說他人不钟愛的、不合意的話嗎？”*

佛陀知道无畏王子故意要套他的话，便有礼的回复他－

*“王子！此问题没有单方面的答案。”*

没有直接的回答，佛陀向无畏王子解释在什么样的情况下他会回答，在什么样的情况下他不会回答，和在什么情况下他会在适当的时间回答。

*“凡如來知道那他人不钟愛的、不合意的話是不真實的、不如實的、不具利益的者，如來不說那個話。”*

*“凡如來知道那他人不钟愛的、不合意的話是真實的、如實的、不具利益的者，如來不說那個話。”*

*“凡如來知道那他人不钟愛的、不合意的話是真實的、如實的、具利益的者，在那裡，如來有适当的时间去说。”*

*“凡如來知道那他人钟愛的、合意的話是不真實的、不如實的、不具利益的者，如來不說那個話。”*

*“凡如來知道那他人钟愛的、合意的話是真實的、如實的、不具利益的者，如來不說那個話。”*

*“凡如來知道那他人钟愛的、合意的話是真實的、如實的、具利益的者，在那裡，如來有适当的时间去说，那是什麼原因呢？王子！如來對眾生有憐愍。”*

在这个挑战剧增的年代，这些关于修持正语的忠告，和两千五百六十一年前相比，更加适当的利益众生。

一如既往，我祝你阅读愉快。

Chwee Beng

编辑



Scenes from the Buddha's life.



# 主笔言论

## 错误的选择

“愉快或不愉快都是存在的状态，我们生下来的状态，执著的表达。只要我们对愉快或不愉快抱有执著，我们就无法解脱轮回。三昧的平静不是真正的内在平静。这种平静是来自意识没有执著愉快或不愉快的真相所致。所以，超越愉快或不愉快的心是佛教的真正目的。”

Ajahn Chah

在我们生活的方方面面里，无论是在家，学校，公司或社会里，我们都经常面对着错误的选择。

四十五年来，佛陀亲身教导我们不要只是通过文字而是通过实例，不是为了解决明显而是为了深刻探究真理和现实。

一部最为著名的经典《转法轮经》提到佛陀不愿在自我放纵和自我折磨这两项错误的选择做决定。他选择了中道。

“比丘们，有此两极端，隐者[出家者]不可耽于其中——哪两极？于感官对象，追求感官之乐：是低级、粗鄙、庸俗、非圣、无益的；追求自虐：是痛苦、非圣、无益的。比丘们，避此两极端，如来实现的中道，引生见、引生知，趋向宁静、直觉智、自觉醒、涅槃。”

佛陀在《Kaccaayanagotto Sutta》里也谈到中道，只是以不同的观点“正见”来形容。佛陀说：

“Kaccaayana，这世界大致上都偏向两种观点-存在和不存在。

但对怀有最高智慧者，能看透世界的诞生，表示“世界不存在”的说法不成立。对怀有最高智慧者，能看透世界的灭亡，表示“世界存在”的说法不成立。

Kaccaayana，这世界大致上都偏向系统也被教条给束缚。但对怀有最高智慧者，他不跟随系统，不固执的跟随教条，不执着的确信“这个是我”。他坚信无疑任何升起的是苦，任何生灭的是苦，而这个知识是靠自己领悟而非靠

他人所说。Kaccaayana，这就是正见。

所有东西都存在，“这是一种极端的见解。没有任何东西是存在的，这是另一个极端。避免这两种极端，佛陀教的是中道。”

在《坚固经》里，有一位名叫坚固的人尝试教唆佛陀用神通来引诱人们皈依佛教。

“世尊！那烂陀是一个繁荣富裕的城市，人口众多，世尊如果能要一位比丘，在大众面前展现神通，那么，我们那烂陀城的人，一定会更加地敬信世尊。”

开始，佛陀立刻拒绝他的要求。

“坚固！我从来不教比丘们对任何在家人展现神通”

但坚固相当顽强。所以，可能佛陀为了坚固，以慈悲为怀，没有坚决的拒绝。他最后告诉坚固这要看是现哪一种神通。

“坚固！我可以以三种自己的亲身体证来作教化：一是神足神通，二是他心神通，三是教诫神通。

什么是神足神通？神足神通就是能变化出许多化身，能隐身、穿墙、入地、水上行走、空中飞行、身出烟火、直达梵天等等的超常能力。

什么是他心神通？那是不必别人告知，就能知道他人心中在想什么的超常能力。

什么是教诫神通？例如对比丘作这样的教诫：

『你应该这样思惟，不要那样思惟；意念应该这样，不要那样；应该舍离这些，而到那边安住。』

像这样为他说法，内容纯正，义理清净，可以令人修行圆满。这样的教诫、说法，让在家长者、居士们听了以后，真正对佛法有正确的认识，才能引发他们对正法的信心，进而有意愿出家修学，成就三明解脱，这就是我比丘们的教诫神通。”



