



## Pollution and the Environment: Some Radically New Ancient Views

It is very easy to get the feeling here in our local community that we have reached an impasse on pollution and many other environmental issues. The lines are clearly drawn, and all too often loud name-calling drowns out the little meaningful dialogue that is actually taking place. My purpose tonight is to present some ways of looking at environmental questions that are very old, yet which may represent fresh approaches to many of us. Perhaps some of the ideas can provide new beginnings for meaningful dialogues and perhaps even solutions. The three main ancient traditions that I would like to discuss, albeit very briefly, are Taoism, Confucianism and Buddhism.

### TAOISM

According to ancient Taoist teachings, our natural state is one of few desires. When our desires are unnaturally increased, psychic and physical imbalance and all kinds of problems result. Yet we all know that our desires are purposely exacerbated by the arts and advertising of our modern civilization. Our economy basically runs on the fuel of 'more is better,' a strategy of purposely and systematically trying to push our desires out of their natural tendencies and strengthen them out of all natural proportion. The policy of continuous growth and development, which I see as one of the main reasons why our economy advocates unnatural levels of desire, also makes little sense from a Taoist point of view. Everything in nature has its cycles of coming into being, developing, decaying, disappearing, and then another cycle of birth or coming into being and so forth follows. The only thing in nature I can think of that grows nonstop are cancer cells. Should we then ask the question: Do we have a cancerous economic system?

The Taoist classic *The Way and Its Power (Dao de Jing)* gives this advice against the artificial exacerbation of our desires:

No lure is greater than to possess what others want,  
No disaster greater than not to be content  
with what one has,  
No presage of evil greater  
than that men should be wanting to get more.

(Continued on page 12 轉接第 12 頁)

在我們社區內，很容易感受到我們在污染，及許多其他環境的問題，已經步入死路。壁壘分明的相互漫罵往往淹沒了正開始的一丁點兒有意義的意見交換。今晚我的目的是提出面對許多環境問題的一些非常古老方法，但是對我們卻可能是新鮮的門徑。或許這些想法會產生新而有意義的意見交換，甚至解決的方法。我想很扼要地討論一下三個主要古老傳統——道家、儒家和佛家。

### 道家

根據古代道家的訓示，我們自然的狀態是少欲。當我們的欲望非自然地增加時，即會造成身心不平衡及各種各樣的問題。然而我們都知道現代文明的廣告手段有意地加重我們的欲望。我們的經濟基本上運作的燃料就是「越多越好」；其策略為故意而又有系統地鼓動我們的欲望，使其超過自然傾向並強化之，使欲望失去自然的比率。我明白令經濟不斷成長發展的這種政策，是使我們的經濟鼓吹「非自然水平欲望」的主要原因，然而我們從道家的觀點來看，這是毫無意義的。自然界的事物都有其循環性的「成、住、壞、空」到下一個循環開始，再接下去。我所能想到的在自然界唯一可不斷成長的是癌細胞。我們不得提出疑問：「我們是否有一個癌性的經濟體系？」（見蘇珊·桑塔所著「病即隱喻」62頁）

道家的名著《道德經》知足章第四十六中，對以人為加重我們的欲望有其忠告：「罪莫大於可欲；

禍莫大於不知足；

甚莫大於欲得；

故知足之足常足矣。」

## 環境與污染 · 舊觀念； 新看法

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了，他並不是這個停住，他因為人，我昨天晚上不講在這個裏邊有嬰兒托女，本來道教所修的功夫和佛教的功夫，有多少相同的地方，大同小異。為什麼他這個脈停止了？脈要停止，這個人不就死了嗎？不是的，因為他裏邊的自性那個脈絡它行動了，所以這個表面上這個脈是停止了，他自性裏邊那真呼吸，真正的脈轉，它行起來了，所以這個身體這個脈停止了。

到二禪天，呼吸氣會斷了，呼吸氣，鼻孔這個呼吸停止了，不呼也不吸，也不呼也不吸，是不是死了呢，這個人？這不是死，這是入了二禪的定，入到二禪定，呼吸氣停止了。入這個定，得到這種的清淨快樂，但是這個蠱漏，它這不是諸漏已盡，這是蠱漏已伏。蠱漏就是你能覺察得到的，這一些個蠱漏已伏，伏就是降伏了，所以這個名字就叫二禪天。

