



Bodhi Field 菩提田

BUDDHIST IDEAS FOR ATTAINING WORLD PEACE

關於世界和平的佛教理念

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Chinese translation by Tina Chang

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INTRODUCTION

Buddhism teaches that whether we have global peace or global war is up to us at every moment. The situation is not hopeless and out of our hands. If we don't do anything, who will? Peace or war is our decision. The fundamental goal of Buddhism is peace, not only peace in this world but peace in all worlds. The Buddha taught that the first step on the path to peace is understanding the causality of peace. When we understand what causes peace, we know where to direct our efforts. No matter how vigorously we stir a boiling pot of soup on a fire, the soup will not cool. When we remove the pot from the fire, it will cool on its own, and our stirring will hasten the process. Stirring causes the soup to cool, but only if we first remove the soup from the fire. In other words, we can take many actions in our quest for peace that may be helpful. But if we do not first address the fundamental issues, all other actions will come to naught.

The Buddha taught that peaceful minds lead to peaceful speech and peaceful actions. If the minds of living beings are at peace, the world will be at peace. Who has a mind at peace, you say? The overwhelming majority of us live in the midst of mental maelstroms that subside only for brief and treasured moments. We could probably count on the fingers of both hands the number of those rare, holy persons whose minds are truly, permanently at peace. If we wait for all beings in the world to become sages, what chance is there of a peaceful world for us? Even if our minds are not completely peaceful, is there any possibility of reducing the levels of violence in the world and of successfully abating the winds of war?

To answer these questions, let us look first at the Buddha's vision of the world, including the causality of its operations. Then, in that context, we can trace the causes of war. When the causes are identified, the Buddha's suggestions for dealing with them and eliminating them can be discussed. Finally, having developed a Buddhist theoretical framework for understanding the nature of the problem and its solution, we can try to apply the basic principles in searching for concrete applications that we can actually put into practice in our own daily lives.

導論

佛教導我們世界的和平或戰爭取決於我們如何面對我們的每一分每一秒；世界的局勢也不是我們無法掌握或是無可救藥的，但是如果我們不關心，不為這個世界做些什麼，那麼誰會做呢？世界的和平或戰爭是掌握在我們的手中的。佛法的基本宗旨是和平，不單只是我們周遭的世界，也包括整個的宇宙。佛教導我們達到和平的第一步是先要瞭解和平的因果。當我們瞭解導至和平的原因時，我們才能知道從哪方面下功夫。火爐上沸騰的熱湯，不管我們如何攪動都不會冷卻，但把這鍋湯從爐上移開，湯就會慢慢地冷卻下來。攪動這鍋湯是可以加快湯冷卻的速度，但首先必須先把湯從爐火上移開。換句話說，我們可以探討尋找很多對和平有幫助的方法和行動，但如果我們沒注意到最基本的問題所在，那任何的方法和行動都是於事無補的。

佛教導我們有祥和的心境，就有平靜的語言和平靜的行為處事。如果人類的心境祥和平靜，那麼世界就會是和平的。你認為誰的心境是平靜的？我們大部份人的心境都是處於不安、妄想的大漩渦狀態，偶而在寶貴的片刻，沉靜一下。聖人的心境很真，而且非常祥和平靜，但那些人少得用我們兩隻手都算的出來。假使我們要等到全世界的人都成為覺悟的聖人，那這個世界還有什麼機會能和平祥和呢？雖然我們的心不是完全平靜，是否也還有減少社會的暴力傾向，或降低戰爭的機率嗎？

讓我們先從佛的角度來看這個世界，包括因果報應的運轉，從那兒我們可以找出戰爭的起因。當起因確定時，我們可以從佛的角度、意見和教導中來處理解決這些問題。最終，因有佛教理論的啓發，來瞭解問題的本性和解決的方法，我們可以運

SOME ASPECTS OF THE BUDDHIST WORLD-VIEW

The Buddha taught that all forms of life partake of the same fundamental spiritual source, which he called the enlightened nature or the Buddha-nature. He did not admit to any essential division in the spiritual condition of human beings and other forms of life. In fact, according to Buddhist teachings, after death a human being is reborn, perhaps again as a human being or possibly in the animal realms or in other realms. Likewise, animals can, in certain circumstances, be reborn as human beings. All sentient beings are seen as passing through the unending cycle of the wheel of rebirth. They are born, they grow old, become sick, and die. They are reborn, grow old, get sick and die, over and over and over again.

