

佛教對全球問題的概觀

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主旨：法鼓山文教基金會舉辦之「世界佛教領袖座談會」

各位法師、各位貴賓，大家好：

今天法鼓山爲了慶祝落成開山而舉辦這場「世界佛教領袖座談會」，很高興能與各位法師大德共聚一堂，並針對「全球問題」發表看法，倍感榮幸。

談到「全球問題」，現今社會面臨的窘境，諸如戰爭的威脅、金融的危機、種族的衝突、生態的破壞、人口的老化，乃至高失業率、家庭暴力等，這些都是全球共同遭遇的問題。尤其近年來國際間災難頻傳，各種天災人禍造成嚴重的人命傷亡與財物損失，例如去年十二月二十六日發生在印尼蘇門答臘的一場七級大地震，引發強烈海嘯，使得臨近的印度、馬來西亞、斯里蘭卡等南亞地區都遭受嚴重的災情；今年八月因爲卡翠那颶風橫掃，使得美國的紐奧良一夕之間成爲人間煉獄。其他再如今年六月英國倫敦多處地鐵站因爲遭受恐怖分子以炸彈攻擊，一時人心惶惶，尤其二〇〇三年五月的一場 SARS 流行，更是打亂了舉世人類的生活步調……

其實，不管天災還是人禍，世間上的一切災難都是人類共業所造成。尤其一些看似起因於不可抗拒的天災，追根究底也都是源於人類的貪瞋無明，因爲人類需索無度，不懂得善待地球，過度開發、使用的結果，自然引起大自然的反撲，因此我曾經說過：「世間上的問題，大都是源於人爲的因素所造成；如何突破困境，解決世間的問題，唯有靠人類自我覺醒。」

今天針對「全球問題」，我僅提出四點看法，請大家指教。

一、要達致世界和平，應先建立平等的觀念

愛好和平，這是人性光明的表現，生活在地球上的每一個人，都有權利要求過安定、福樂、沒有戰爭恐懼的生活。然而和平並非一人之力可成，和平也不光是透過禁武、限核等外在措施所能達致，和平的先決條件就是要「平等」。

「平等」與「和平」是一體兩面的真理，今日世界所以不能和平，就是因為不平等，舉凡政治上的以強欺弱，經濟上的貧富不均，宗教、種族的排擠，男女、地域的分歧，這些不能和平解決的問題，莫不是因為彼此不能平等共存所引起，所謂「不平則鳴」，因此唯有平等，才有真正的和平。

現在舉世雖然也都在追求自由、民主與平等，但是真正的平等不是表面上、齊頭式的平等，真正的平等需要彼此立場互易，例如見到別人苦難，要設身處地的為對方設想，假如他是我，假如我是他，如此立場互易，才能建立自他平等的相處。

「平等」是佛法的根本精神，當初佛陀成立僧團，標舉六和敬，以思想、法制、經濟、語言、身行、心意為民主平等的原則，樹立了佛法的平等風範；《雜阿含經》裡的「四不可輕」，也在說明平等的原則，尤其佛教的事理平等、性相平等、自他平等、怨親平等、生佛平等最為究竟。「平等」才能共尊，「和平」才能共榮，今日欲求世界的和平，必先呼籲世人建立平等心，不但大國小國要平等相處，各種族之間要平等相處，尤其要能以大尊重小、以多尊重少、以強尊重弱、以有尊重無、以上尊重下，唯有在平等的觀念之下，人人平等共尊，才能進取世界和平。

二、要推動生態環保，應先重視生權的提昇

「生態環保」是當代舉世共同關心，也是亟待解決的重大問題之一。現代人為了滿足口腹之欲，毫無節制的濫捕濫殺，使得許多珍奇動物面臨絕種的危機，間接造成嚴重的生態破壞。尤其濫墾濫伐，造成土石流、水庫及河川淤積泥沙；濫採沙石，造成橋斷路危；濫抽地下水，造成地層下陷；任意燃燒有毒廢料，以及廢棄物、工業廢水、核廢料等處理不當，造成空氣、水質、大地的污染，乃至溫室效應、臭氧層破洞、沙塵暴等大自然的異常反應，都已嚴重威脅到人類的生存。

另外，根據科學家的一項研究報告指出，以目前人類消耗自然資源的速度，和全球人口增長速度來測算，再過五十年可能需要兩個地球才能滿足人類對自然資源的需求。由於人類面臨嚴重的能源危機及生態破壞問題，現代人終於意識到環保的重要。