☞待續

in meditation and enter the Second Dhyana, their breath will cease. In the First Dhyana, the pulse stops. Actually, it doesn't really stop. Do you remember what I told you earlier about the analogy of the young boy and girl in Taoism? There are certain basic similarities between Taoist practice and Buddhist practice. They are largely the same, with minor differences. When someone's pulse stops, doesn't that mean he or she is dead? No, not in this case, because, although the external evidence of a pulse is gone, the pulse of the inherent nature is active. The same applies to the breath. The true breath and pulse of the inherent nature awaken and take cover, so the coarse, physical pulse can stop.

When the external evidence of breath ceases in the Second Dhyana, so that no breath can be detected at the nostrils, it does not mean the cultivator has died. Rather, he has entered the samadhi of the Second Dhyana and has obtained a certain purity and bliss. Still, only his coarser outflows—the ones that are perceptible—have been subdued. He has yet to completely extinguish all outflows.

☞To be continued

(Continued from page 36)

Truly: He who has once known the contentment that comes simply through being content, will never again be otherwise than contented. (Waley, tr.)

For the Taoists, exacerbation of the sense desires can never lead to happiness. If you think about it, I think you will find that it is fundamentally this exacerbation of the desires, coupled with ignorance, that has led to almost all of the major environmental problems that we are now facing.

Yet, if we do not exclusively cater to our culture's call for every increasing personal gratification, then where do we find our center? The Taoists suggest that the first step is towards awareness of the patterns of nature, both within our own body and mind and in the natural environment that we usually think of as "outside". Nature can be for us a template, a model, a paradigm, an anchor, a beacon.

The nature outside of us can resonate with the natural patterns within and help us to get back in touch with our natural selves. When we destroy our natural environment or make it unavailable for people to tune back into, we destroy one of the most precious healing resources for our civilization-jaded psyches.

Recently, in the same vein, the Catholic theologian Thomas Berry stated, "The inner world has to be constantly nourished by the outer world. With what we are doing to the outer world now, we are damaging our psychic structure as well as reducing our resources." (*Timeless Visions*)

☞To be continued

(續第 36頁)

對道家而言，加重感官的欲望是永遠無法導致快樂的。如果你想想看，我相信你會發現我們現在所面對主要的環境問題，幾乎都是導源於這個「加重的欲望」與「本身的無知」。

我們的文化呼喚我們不停地增加個人私欲的滿足。如果我們孤獨地不迎合這個呼喚，那我們又如何自處呢？道家建議：第一步是覺察自然的典範，與我們的身心及外在的自然環境。我們可以以自然做為一種樣板、模範、錨、信號燈。

外在的自然界，可與我們內在自然的典型共鳴，並幫助我們迴光返照，接觸我們「自然狀態下的自我」。當我們破壞自然界的環境，或使其無法令人調整還原時，我們即失去了一種最珍貴仙丹，一種能治療我們為文明所疲憊的心靈的仙丹。

最近天主教的神學家湯姆士·伯利以同樣的心情說道：「內在的世界，必須不斷地讓外在的世界滋養著。以我們目前對外在世界的所做所為，我們正在殘害我們的心靈，並減少我們的資源。」（見《永恆的遠見》30頁）

☞待續



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#### SOME CONFUCIAN VIEWS

The great inheritor of the Confucian tradition in China, Mencius, who lived in the early 3rd century BC, wrote:

The Bull Mountain was once covered with lively trees. But it is near the capital of a great State. People came with their axes and choppers; they cut the woods down, and the mountain has lost its beauty. Yet even so, the day air and the night air came to it, rain and dew moistened it till here and there fresh sprouts began to grow. But soon cattle and sheep came along and browsed on them, and in the end the mountain became gaunt and bare, as it is now. And seeing it thus gaunt and bare, people imagine that it was woodless from the start.