KARMA: THE NETWORK OF CAUSE AND EFFECT

What determines how you are reborn is karma. Whether you obtain a human body, whether male or female, or that of an animal or some other life-form is karma. Whether you have a body that is healthy or sickly, whether you are intelligent or stupid, whether your family is rich or poor, whether your parents are compassionate or hard-hearted—all that is karma. *Karma* is a Sanskrit word that is derived from the semantic root meaning 'to do.' It refers to activity—mental, verbal, and physical—as governed by complex patterns of cause and effect. There are two basic kinds of karma—individual and shared.

Individual karma is not limited to a single lifetime. What you did in your past lives determines your situation in your present life. If you did good deeds in past lives, the result will be an auspicious rebirth. If your actions in past lives were predominantly bad, your situation in the present will be inauspicious. If in this life you act more like an animal than a human being, your next rebirth will be as an animal.

Shared karma refers to our net of inter-relationship with other people, non-human beings, and our environment. A certain category of beings live in a certain location and tend to perceive their environment in much the same way, because that particular shared situation is the fruition of their former actions.

The doctrine of karma is not deterministic. Rather it is a doctrine of radical personal responsibility. Although your present situation in every moment is determined by your past actions, your action in the present moment, in the present circumstances, can be totally unconditioned and, therefore, totally free. It is true that you may mindlessly react according to the strengths of your various habit-patterns, but that need not be the case. The potential for you to act mindfully and freely is always there. It is up to you to realize that you have the choice and to make it. This realization is the beginning of true spiritual growth.

The Buddha taught that the fundamental cause of all suffering is ignorance.

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用佛教的基本原理，來尋找堅固而適用的方法，運用在我們的日常生活中。

佛教徒一些的世界觀

佛教教導我們，所有眾生都有相同的基本心靈上的來源，稱之為覺悟的本性、成佛的本性。佛認為眾生的本性是沒有分別的。佛教導我們，人死後會再投胎轉世，有可能再為人身或轉世到畜生道或其它六道。相對的，動物也可以投胎成為人。所有有情的眾生都在這個永無止境的輪迴圈裡打轉轉；經過生老病死再投胎；又經過生老病死再投胎，……如此不斷地輪迴著。

業力：因果報應的關聯

「業力」決定你的轉世輪迴：不管你得男身或女身，動物身或其它身，這都是業力主宰著。不管你身體健康或有病，聰明或愚笨；你的家境富裕或貧窮；你的父母慈悲具同情心或殘暴，這些也都是由業力的牽引所生成的。

業力是梵文，起源字根是「警惕」，意思是「做」。它涉及「身、口、意」的活動，也支配複雜的因果的模式。業力基本上分成兩種：一種是個人的業，另一種是共業。

「個人的業力」不只限於在一生一世。你今生所遭遇的環境，取決於你累生累世所做的一切。如果你前世行善，你今世就好。換句話說，如果你前世做了不好的事或行為，那麼這世你的遭遇就不會好的。如果這世你的行為舉止比較像動物而不像人，那麼來世你就會轉世為動物。

「共業」涉及我們與其它人或非人類，或與環境之間的互動關係。同一種類的生命，會相聚在類似的環境中，遭遇到相似的際遇，這是因為前世共事的果報。

業力不是由命運注定的，而是我們個人的責任促成。雖然你這世的遭遇取決於前世所做的事，而你現世所做的事和行為，或所處的處境，卻是能自主的，完全不受限制的。當然，你會不由自主地依照以往累積的習慣方式，來處理平常的事情。但這不是一成不變的，是可以變更的。你有潛能去留意你做的每一件事，而仍感覺輕鬆自在。

