

# 環境議題：一個佛教徒的看法<sup>1</sup>

## Environmental Issues: A Buddhist Perspective<sup>1</sup>

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今天我應邀向各位略略的介紹佛教徒對環境的看法，我希望我的看法，對我們今天的會議，能有些幫助。雖然給我的是一個廣大而複雜的題目，現在我準備從三方面簡約地去闡釋。

### (壹) 佛教徒怎樣認識自然？

一切生命都是相關相依的。「自然」一或可說是我們的「自然環境」，是有生命的；最低限度，它有些微的知覺。它既非神聖完美，也非邪惡而該征伐；自然的深奧真性，原不離我們完滿的覺性（佛性）。

佛教徒明白「自然」是一個有用的傳統涵義，它既無獨特，亦無實在的本質，來確實有別於「非自然」。非專門性的含義，就是在一個緣法世界裡，人類和其他生物的相互關係未受到人類極端的歪曲破壞前之模式。它可被理解為一張活網，將每一個有情與無情的眾生互相連接，相依相賴；這張網的究竟真實處，是它的佛性、它的佛位。自然的深奧真性，不離我們本身完滿的覺性；當我們的心淨化後，我們便可體驗到自然的真性。我們也因此便可看到：自己原來是生活在淨土或佛國裡；佛國並不在其他地方，它就在此！佛教的六祖慧能禪師曾引用佛語道：「隨其心淨，則佛土淨。」<sup>3</sup>

從佛教徒的觀點來看，人類和其他有情眾生並非截然不同的一類，內在上也沒有特

I have been asked to provide you with a general introduction to how Buddhists see environmental issues. I hope that my remarks will be a useful background for our forum today. Although my assigned topic is a vast and complex one, I am going to restrict myself to a simple explanation of three basic aspects of it.

### How Buddhists Understand Nature

*All life is interrelated and interdependent. Nature, or we could say our natural environment, is alive and at least partly conscious. It is neither sacred and perfect nor evil and to be conquered. The deep reality of Nature is not separate from our fully enlightened nature (the Buddha-nature).*

Buddhists understand 'Nature' as a useful conventional designation without any unique, intrinsic reality of its own that absolutely distinguishes it from what is 'not Nature'. In a less technical sense, it is the conditioned world prior to extreme human distortion of the patterns of interrelationship between humans and the rest of the living beings on the planet. It can also be understood as the living web that interconnects individual beings, both sentient and non-sentient, in interdependence. What is ultimately real about that web is its Buddha-nature, its Buddha-ness. That deep reality of Nature is not separate from our own fully enlightened nature. When we purify our minds, we experience the true nature of Nature, and then we see that we are actually living in a Pure Land or Buddhaland. That Buddhaland is not somewhere else, but right here. The Sixth Chan Buddhist Patriarch the Venerable Master Huineng quoted the Buddha as saying: "As the mind is purified, the Buddhaland is purified."<sup>3</sup>

From the Buddhist viewpoint, humans are not in a category that is distinct and separate from other sentient beings, nor are they intrinsically superior. All sentient beings are considered to have the Buddha-nature, that is, the potential to become fully enlightened. Buddhists do not believe in treating non-human sentient beings as objects for human consumption.

Enlightened beings do not harm sentient life. If they did, they would not be enlightened beings. They have compassion for unenlightened beings, who are attached to our polluted world, filled with pain and



別的優越；一切有情眾生皆有佛性，皆有潛能，可臻完滿的覺悟。佛教徒不信異類的有情眾生是應供人類食用的。

覺悟者不會傷害有情生命，否則他們就不會成為覺悟者；他們以慈悲對待一切尚未覺悟、仍耽染濁世、倍受痛苦、未覺知自己活在淨土的眾生。

當人內觀身心時，便會漸漸明瞭：內外並無分別；自然環境的模式，也不離我們自己身心的模式。這種種模式的體驗，在佛教徒來說，它並不是究竟真理或修行的目標，但理解內外一如是朝向開悟重要之途。

### (貳) 自然和佛教開悟之道

原野對佛教徒是很重要的，因它提供佛徒修行或自修時快速進展之地。

自然界不但給予我們一席之地，同時也平撫我們的心靈。原野未開發之地，有自然平和的氣，是佛教徒修行的理想地。以下是傳統佛教典籍告訴我們：以自然環境為修行處的利益。

佛陀指示頭陀行第八條，是「住於林間」。佛說：「我極歡喜比丘們住於林間。當他居於僻靜之處，他的心不被不宜觀之物所擾……。他無憂無慮，他捨棄生活上之執著，他享受幽靜之樂。」<sup>4</sup>

阿姜穆(Ajahn Mun 1870 - 1949)是現代泰國一位傳統森林禪坐的禪師，他對「居住原野」有如是說：「……越是荒涼、遠離人類住所，且時有野獸到處遊走的地方，則人的心靈，越是能由染污之深淵飛翔而上；猶如飛鳥，隨時準備騰空。其實在內心深處，仍有污染；但在此環境下，心力大大發展，似乎百千污染已被洗清，了剩無幾。這是環境的影響力，隨時給予修行者勇氣。」<sup>5</sup>

中國禪師寒山子(七世紀時)寫了二首有關山中居住和禪定之詩：

suffering, and who do not experience themselves as living in a pure Buddhaland.