Now just as the natural state of the mountain was quite different from what now appears, so too in every man (little though they may be apparent) there assuredly were once feelings of decency and kindness; and if these good feelings are no longer there, it is that they have been tampered with, hevn down with axe and bill [a curved tool for pruning and cutting]. As each day dawns, they are assailed anew. What chance then has our nature, any more that mountain, of keeping its beauty? To us, too, comes the air of day, the air of night. Just at dawn, indeed, we have for a moment, and in a certain degree, a mood in which our promptings and aversions come near to being such as are proper to men [and women!]. But something is sure to happen before the morning is over, by which these better feelings are ruffled or destroyed. And in the end, when they have been ruffled again and again, the night air is no longer able to preserve them, and soon our feelings are as near as may be to those of beasts and birds; so that anyone might make the same mistake about us as about the mountain, and think that there was never any good in us from the very start. Yet assuredly our present state of feeling is not what we begin with. Truly,

If rightly tended, no creature but thrives;

If left untended, no creature but pines away.

Confucius said:

Hold fast to it and you can keep it,

Let go, and it will stray.

#### 一些儒家的看法

孟子——中國偉大的儒家傳承者，生於紀元前三世紀，寫著：

「牛山之木嘗美矣。以其郊於大國也，斧斤伐之，可以為美乎？是其日夜之所息，雨露之所潤，非無萌蘖之生焉；牛羊又從而牧之，是以若彼濯濯也。人見其濯濯也，以為未嘗有材焉，此豈山之性也哉？」

「雖存乎人者，豈無仁義之心哉？其所以放其良心者，亦猶斧斤之於木也。旦旦而伐之，可以為美乎？其日夜之所息，平旦之氣，其好惡與人相近也者幾希；則其旦晝之所為，又梏亡之矣。梏之反覆，則其夜氣不足以存；夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以為未嘗有才焉者，是豈人之情也哉？」

「故苟得其養，無物不長；苟失其養，無物不消。孔子曰：『操則存，舍則亡；出入無時，莫知其鄉。』惟心之謂與！」（《孟子》告子上篇第八章）

環境品質的降低，古人亦視為理所當然，而不知道美麗與豐饒的環境是被其毀滅的。保護環境，要時時警惕；保護我們天性，也要不斷地警戒，這就是道德教育的工作。

孟子說：「人之初，性本善。」

For its comings and goings it has no time nor tide;

No one knows where it will bide.

Surely it was of the [innate and good] feelings that he was speaking.  
(Waley, tr.)

Even in ancient times people took for granted the degraded state of the environment and did not realize the beauty and richness that had been destroyed. Protecting it takes constant vigilance. Likewise protecting our own nature takes constant vigilance, and that is the job of ethical education. But awareness of what is innate and good can be uncovered in everyone, says Mencius.

A Sung Dynasty Confucian scholar Chang Tsai [early 11th cent. AD] wrote:

Heaven is my father and earth is my mother, and even such a small being as I finds an intimate place in their midst. Therefore, that which fills the universe [i.e., spiritual energy or *qi*] I regard as my body and that which directs the universe I regard as my nature. All people are my brothers and sisters, and all things are my companions.  
(Tu Wei-ming, tr.)

A modern Confucian scholar, Professor Tu Wei-ming, commented on these ideas:

This idea of forming one body with the universe is predicated on the assumption that, since all modalities of being are made of *qi* [the primal spiritual energy of the universe], all things cosmologically share the same consanguinity with us and are thus our companions. This vision enabled an original thinker of the Ming Dynasty, Wang Ken (1483-1540), to remark that if [in our spiritual birth] we came into being through transformation (*hua-sheng*), then heaven and earth are our father and mother to us; if [in our physical birth] we came into being through reproduction (*xing-sheng*), then our father and mother are heaven and earth to us. The image of the human that emerges here, far from being lord of creation, is the filial son and daughter of the universe. Filial piety connotes a profound feeling, an all-pervasive care for the world around us.

For some of you, this may call to mind some of Saint Francis' comments about our brotherhood and sisterhood with all creatures and all creation. Yet what perhaps needs emphasis, beyond the idea of our profound interrelationship with all beings, is the idea of filial piety or respect. If we truly understand the fundamental nature of our interrelatedness, then that should lead to profound respect not only for our fellow human beings, including those on the other side of pollution issues and other environmental issues, but also for all creatures great and small. This respect finds its roots ultimately in fundamental respect for life.