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大智度論摘譯

Excerpts from the Treatise on the Great Perfection of Wisdom

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大智度論卷第三——釋初品中住王舍城 P. 84

The City of the Kings' Abode (T25.76a8-c12 [fasc.3])

王舍城者，問曰：如舍婆提、迦羅羅、波羅奈大城，皆有諸王舍，何以故獨名此城為王舍？

答曰：有人曰：是摩伽陀國王有子，一頭、兩面、四臂，時人以為不祥，王即裂其身首，棄之曠野；羅刹女鬼名闍羅，還合其身而乳養之。

後大成人，力能并兼諸國，王有天下；取諸國王萬八千人，置此五山中，以大力勢治閻浮提，閻浮提人因名此山為王舍城。

☞待續

Question: Cities such as Sravasti, Kapilavastu and Varanasi each contain the domiciles of kings. Why then is this city alone referred to as "City of the Kings' Abode (Rajagraha)?"

Reply: There are people who say that the king of Magadha had a son who was born with a single head, but two faces and four arms. Because the people of the time took this to be inauspicious, the king sliced off the head from the body and then cast them aside in the wilderness. A female *rakshasa* ghost named Lila put the boy's body back together again and then suckled and raised him.

Later he grew into a great man whose power rivaled that of all of the kings of the neighboring states. He established sovereignty throughout the country, and sent all of the former kings, eighteen thousand in all, to dwell together in the area surrounded by these five mountains. He used his great power to rule over all of Jambudvīpa. Because of this, the people of Jambudvīpa named this mountain "City of the Kings' Abode."

☞ To be continued

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The basic ignorance is our failure to understand that the self, which is at the center of all of our lives, which determines the way in which we see the world, which directs our actions for our own ease and benefit, is an illusion. The illusion of the self is the cause of all our suffering. We want to protect our self from the dangers of the constant flux of life. We want to exempt our self from change, when nothing in the world is exempt from change.

Life centered on self naturally tends toward the selfish. Selfishness poisons us with desire and greed. When they are not fulfilled, we tend to become angry and hateful. These basic emotional conditions cover the luminous depths of our minds and cut us off from our own intuitive wisdom and compassion; our thoughts and actions then emanate from deluded and superficial views.

☞ To be continued

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但你本身必須瞭解到你選擇做每一件事的權力，所以「領悟」是心靈真正成長的開始。

佛教導我們「無明」是「苦」的根本起因。我們最根本的「無明」，就在於我們對於「我」的錯認，不知居於我們生活中心的這個「我」；主宰我們如何看世界的這個「我」；決定我們一切利己的行為的這個「我」，只不過是一個「幻覺」罷了！這個幻覺是我們所有的苦的由來，使我們在這個變化不息的人生之中，要保護自己；使我們在這個無時不在變化之中的世界，想保持不變。

當生命以自己為中心時，自然就會傾向自私；自私以貪欲毒害我們；貪欲不得逞時則轉憎怒。這些情緒能覆蓋我們原本光明的心性，自性裡的智慧，本具的慈悲，由著虛幻膚淺的認知，左右著我們的思想和做為。

☞待續



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THE CAUSES OF WAR

The causes of war are too numerous even to list, let alone discuss intelligently. What we discuss here are what the Buddha considered the most fundamental, the fire under the boiling pot of soup. War is not something abstract. War is waged between one group of individuals and another. The reasons for war are also not abstract. [We have not yet had a war started and directed according to logical paradigms programmed into a computer.] It is individuals who decide to wage war. Even if the war is global, its beginning can be traced back to the decisions of individuals. And so before we talk about global war, let us first talk about war on the level of the individual.

Wars begin because the people of one country, or at least their rulers, have unfulfilled desires—they are greedy for benefits or wealth (i.e., economic greed) or power, or they are angry or hateful. Either their desires have been thwarted or their pride, their sense of self, has been offended. This can also manifest as racial or national arrogance. They wrongly feel that the answer to problems, which are essentially within their own minds, a matter of attitudes, can be sought externally, through the use of force.