By looking inward, within one's own body-mind, one gradually realizes that there is no ultimate division between inside and outside, that the patterns of the natural environment are not separate from the patterns of our own body-minds. Experience of those patterns is not considered an ultimate truth or the goal of Buddhist practice, but awareness of them is an important aspect of the Path that leads to enlightenment.

### Nature and the Buddhist Path to Enlightenment

*Nature as wilderness is important to Buddhists because it provides a place where rapid progress in Buddhist practice, or self-cultivation, can be made.*

Nature grounds us and can soothe us. Unspoiled natural locations, usually places in the wilderness where the natural energies are peaceful, are the ideal places for Buddhist practice. Here is what some traditional Buddhist sources tell us about the benefits of the natural environment as a place for Buddhist practice.

The eighth (of twelve or thirteen) ascetic practices recommended by the Buddha is dwelling in the forest. The Buddha said,

I am pleased with that bhikkhu's [monk's] 'dwelling in the forest' (A. iii 343). And when he lives in a remote abode his mind is not distracted by unsuitable visible objects, and so on. He is free from anxiety; he abandons attachments to life; he enjoys the taste of the bliss of seclusion...<sup>4</sup>

Ajahn Mun (1870-1949), a great modern Thai Buddhist master from the forest meditation tradition had this to say about 'staying in the wilds':

...The more desolate and distant the place is from human habitation, with wild beasts roaming freely about, the more prepared is the mind to soar up from the abyss of defilements, being at all times like a bird about to fly. The defilements are still there in the depths of the mind, but in such an environment the power of the mind is greatly developed and appears to have gotten rid of hundreds of defilements, with only few remaining. This is the influence of environment which gives encouragement to an aspirant at all times.<sup>5</sup>

The Chinese Chan Master Han Shan (7<sup>th</sup> cent. CE) wrote these two poems about living and meditating in the mountains:

#### Poem # 22

There is a master who eats the pink clouds;  
His abode shuns the haunts of the common.  
As for the seasons—truly crisp and cool;  
In summer it's just like the fall.  
Secluded brooks—constant gurgle and splash  
Through tall pines the wind sighs and moans.  
In here if you sit half a day,  
You'll forget the cares of one hundred years.





#22

有一餐霞子，其居諱俗遊  
論時實蕭爽，在夏亦如秋  
幽澗常瀝瀝，高松風颯颯  
其中半日坐，忘卻百年愁

#106

層層山水秀，煙霞鎖翠微  
嵐拂紗巾濕，露霑蓑草衣  
足攝遊方履，手執古藤枝  
更觀塵世外，夢境復何爲<sup>6</sup>

Poem # 106

Layer after layer of beautiful mountains and streams;  
Fog and rose-colored clouds, locking in hillsides of green.  
Brushed by mountain mist, my thin cotton headband gets wet;  
Morning dew dampens my raincoat of straw.  
On my feet are my "traveling sandals",  
In my hand an old branch of cane.  
Again I gaze beyond the dusty world;  
A realm of dreams— why should I bother with that any more.<sup>6</sup>

I think that almost all of us have had experiences that allow us to appreciate the sentiments expressed in those poems.

我想幾乎所有的人，都有過體會，而對以上詩境有感同身受之激賞。

### (參) 自然、業，和佛教教義

以業為基礎的佛教教義精髓，是尊重生命，尤其是有情生命。以平常之見，自然界的變遷，是依循有情眾生「有意造作之因及其果」之業而動。如心靈汙染，造成環境之汙染；而環境汙染，引發心靈汙染。

要了解佛教，必須從業開始；業是身心活動的因果關係，也是明白佛教教義的基礎。以業為基礎的佛教教義，最重要的是無害 (Ahimsa) ——不傷害和尊重生命的道理；這不只針對人類而已，而是指地球上所有的生命，尤其是指有情眾生。

當人的心靈淨化，則人的行為也會淨化。其結果是：人類不但對破壞自然的心態消失，而且，新的觀念，直接使人做出對自然有利的行為，亦間接的影響別人如此做。

行為也會影響到我們的內心。如果我們對於自然界的生命和自然的生活型態表現更負責任，則我們的行為會更清淨、思考更明澈。如我們對我們的行為和其結果深思熟慮，則會導引我們的行為走向負起環境與道德的責任。

佛教出家眾的戒律中，就不允許破

### Nature, Karma and Buddhist Ethics

*The core of Buddhist karma-based ethics is respect for life, particularly sentient life. On the everyday level of understanding, Nature changes according to the karma (patterns of intentional causal activities and their consequences) of all sentient beings. Mental pollution causes environmental pollution, and environmental pollution fosters mental pollution.*

The starting place for understanding just about anything about Buddhism is karma. Karma is the causal network of intentional actions, both mental and physical, that is the foundation of Buddhist ethical understanding. The foremost principle of Buddhist karma-based ethics is ahimsa, the principles of non-harming and of respect for life. This does not only refer to respect for human beings, but also for every manifestation of life on the planet, especially sentient life.