☞ To be continued

宋朝的儒者張載（11世紀初）寫道：「乾稱父，坤稱母，予茲藐焉，乃混然中處。故天地之塞，吾其體。天地之師，吾其性。民吾同胞，物吾與也。」（張載著《西銘》、張子全書，收於宋文集，商務印書館。）

現代儒家學者杜維明教授對這些看法說明如下：

人是由宇宙所形成的觀念為真，其假設是：「既然所有生命的形式都是由氣（主要精神上的宇宙能量）所造成的，萬物自然地具有與我們相同之血緣，故而為吾人之同伴。」這種看法使一位明朝富創見的思想家王艮（紀元1483年至1540年），認為我們（指我們的精神）的誕生經過變化（化生），那麼天地對我們而言就是父母；如果我們（指我們的肉體）的誕生經過複製（性生），那麼父母對我們而言就是天地。這兒所顯出人類的意象，遠非是創世的上帝，而是宇宙之孝順的子女。孝順之意義含有深深的感受在內，對我們的世界有一種普遍性的關心。

有些人可能聯想到聖徒法蘭西斯的一些見解，關於我們手足之情，對所有的動物及一切被創造之物而言。然而要強調的是，或許不僅是我們與衆生之間深深的相互關係，而是孝順或尊敬的觀念。如果我們真正地瞭解彼此相互關係本質的基礎，那麼不但會使我們深深地尊敬所有的人類，包括那些在環境與污染問題，與我們持相反意見的人，而且尊敬所有的動物。這種尊敬最後根植於對生命基本上的尊敬。

☞待續



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### BUDDHISM

Those Confucian ideas that I have just mentioned bring to mind an ancient Buddhist teaching that the earth is a great enlightened being, a great Bodhisattva, who gives us a place to live on her body, to grow and to walk the path to enlightenment. This being, the earth, is our mother. She gives birth to us, nourishes us, and it is to her that we return at death. We owe her the same kind of love and respect that we should have for our human mothers. The earth is the mother of all the beings that live upon her. Since all of those beings have the same mother as we do, they are all our own brothers and sisters. We should cherish and respect them as we should the brothers and sisters of our own human nuclear family.

In March 1989, the Venerable Master Hsuan Hua, Chan Patriarch and founder of the Dharma Realm Buddhist Association, visited Pendle Hill, a Quaker center in Pennsylvania. When he was there, he was asked the question: "How do we protect our ecology and the global environment?" He replied,

People should model themselves after the earth. The earth produces the myriad things: animals, plants, and the teeming creatures. The earth [sometimes interpreted as the principle of vital energy], on the other hand, models itself after heaven [sometimes interpreted as the principle of spiritual energy]. It is said, 'Heaven covers me from above, while the earth sustains me from below.' A section of the ozone layer has been destroyed in Antarctica and there has been incredible radiation all around that area. That is a case of humans destroying the ecological equilibrium and the protective function of heaven and earth.

The Master went on to say:

Heaven goes on to model itself after nature. Here the meaning of 'nature' is the intrinsic truth that underlies all phenomena. As the eternal life-force, it neither increases nor decreases. You could call it the Buddha-nature, which is found equally and pervasively among all living beings. It is not the case that Buddhas are intrinsically higher than living beings. Rather, it is

### 佛家

以上所提到的儒家的觀念，使我想到了古代佛家的教導——「地」是一位大菩薩，一位偉大的覺悟者，讓我們在她身上生存、成長，走向覺悟之道。這個生命——「地」是我們的母親，她賦予我們生命，滋養我們；我們死後亦還歸於她。我們對她所負欠之愛與尊敬，亦與負欠我們的人身父母相同。「地」是所有靠她而活的衆生之母。既然衆生都和我們有相同的父母，他們就都是我們自己的兄弟姐妹，我們應該珍惜、尊敬他們，就如同珍惜、尊敬我們人類家庭的兄弟姐妹一樣。

1989年3月釋宗祖師、法界佛教總會創辦人，宣公上人訪問費城盤斗山的教友派中心。當時有人問他：「我們如何保護我們的生態和全球的環境？」他答：「人法地，地生萬物——動物、植物及衆生。另一方面，地法天。古人說：『天覆我於上；地載於我下。』當北極圈的臭氧層被破壞，在那附近有大量輻射線。那就是人類破壞生態平衡與天地保護作用的案例。」

上人繼續說道：「天法自然，這兒『自然』的意思是內在的真，在所有現象之下。乃內在生命力，不增不減。你可以稱之為佛性，亦平等而普遍地在衆生之內。這不是說佛比衆生高一等，問題在於其是否有智慧。

佛已經返本還源；衆生卻為慾望所蔽，而失去其本有的智慧。」上人又說：「最根本的救治環境之道是返璞歸真，不爭、不自私、不

a question of whether one has wisdom or not.