THE STORY OF THE WATER WAR

Four years after his [the Buddha's] attainment of enlightenment, a war took place between the city-state of Kapilavastu and that of Kiliavastu over the use of water. Being told of this, [the Buddha] Sakyamuni hastened back to Kapilavastu and stood between the two great armies about to start fighting. At the sight of Sakyamuni, there was a great commotion among the warriors, who said, "Now that we see the World-Honored One, we cannot shoot the arrows at our enemies," and they threw down their weapons. Summoning the chiefs of the two armies, he asked them, "Why are you gathered here like this?" "To fight," was their reply. "For what cause do you fight?" he queried. "To get water for irrigation."

Then, asked Sakyamuni again, "How much value do you think water has in comparison with the lives of men?" "The value of water is very slight" was the reply. "Why do you

戰爭的由來

戰爭的起因太多太多了，列出來都難，何況做知識性的探討。我們在這裡討論的，是佛所認為的戰爭的基本原因——那熱湯下的火。戰爭不是抽象的，戰爭是因為時勢的變遷在兩個團體之間所引起的；戰爭的起因也不是抽象的，至今為止，我們還未曾有以電腦中的邏輯思路引起及控制的戰爭；戰爭不是設定好的，它是「人」所引起的。雖然戰爭可以變成世界性的，但它的起因是在於「人」的決定。所以在我們討論世界戰爭前，我們先來討論「人類個體間」的互爭階段。

戰爭，開始於一個國家領導人的惱恨，或貪念沒有得到滿足。例如貪利益，貪錢財，貪經濟上的利益，貪權力，又或者他們的欲念被阻礙了，或他們的自尊心被觸怒了等等，這些都可以在種族或國家間的驕慢上顯示出來。他們誤認為答案可向外求得，武力是解決問題的方法，但事實上，解決問題的方法在於他們對事情的心境和所持的態度。

水戰的故事

佛陀證悟四年後，有兩個城市國家 Kapilavastu 和 Kiliavastu 有場「爭水」之戰。當佛陀知道這事後，在兩國開戰前就連忙趕去阻止這場戰爭。當佛陀莊嚴地站在兩國大軍中間，軍隊中引起了好大一陣騷動。有人說：「現在我們看到聖者佛陀，我們不能射殺我們的敵人了。」因此士兵們都把他們的武器丟在地上，佛陀傳喚兩國的將軍問他們：「為什麼你們聚集在此？」兩國將軍回答：「打戰。」佛陀又質問他們：「是什麼原因使你們要打戰呢？」他們回答：「爭水來灌溉」。釋迦牟尼佛又問：「那麼你們認為水和人的生命，哪個比較有價值呢？」

destroy lives which are valuable for valueless water?" he asked. Then, giving some allegories, Sakyamuni taught them as follows: "Since people cause war through misunderstanding, thereby harming and killing each other, they should try to understand each other in the right manner." In other words, misunderstanding will lead all people to a tragic end, and Sakyamuni exhorted them to pay attention to this. Thus the armies of the two city-states were dissuaded from fighting each other.

The doctrine of karma teaches that force and violence, even to the level of killing, never solves anything. Killing generates fear and anger, which generates more killing, more fear, and more anger, in a vicious cycle without end. If you kill your enemy in this life, he is reborn, seeks revenge, and kills you in the next life. When the people of one nation invade and kill or subjugate the people of another nation, sooner or later the opportunity will present itself for the people of the conquered nation to wreak their revenge upon the conquerors. Has there ever been a war that has, in the long run, really resolved any problem in a positive manner? In modern times the so-called 'war to end all wars' has only led to progressively larger and more destructive wars.