As one's mind is purified, one's actions are purified. As a result, not only do mental attitudes that are dissonant or harmful to Nature disappear, but one's new mental states lead directly to more enlightened actions in relation to Nature and more enlightened influence on others about Nature.

There is also influence from action to mind. As we act more responsibly towards life in Nature or life as Nature, the more our actions will purify and clarify our minds. Consideration of our actions and their consequences will lead us to more environmentally responsible ethical behavior.

Buddhist monks and nuns vow to follow moral precepts that prohibit harming of the environment. There are vows for protecting the purity of the water; for not killing sentient beings who live in the earth; for not killing insects, birds, and animals; for not starting forest fires; and for respecting the life of trees, particularly ancient ones.

In the contemporary world, Buddhist monastic communities are developing new ways of applying ancient Buddhist principles to their own environments. For example, in the Dharma Realm Buddhist Association, monks, nuns and lay people are getting involved in recycling; in teaching temple residents and the supporters of temples not to pollute their air, earth, and water; and in reforesting temple properties. While performing the ancient Buddhist rite of rescuing birds and animals originally consigned to death and liberating them,



壞環境：如保持水的清潔，不殺土壤裡的眾生，不殺昆蟲、鳥和動物，也不引起森林大火，甚至尊重樹，尤其是古樹的生命。

現在佛教叢林裡，也有尊循古代佛教的道理。如法界佛教總會的四眾弟子，都在做資源回收之工作；並教導住眾和信眾不要污染空氣、土地和水，又在道場裡重新植林。當他們在舉行放生儀式，使那些即被宰殺的鳥獸得以救度的同時，也在發展一個新的生態理念，使這些被放生的生命得到合適的居住地；法總的學校裡，也有教導慈悲生態的理論。

最後，我再次強調：保留未污染的原野，為佛教徒修行開悟之道的重要性。佛陀曾提到他自己的經歷：「我看到一片令人愉悅的土地和可愛的林園，以及樹林中一條清澈的河流，我坐下而思惟：這確實是一個最適合的地方，能令人奮發於究竟解脫、安證無生——涅槃——的究竟實相！」<sup>7</sup>

<sup>1</sup> 源於2004年12月18日在美國加州達摩鎮萬佛聖城演講：「想望綠色，慶祝綠色」。

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<sup>3</sup> 節自《六祖法寶壇經》第三版第184頁。

<sup>4</sup> 節自 Buddhaghosa (ca. 西元第五世紀). 《淨化之路》，第二集，第54之55。

<sup>5</sup> 節自 Phra 阿姜穆大師 Bhuridatta Thera 《禪定大師》第41頁。

<sup>6</sup> 節自 Robert G. Hendricks 所譯之《寒山詩集》：是寒山完整註釋之譯本。

<sup>7</sup> 節自 Donald K. Swearer, 在1997年出版之〈對地球憲章佛教徒之觀點〉，第90頁：〈固有天性之權益〉或〈相依相賴的責任〉所引之《Ariyapariyesanā 經》〈Majjhima Nikāya〉第26節。

they are developing a new ecologic concern for making sure that those sentient beings are released into environmentally suitable habitats. The principles of compassionate ecology are also being taught in the Association's Buddhist schools.

In closing, I would like once again to stress the importance of the preservation of the unsullied natural world as a place for practice on the Path to enlightenment. The Buddha said this about what he himself had experienced:

There I saw a delightful stretch of land and a lovely woodland grove, and a clear flowing river with a delightful forest so I sat down there thinking, Indeed, this is an appropriate place to strive for the ultimate realization of that unborn supreme security from bondage, *Nirvana*.<sup>7</sup>

<sup>1</sup> Based on a talk given at the "Thinking Green, Celebrating Green" Forum, City of Ten Thousand Buddhas, Talmage, California, December 18, 2004.

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<sup>3</sup> *The Sixth Patriarch's Dharma Jewel Platform Sutra*, 3rd edition, p. 184.

<sup>4</sup> Buddhaghosa (ca. 5th cent. CE). *The Path of Purification*, II, 54, 55.

<sup>5</sup> *The Venerable Phra Acharn Mun Bhuridatta Thera, Meditation Master*, p. 41.

<sup>6</sup> Translations by Robert G. Hendricks, *The Poetry of Han-Shan: A Complete, Annotated Translation of Cold Mountain*.

<sup>7</sup> *Ariyapariyesanā Sutta, Majjhima Nikāya*, 26; quoted in Donald K. Swearer, "Rights" Because of Intrinsic Nature or "Responsibilities" Because of Mutual Interdependence,' p. 90 IN *Buddhist Perspectives on the Earth Charter*, 1997.