The Buddha has returned to the source and recovered his original nature; living beings are covered over by desire and so have lost touch with their original wisdom. The ultimate way to rescue the environment is to return to a state of innocence and truth, and not to engage in fighting, selfishness, avarice, and deceit.

What does this mean? "The ultimate way to rescue the environment is to return to a state of innocence and truth, and not to engage in fighting, selfishness, avarice and deceit." At the time of his enlightenment the Buddha said:

How amazing! How amazing! How amazing! All living beings have the potential to become fully awakened. Only their polluted minds and their attachments keep them from doing so.

The Buddha was saying that the only reasons that we are alienated from the true source of our being, our enlightened nature, is that our minds are polluted and those pollutants—selfishness, desire, greed, anger, and so forth—cause us to cling to the very things that alienate us from our natural enlightened state of being. In our state of alienation, we then influence the world around us in unnatural ways, which sooner or later result in distortion of the natural patterns of the environment. That distortion then can cause pollution and other environmental problems. What this is telling us is, that if we trace the causes of environmental problems back far enough, we find at their source polluted minds, minds that are smogged over so that their original clear, pure, bright nature and their universal interconnectedness are no longer visible.

Some of you may be thinking: If this was the case at the time of the Buddha, over 2,500 years ago, when problems of pollution were relatively small, why are the problems now so immense? Some of the reasons are obvious, and some are more difficult to get at.

One of the obvious reasons is the population explosion. Think—the population explosion itself is a sign of severe disturbance and alienation from the natural patterns of our own minds and the world. Remember the ancient Taoist teaching that the natural state is one of few desires. Of course the problem of population is extremely complicated, but when we find complication and confusion, we need to return to basic principles.

Another important reason, which is perhaps not as obvious, has to do with causation and responsibility. Jesus' saying, "As ye sow, so shall ye reap," is also a succinct statement about the workings of cause and effect, or karma, as it is known in the Buddhist tradition. Buddhism emphasizes that our verbal and physical behavior is the outcome of our intentions—subtle or not-so-subtle mental habits, desires, and ideas. If my intentions are good and pure, my behavior will be good and pure. If I am motivated by a turbid mind, filled with selfish desires, greed, hatred, and violence, then my speech and actions will accord with what is in my mind. We do tend to see

貪、不妄語。」

「最根本的救治環境之道是返璞歸真，不爭、不自私、不貪、不妄語。」這什麼意思呢？當佛覺悟時說道：「奇哉！奇哉！奇哉！一切眾生皆有佛性，皆堪作佛，但以妄執著而不能証得。」

佛說過使我們疏遠我們生命真源——我們的覺性，唯一的原因就是我們污染的心和那些污染物——自私、慾望、貪婪、生氣等等，使我們抓緊一些東西不放，而遠離我們本有的佛性。當我們在疏遠的情況時，我們就會以不自然的方式影響我們的世界，而遲早使自然環境的模式產生變形；這種變形就會造成污染與種種其他環境的問題。這就是使我們瞭解，如果追溯環境問題的原因夠深遠的話，將發現其源頭在於污染的心；心被煙霧所蔽，使本有清淨光明的自性及其普遍的互通性都不復可見。

你們有些人或者想著：「若在兩千五百年前，佛在世時就真的如此的話，那時污染的問題還小，為什麼現在問題這麼重大呢？」原因有些很明顯，有些就比較難找到。

其中一個很明顯的原因是人口爆增。想想看，人口爆增本身就是嚴重干擾和疏遠我們之心與世界自然模式的現象。記住，古道家教導自然的狀態是少欲。當然人口爆增的問題是極為複雜的，但是當我們發現複雜和混亂時，即應返回最基本的原則。