The emotions of killing translate into more and more deaths as the weapons of killing become more and more sophisticated. In prehistoric times, a caveman could explode with anger, take up his club, and bludgeon a few people to death. Nowadays, if, for example, the President of the United States loses his temper, who can tell how many will lose their lives as the result of the employment of our modern weaponry. And in the present we are on the brink of a global war that threatens to extinguish permanently all life on the planet. When will that happen? Perhaps when the collective selfishness of individuals to pursue their own desires—greed for sex, wealth and power; the venting of frustrations through anger, hatred and brutal self-assertion—overcomes the collective compassion of individuals for others, overcomes their respect for the lives and aspirations of others. Then the unseen collective pressure of mind on mind will tip the precarious balance, causing the finger, controlled ostensibly by an individual mind, to press the button that will bring about nuclear Armageddon. When the individual minds of all living beings are weighed, if peaceful minds are more predominant, the world will tend to be at peace; if violent minds are more predominant, the world will tend to be at war.

☪ To be continued

」答：「水的價值是微不足道的。」佛陀又問：「那麼你們為什麼爲了微不足道的水，而殺害寶貴的生命呢？」然後釋迦牟尼佛給了他們忠實的啓示：「人因爲誤解而引起戰爭，而互相殺戮和傷害；人應該用正確的態度試著互相了解。」換句話說，釋迦牟尼佛勸告他們，誤解會帶來人類的悲劇，因此兩大軍隊在佛陀的勸阻下止息了戰爭。

業報使我們知道暴力、強壓，甚至殺害都不能解決任何事。殺害，聚集了恐懼不安、驚慌憤怒，那只會增加更多的恐懼不安、驚慌憤怒，這是個錯誤的循環。這世你殺了你的敵人，轉世後你的敵人會找機會來殺你；一個國家侵略、殺害、征服另一個國家，不久被征服的國家會有機會報復，去征服當初侵略他們國家的人。到目前爲止，有哪個戰爭我們是真正用正面的態度來解決的？我們所稱的「以戰止戰」這句話，只引會起更大的破壞性和更大的戰爭。

現代武器越來越進步，所以人的殺心能夠殺死的人也越來越多。古代的人憤怒時，只會用他的棒棍打死幾個人；現代，假如美國的總統發脾氣了，誰能預料現代的科技武器會殺死多少人？然而，我們現在正處於世界大戰的邊緣，世界大戰威脅到全地球的生命。世界大戰哪時候會發生呢？或許是當人類聚集他們的自私自利及追求他們的慾望——對於性、財富和權力的貪念，而把憤怒、怨恨、不滿都發洩出來時，又當人類壓抑相互間的慈悲、尊敬和期待心時，然而這種隱形的心靈壓力，會使不安的心更不安定，而促使我們用手去按原子彈的開關。當人類的心靈傾向祥和較重時，這個世界就會比較和諧；相反的，如果我們的心靈傾向暴力，那麼這世界就會有戰爭。

☪ 待續

佛教的處方

人類身體上的健康和財富不一定會帶來和平。

Lewis Lapham 說：「很明顯，『貧窮』不是促使犯罪的原因，促使犯罪的原因是『怨恨貧窮』。貧窮社會裡的窮人，因『真正赤貧』而犯罪；同樣地，『怨恨貧窮』使得富裕社會的人，在與富人相較之下生出的『貧窮感』，也會促使他們犯罪。」關鍵在於我們精神上的態度，及這種態度所引起的行為。

不管眾生的意識察覺到否，佛教徒相信所有生命的心靈是互相關聯影響著的。關於「互相關聯」這點，打一個簡單的比喻：每一個生命都有自己的傳達

Buddhist Prescriptions

Providing people with physical well-being and wealth does not necessarily lead to peace. Lewis Lapham recently wrote:

Apparently it is not poverty that causes crime, but rather the resentment of poverty. This latter condition is as likely to embitter the 'subjectively deprived' in a rich society as the 'objectively deprived' in a poor society.

Mental attitudes and the actions to which they lead are the key.