但是禅修有一个方法能应付这种情况。通过禅修，我们能让心听我们的话；可以把心思远离那些干扰我们的东西。

比如我们在和一些人聊天。有人聊到一个令我们不悦的话题。我们越是在意它，就越会感到恶心。但如果我们意识到这点，就会想别的东西来改变话题。当我们意识到状况的时候，就能改变思路想别的东西。这样一来，我们就能消除不适。不舒服的念头不应该在我们心里持续太久。这么做会比观自身的三十二处或修不净观来的容易。

根据一本佛经记载，一时当佛陀坐在一颗树下休息时有三十个年轻人经过。他们正在寻找某个人。见到佛陀便问有没有看到他们要找到的人。原来这群年轻人去野餐。到池塘游泳。其中有位年轻人没有太太，带了歌妓前来。这群人便让歌妓在他们游泳的时候看管他们的衣服和首饰。不出所料，歌妓偷走了贵重物品逃之夭夭。所以这群人便在寻找她。佛陀没有回答他们的问题。他反倒问年轻人一个问题：“那一个比较好？寻找他人还是寻找自己？”

这群人没有预料佛陀的问题。他们想了一阵子后回答寻找自己比寻找他人比较好。

佛陀便叫他们坐下并且教他们禅修。

最后，这群人都得到清静，舒适和宁静心。他们也在精神层面上发展到一个境界。之后，他们都成为了佛陀的弟子。

生活在二十一世纪的繁忙都市里，每天都要为了家庭和工作面临种种的问题。令人惊讶，像这些年轻人一样在两千五百六十一年前，我们也倾向於搜索其他人和外部对象，而不是试图更好地了解自己。

所以禅修，特别是正念禅修可以帮助我们在应付这些麻烦和困难时，能够处之泰然。我希望你能好好的思考我所说的话。

祝愿你们在繁忙和高压的生活中能得到，舒适和宁静，清净的心。

达摩拉哒那法师

宗教顾问

佛教图书馆



### **Dowa Raja Maha Viharaya,**

Bandarawela - Badulla Road,

Sri Lanka

Photo Credit: David Ee





# 达摩拉达那法师开示

## 《如何通过禅修达到清静·舒适和宁静心》

当我们学习或练习禅修时，我们都跟着一种非常传统的方法。

有时这种传统的禅修方法和佛陀的原始教义有差别。我们传统的禅修方法可能是从某位在佛教历史后期出现的老师所传。这些老师在教禅修时做了一些调整。他们写了一些关于禅修的书籍并且以他们的文化，国家和社会背景加以改编。我不是否定传统的禅修方法，但是现在的佛教禅修方法一直在改变。禅修老师试着用自己的方法来教禅修。

最近，有一组禅修团体非常受欢迎。过了几个课程之后，老师就会告诉学生们，因该可以看到他们的过去世，甚至能预知他们的来世。他们就以此来鼓励学生们继续练习禅修。

但据我所知，佛陀没有教导弟子如何看到自己的过去世或未来世。

我所说的是佛教经典或佛陀的教义。佛陀弘法的目的是为了帮助我们达到一些具体的目标。换句话说，佛陀的教义主要是在教我们两样东西（我们也可以说是一样东西因为这两样东西是息息相关的。）

佛陀说他的教义是教导我们什么是苦（或不苦）和如何除去苦。

我们的生活里有一种不适存在。无论我们意识与否，都因为这苦而挣扎。

我们因为这种不适而挣扎，生活过的即不舒服也不自在。我们的意识可能不够强，所以感觉不到身边的不适。佛陀的用意是让我们醒悟，让我们看到这永无止境的不适。佛陀的禅修也是为此而修的。

当我们天天学习与练习禅修时，会意识到不适和如何消除或至少通过了解或领悟来减轻不

适。因此，我们才能说禅修有意义。

另一方面，我们觉得要成就佛教的终极目的解脱苦难，我们需要观自身的三十二处，或修不净观，或关注我们的前生或来世。这一来我们的心念会更加紧张，兴奋或害怕。放松的心情会因此而消失。

禅修是为了舒缓身心，在心无挂碍的情况下得到快乐。我不是指修不净观或观自身的三十二处是错的。对某些人在某种情况下，这些方法是行的通的。但一般上禅修是为了舒缓身心。在放下这些东西的情况下，我们才能放松心情。

我们活着有很多情绪，正面和负面的都有。恐惧和憎恨是主要的负面情绪。强烈的执著也是另一种情绪。当然，也有像爱心，慈悲，快乐和安详的正面情绪。

我们不可能完全消除情绪，但如果不克服它，活在负面的情绪里，我们的心境就不会舒畅，就不会快乐了。

所以，我们必须训练坚定的毅力来克服负面的情绪。我们有不同的方法来做到这点，但如果我们要立刻停止负面情绪的产生是不可能的。

我们在禅修时可以得到一些帮助来应付负面情绪。当我们在经历或正要经历负面情绪时，可以把注意力从负面情绪引开。

比如说我们对某种东西有着强烈的执著。如果让这执著持续，会为了要得到这样东西而一直想念着它。就算睡觉，这执著还是缠绕着我们。我们可能因此而难入眠。让执著的东西无时无刻的在脑海里浮现，成了严重的困扰。这就是不适或苦。所以如果想要完全的消除执著的根源，是件不容易做到的事。