另一重要的原因，或許不明顯而與因果及責任有關。耶穌說道：「你種什麼，就收成什麼。」亦是對佛家傳統眾所皆知的「因果報應」其作用之簡要的說明。佛家強調吾人之口業及身業是意念——心中微細或非微細的習氣、慾望、想法——的產物。如果我的意念是善良清淨的，我的所作所為也會是善良清淨的；如果我被污濁的心推動著，充滿自私自利的慾望、貪婪、憎恨、暴力，那我的言語和行動就會與我的內心一致。我們傾向於用心中有色及變形的透鏡去看這個世界及其眾生。混濁污染的心導引著混濁污染的行動，破壞與染污這個星球——我們全體的母親，我們的家。

the world and its living beings through the tinted and distorted lenses of our own minds. Turbid and defiled minds lead to turbid and defiled actions, that destroy and pollute the planet that is mother and home to us all.

## WHAT SOLUTIONS ARE THERE?

How then can we all work together to clean up our own nest and to insure the continued health and vitality of our mother the earth? If I am motivated by a mind that is clear and pure, a mind filled with selfless loving-compassion, a mind at peace with itself and the world, then my speech and actions will naturally, and without special effort or intention on my part, promote the vitality of the earth and its ecosystems.

However, one heritage of our modern scientific and technological world has been a widespread breakdown of awareness of the consequences of our actions. If the causal pathways of our actions are very long, complicated and obscure, then it is very difficult for us to take proper responsibility for the consequences of our actions. This, I think, is another major cause of our environmental problems.

In the ancient world, for the most part, people could see clearly the consequences of their own environmental actions. In the modern world, the astute use of our own senses is often not enough. For example, we cannot see ozone. Or when we use paper, do we see or even think about the trees or the dioxin and other chemicals that are used in the paper-making process and then are dumped into our waterways? Or when someone buys a Big Mac, they do not see what is happening when the cow is grazing, what it is eating, where the manure ends up, and of course they do not directly participate in, or even see, the killing of the cow. Many little children do not even know that beef and milk come from cows. Their knowledge of the causal chain stops with what they personally see and experience: the plastic packages in the supermarket. For them, beef and milk come from MacDonalds and the supermarket. Therefore, in the modern world we have to realize that paying attention to the consequences of our actions is going to take a new kind of special effort.

In conclusion I would like to suggest that in tackling pollution and other environmental problems, both locally and globally, we can benefit from some of the ancient ideas I have presented. In particular there are three notions that deserve our special attention:

1) We should pay special attention to the state of our own minds and our own intentions. Even if we feel that our cause is noble, if we act out of anger and without fundamental respect for everyone involved, we are only making matters worse. And, of course, violent action only begets more violence.

(Continued on page 46)

## 有解決方法嗎？

我們究竟怎樣才能同心協力確保我們的母親——地球的連續不斷的活力與健康呢？清潔我們的巢窩呢？如果我以清澈純潔的心，無私的慈愛，以和平對待自身與世界，那我的言語及行動，自然而然地會促進地球及其生態系統的活力，而不需要我特別刻意或努力去做什麼了。

然而現代科學與科技，已經留下了我們對自身的所作所為的影響全然無知之後果。如果我們所作所為的因果，其歷程是極長遠複雜又模糊時，那將使我們很難對我們所作所為的後果，接受正確的責任。我想這是另一個造成我們環境問題的主因。

在古代的世界，人們對其環境之作爲，其大部份後果，都可以清楚地看到。而現代的世界，依靠精明地使用我們的知覺，卻仍嫌不足。例如臭氧層，我們就看不到；或者當我們用紙時，我們會看得到，甚至想得到那些樹或氧化劑及其他用於造紙過程的化學劑，倒入我們的河川嗎？或者當友人去買一個大漢堡包時，他們看不到牧牛是怎麼回事，牛吃什麼，糞便又都去哪兒造成污染了，當然他們沒有直接參與或看到牛被殘殺。很多小孩甚至不知道牛肉和牛奶是從牛而來；他們對於一連串因果的知識，僅限於他們個人所見，所經歷——超級市場的塑膠包裝而已。因此在現在的世界，我們必須瞭解，要以一種新的，特別的努力，去注意我們所作所為的後果。