Buddhists believe that the minds of all living beings are totally interconnected and interrelated, whether they are consciously aware of it or not. To use a simple analogy for the interconnection, each being has his or her own transmitting and receiving station and is constantly broadcasting to all others his or her state of mind and is constantly receiving broad-

casts from all others. Even the most insignificant thoughts in our minds have some effect on all other beings. How much the more so do our strong negative emotions and our acting out of them in direct or indirect forms of physical violence! In other words, each thought in the mind of each and every one of us brings the world either a little closer to the brink of

global disaster or helps to move the world a little farther away from the brink. If each time we feel irritated, annoyed, thwarted, outraged, or just plain frustrated, we reflect on the consequences of our thoughts, words, and actions, perhaps that reflection in itself will help to lead us to behave in a way that will contribute to global peace. If every time we get angry at our wife or husband, girl friend or boy friend, parents or children, we are aware that we are driving the entire world toward the brink of war, maybe we will think twice and wonder whether our anger is worth the consequences. Even if we feel our cause is just, if we in thought, word, and deed make war against injustice, we are still part of the problem and not contributing to the solution. On the other hand, if we concentrate on putting our own minds at peace, then we can broadcast peace mentally and generate peace through our actions. We should use a peaceful mind to act for peace in the world.

As to the interrelations between the minds of beings, the being we may be about to harm or even kill, from a Buddhist point of view, may well be our own parents, children, wives or husbands, or dearest friends from former lives.

Because Buddhists see the problem of war as a karmic one, the solution is seen as the practicing and teaching of correct ethical behavior. Good deeds lead to good consequences, bad deeds to bad. If you plant bean seeds, you get beans; if you plant melon seeds, you get melons. If you plant the seeds of

關於世界和平的佛教理念

Buddhist Ideas For Attaining World Peace

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和接收資訊的電臺，而這個電臺時時刻刻都在和其它眾生傳達、接收心靈上的資訊。即使是我們最微小的想法，也會影響其它眾生，更不用說當我們有負面的態度想法時，由此產生的直接或間接暴力行為的影響程度了。

換句話說，每一個人的念頭可以使我們更接近，或更遠離世界性災害的爆發。所以每一次當我們感到暴躁、煩惱、受困擾、被激怒、受挫敗時，我們應該仔細反省這會給我們身、口、意帶來的後果。或許當我們思考後，我們會做一些對世界和平有貢獻的行為。如果每次我們對妻子、丈夫、女朋友、男朋友、父母、孩子發脾氣時，注意到我們在將這個世界推向到戰爭的邊緣，所以我們必須仔細衡量，值不值得因我們的憤怒而帶來這樣的後果。縱使我們覺得我們是正義的，而我們的想法、言詞、行動引起了對非正義的戰爭，我們仍然沒有解決問題，反而變成了問題的一部份。換句話說，如果我們專心地保持心境的祥和，那麼這種祥和氣息就會散播開來，我們的行為就會促成和平。我們專要用祥和的心境來為和平而努力。

從佛教來看，因為眾生心靈之間的關聯，我們所傷害甚至殺死的生命，都有可能是我們前世的父母、孩子、妻子、丈夫或好友。

因為佛教徒認為戰爭是業力的報，它的解決之道就是修行和進行正確的倫理道德的教導。善因得善果，惡因得惡果；種豆得豆，種瓜得瓜，戰爭的種籽得到戰爭，和平的種籽得到和平。

佛教最基本的道德戒律是對生命的尊重和不殺生。一般來說，一切眾生都好生惡死。對於生存的希望是最強烈的，而當這種渴望被阻擾反對時，眾生的反應是令人難以置信的憤怒。跟其它的宗教不同，佛教不準殺生。沒有例外，也不能以任何借口來違反它。這不止包括人類的生命，更包括一切有情眾生的生命，減少殺生，就好比把鍋子從爐上搬開的道理；如果我們停了殺生，這個世界就會有和平。