總之，我建議在處理污染和其他問題時，不論地區性的或全球性的，我們可以從剛剛所提到的古代的一些想法中受益。有三種觀念特別值得我們注意：

1. 我們要特別注意我們的心和意念；即使我們認爲原因是崇高的，如果我們在盛怒中去做，而不尊敬每個有關聯的人，那我們只會把事情弄得更糟。而且理所當然，暴力只會帶來更多的暴力。

(轉接第 46 頁)

都是障礙道的。你什麼都貪，垃圾也收一大堆，這樣子你怎麼能修道？「身邊無愛物，自無煩惱生。」你什麼都不愛惜了，就沒有煩惱了。

不求：所謂不求，不求有功，可也不求無過；不求無過，就要有過，可是你要「知過能改，善莫大焉。」你明明知道有過，還護過，不承認自己有過，這是大錯而特錯！

不自私：你看看你，一舉一動，哪樣不是自私的？哪一樣是利益人的？你在大家會下，你是想利益旁人呢？是想利益你自己？樣樣都想自己得到好處，不管其他的人。你這樣怎麼能修行？

自利：對自己有利益的事情，你不要命那麼爭，不顧一切那麼爭。你這是修道嗎？因為前邊種種的爭、貪、求、自私、自利，支配你一天到晚打妄語，一天到晚不承認自己的過錯，總是狡辯，總是說自己有道理，這能是個修行嗎？你出家一場，就是要這樣嗎？……

nothing, then nothing can afflict you.

Not seeking means we don't seek to have merit, and we don't seek to be free from offenses. We are bound to create offenses, but we should know that, "There is no greater good than to know your faults and change them." If you clearly know you have offenses and you hide them, not admitting to them, then you are making a serious mistake.

We should not be selfish. Look at your every move and tell me what you do that is not selfish. In what ways do you benefit others? As a member of the assembly, are you intent upon benefiting others or do you only care to help yourself? If you always make sure you get the advantages and pay no attention to other people, how can you cultivate?

Self-benefiting means that you fight for all you are worth in order to get whatever is advantageous to you. Is that cultivation? ...Because you are controlled by contention, greed, seeking, and self-benefit, you constantly tell lies. Never do you admit your own mistakes. You always argue. You always say you are right. Is this cultivation? Did you leave home just to be like this?...

(Continued from page 38)

(接第38頁)

2) We should act out of knowledge of the causal consequences of our actions, no matter how obscure and complicated the causal interrelationships might be, and no matter how long term the effects might be. In our daily activities and in our jobs, we have to make a concerted effort to educate ourselves, our children and our communities about the environmental consequences of our actions and to take responsibility for them. We cannot in good faith shift responsibility to future generations. One result of this kind of analysis may be the simplifying of our lifestyles.

3) We should increase our awareness of our fundamental and causal interrelationship with all life on the planet. We should have profound respect for our mother earth and have profound respect also for our elders, all older children of mother earth, and for all our brothers and sisters, both human and non-human.

I firmly believe that, if we can emphasize these three approaches, both through own example and in the education of our children, then we can really begin to make some headway, not only in overcoming pollution and environmental degradation, but in revitalizing and stopping the fragmentation of our communities, and in finding real satisfaction and meaning in our own lives.

2. 我們所作所為的後果，其因果關係的知識應是我們行為的依據。無論相互之間的因果，是多麼模糊與複雜；無論其影響是多麼久遠，在我們工作和日常的活動，必須特別地努力教育我們自己，我們的子女及社區人士，關於我們行為對環境的影響，並為之負起責任。我們不可以把責任推給後代。由上述討論所得的解決之道之一，是將我們的生活簡單化。

3. 我們應增強瞭解我們和此星球所有生命間的因果，及根本的相互關係，並深深地尊敬我們的母親——地球，及其年長之子女，所有是人或非人的兄弟姊妹。

我堅定地相信如果我們強調這三種辦法，自己以身作則，同時教育我們的子女，那我們就真能不僅在克服污染與環境惡化，而且在阻止社區的分裂並賦予活力，在尋覓我們自己生命意義和滿足上，有真正的進展。

80 The End

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