不偷盜，較確切的說法是，沒給你的東西你都不能拿。不管是個人，團體，或國家從事偷竊，起因都是自私的貪念。從 Trojan 戰爭時期以來，邪淫也成為了戰爭的起因，妄語也是一樣。歷史上，國家領袖因服用藥物而頭腦模糊不清的情形並不少見，所以他們的領導就很難公正平和。在世界的大部份地區，國際間毒品交易本身就是阻礙和平的主要因素。因此佛教根本戒條中，吸毒也是嚴禁的。

在佛教徒的眼中，所有的生命都是神聖的。貪嗔癡的行為並不會破壞所有眾生之間的互動關係。當去除了自私的扭曲之後，這種互動關係的基礎就是每個生命都能夠覺悟的潛能。

實際應用

有人會說：「這是多麼美妙的見解啊！」但是如何把佛教的這種和平的見解運用在我們這個世界上呢？這是不切實際的幻想嗎？不是的。現在正是列舉出大略的具體步驟來實現和平的時候。在開始階段，有三個步驟：

第一個步驟：

殺生造的業就好比湯鍋下的火。如果我們把火關小一點，那麼就能對暴戾、戰爭的騷亂產生直接影響。在我們的社會和生活中，我們必須減少具殺生和暴戾氣氛環境。在每一個人的生活中，我們可以簡單地以素食來做到這一點。

war, you get war; if you plant the seeds of peace, you get peace.

The most fundamental moral precept in Buddhist teaching is respect for life and the prohibition against taking life. Generally speaking, all living beings want to live and are afraid of death. The strongest desire is for life, and when that desire is thwarted, the response is unbelievably powerful anger. Unlike almost all other religions, Buddhism teaches that there are no exceptions to this prohibition and no expedient arguments are admitted. The taking of life not only covers human life but all sentient beings. Reducing the karma of killing is equivalent to putting out the fire under the pot of boiling soup. If we end killing, the world will be at peace.

The prohibition against stealing says, more literally, that one must not take what is not given. Stealing, whether it is by individuals, corporations, or nations, occurs because of selfish greed. From the time of the Trojan War, sexual misconduct has also been a cause of war, as has been lying. National leaders whose minds have been clouded by drugs are not rare in history either—their conduct is rarely just and peaceful. The international drug trade in itself has become a major impediment to peace in most parts of the world. The taking of intoxicating substances is also prohibited by fundamental Buddhist teachings.

The Buddhist vision is a world in which all life is sacred, in which selfishness, in the guise of greed, anger and foolishness, does not interfere with the basic interconnectedness of all living beings. That interconnectedness, when freed from the distortion of selfishness, is based upon the potential for enlightenment that every being shares.

Practical Applications

A beautiful vision, some might say. But how can such a peace be realized in a world such as ours? Isn't it mere impractical fantasy? No, it is not. Now the time has come to outline some concrete and practical steps that can be taken towards making it a reality. As a beginning, here are three steps.

Step One

If the karma of killing is the flame beneath the soup pot, by reducing it, we directly affect the boiling turmoil of violence and war. We need to reduce the atmosphere of killing and violence, both in our society and in our own lives. Each one of us can reduce the level of killing in our own lives by the very simple act of becoming vegetarian. An ancient sage once said:

For hundreds of thousands of years
The stew in the pot
Has brewed hatred and resentment
That is difficult to stop.
If you wish to know why there are disasters
Of armies and weapons in the world,
Listen to the piteous cries
From the slaughterhouse at midnight.

古聖人說：「千百年來碗裡羹，冤深似海恨難平；欲知世上刀兵劫，試聽屠門夜半聲。」

近代作家蕭伯納寫了一首「和平歌」：「我們住在被殺動物的墳墓裡，牠們爲了滿足我們的食慾而被殺。我們從未停頓一下來質疑那豐盛的餐會。動物是否可以像人一樣擁有活著的權利。禮拜天的祈禱會賜與我們光明，引導我們要走的道路。我們很討厭戰爭，不要打仗。想到這些，我們的心就充滿憂慮。然而我們還是嚥下了那桌上的肉。像烏鴉一樣，我們吃肉而活。無視屠殺所帶來災難和痛苦。如果我們爲了利益如此對待無力自衛的動物，那麼我們如何能希望這個世界達到我們所期望的真正和平、祥和呢？如果我們祈禱世界和平卻還是殘殺動物，在上帝眼中就違反了道德倫理的戒律，殘酷的後果就是戰爭。」

爲那些還沒有看到這種邏輯關係的人，我再解釋得更清楚一點。佛教認爲非人類的生命，和人類的生命並非本質上不同。動物跟人一樣，臨被殺時也經常會有憤怒、怨恨和報復的心態和反應。臨終時，那些憤怒、怨恨和報復的毒素散佈在它的肉中。在它死後，脫離肉體的神識對著那些殺它和吃它的人，發佈憤怒、怨恨和報復的訊息。想一想，單單在美國一年之內被殺的牛、豬、雞、羊就有幾億隻。如果你曾經經過加州 Coalinga 高速公路旁的屠宰場，就應該注意到那裡的惡臭和恐懼、害怕、暴戾的烏雲。那一個郡的整個地區，暴力氣氛普遍都很濃。這種氣氛很容易和我們的心產生共鳴。

在現代的社會中有個問題，那就是我們所造的業即使很有威力，常常是間接的而且並不明顯。雖然我們只是買在超市中包好的肉，但我們所負的責任並不亞於我們親自殺死那些動物。就好比當我們把化學藥品倒掉時毒害了環境，某企業毒害了環境而我們在那裡工作或購買其產品，我們所負的責任並不亞於在食物中親手下毒。殺死那些動物。且也傷害了人類。我們可能不知不覺地在支持這世界上很多的衝突和戰爭。當然對地清楚地知道這是錯的還去做，比糊里糊塗地去做要糟得多。但無知並不能免除我們所犯的過失。

☞待續

In a more contemporary vein George Bernard Shaw wrote a "Song of Peace:"

We are the living graves of murdered beasts,
Slaughtered to satisfy our appetites.
We never pause to wonder at our feasts
If animals, like men, can possibly have rights.
We pray on Sundays that we may have light,
To guide our footsteps on the paths we tread.
We're sick of war, we do not want to fight,
The thought of it now fills our hearts with dread
And yet we gorge ourselves upon the dead.
Like carrion crows, we live and feed on meat,
Regardless of the suffering and pain
We cause by doing so. If thus we treat
Defenseless animals for sport or gain,
How can we hope in this world to attain
The Peace we say we are so anxious for?
We pray for it, o' hecatombs of slain,
To God, while outraging the moral law,
Thus cruelty begets its offspring—War.

For those who still do not see the logical relationships, I shall try to spell them out more clearly. Non-human life is not qualitatively different than human life, according to Buddhist teachings. Just as when a human is killed, an animal too most often responds to its death with thoughts of resentment, hatred, and revenge. While it is dying, these thoughts or emotions poison its flesh. After it is dead, its disembodied consciousness continues to broadcast thoughts of resentment, hatred and revenge to the minds of its killers and those for whom it was killed. Think of the billions of cows, pigs, chickens and sheep that are killed for consumption each year in the United States alone. Those of you who have passed the slaughter yards on the interstate highway near Coalinga, California, have probably noticed not only the stench but also the dark cloud of fear and violence that hangs over the place. The general mental atmosphere of that entire county is thick with thoughts of violence with which such thoughts within our own minds can all too easily resonate.

One of the problems of modern society is that the karma we generate is often indirect and not immediately obvious to us, even though it can be quite powerful. We are no less responsible for the death of the animals when we buy meat wrapped in plastic in the supermarket than if we had killed them ourselves. We are no less responsible for the environmental poisoning of people by chemicals that we pour down our drains or by industries we work for or whose products we buy, than if we had personally added the poison to their food. So too we may not be directly aware of the ways in which we may be providing support for many conflicts and wars around the world. Of course, it is much worse to do something wrong, clearly knowing that it is wrong than to do it in ignorance. Yet ignorance does not absolve us of blame.

☞To be continued