環保是對於地球的愛護，沒有地球，人類就難以生存，因此提倡環保，首重愛護地球。早在一九九二年六月初，聯合國在巴西里約熱內盧舉行的「地球高峰會議」，這個被視為「搶救地球」的會議，主要目標就是要達成保護植物、動物和自然資源的協議。

因此，提倡環保其實應該從尊重生命做起，因為不光是人或動物有生命，樹木花草等植物也有生命，乃至山河大地都有生命，甚至時間就是生命，因為生命是時間的累積，所以浪費時間如同殺生。相同的，隨便浪費物品也是殺生，因為物品是大眾的資源，是聚集大眾的因緣而成，所以浪費時間，破壞物質，都是廣義的殺生。

佛教是個很有環保意識的宗教，佛教主張不僅對人要有愛心，對山河大地也要保護，所謂「大地眾生，皆有佛性」。既然「佛性平等」，一切眾生的生存權利也應該受到保障，不容許輕易加以傷害，因此佛教提倡不殺生。

不殺生就是慈悲，就是對生命的尊重，佛教對生命的尊重關懷，從一些偈語可以得到印證。諸如：「我肉眾生肉，名殊體不殊；原同一種性，只為別形軀。甘肥任我需，苦痛由他受；莫叫閻王斷，自揣應如何？」「誰道群生性命微，一般骨肉一般皮；勸君莫打枝頭鳥，子在巢中望母歸」等。甚至根據佛教《六度集經》記載，佛陀在過去世為鹿王時，曾代替母鹿捨身，感動國王制定動物保護區，禁止獵殺。佛滅以後阿育王更廣植樹林，庇蔭眾生，設立動物醫院，規定宮廷御廚不得殺生等，凡此都是佛教對於護生的最好示範。

不殺生而護生，進而倡導生權平等，這是最合乎現代舉世所關心的生態保育，也是最積極的重視環保。因此，唯有喚起現代人的共識，大家共同重視生權的提昇，共同保護環境生態，才能還給人類一個健康美好的地球與未來。

三、要消除種族隔閡，應先發揚慈悲的精神

自有人類以來，「族群問題」就一直存在於各個國家與民族之間，不但經常造成國與國之間的戰爭，有時一個國家內部因為族群對立，也會導致分裂，甚至發生內戰。所以世界上最難處理的問題，不是貧富，不是智愚，最難處理的就是種族問題。

種族的紛歧，有的是地理環境使然，有的是語言風俗習慣差異，有的是人種膚色的不同，致使大家排除異己。就算是在同文同種的種族裡，也會有階級貴賤之分；不同種族裡更是劃分了種種的不同，於是產生種種不能相聚的情結。

要消除種族隔閡，首先應該發揚慈悲的精神。慈悲是佛法的根本，《涅槃經》云：「慈息貪欲，悲止瞋恚。」佛教提倡的慈悲，不但要以同體的慈悲來解救眾生，更要用無緣的慈悲為廣大眾生救苦救難；不僅要消極的不做惡事，更要積極的行善；不只要一時口號的慈悲，

還要永久務實的慈悲；不唯以圖利求償而行慈悲，更要無相無償而行慈悲。所謂「慈」能與樂，「悲」能拔苦，當一個人內心充滿了慈悲心，則見他人痛苦時，即能以悲心拔除其苦厄；當見別人不歡時，即能以慈心施予安樂；如果人人都能以慈悲心相待，則一切眾生皆得福樂。

荷蘭弗朗幾博士曾說：「世界戰亂之根，由於人類貪競權力思想過高，遂發為暴毒爭戰之至慘。」佛教強調慈悲、包容，不像其他宗教帶有強烈的種族色彩，因此沒有種族仇恨、殘殺和宗教戰爭。佛教基本上是倡導和平的，佛法教導人要怨親平等，不僅要「不念舊惡、不憎惡人」，甚至要愛我們的敵人；佛教的僧團裡，「四河入海，同一鹹味；四姓出家，同為釋姓」。就是破除種族歧視的平等制度的落實。

長期以來由於佛法能不分種族、宗教、國家，因此佛教徒在世界各地都在努力推動淨化人心、福利群生的工作，甚至結合各地人士的力量，共同為世界和平、社會福祉而努力，同時更擴大胸襟，包容異己，群策群力，以法界為心，以地球人自居。只要地球上的人與人之間、種族與種族之間，都能本著慈悲心，彼此互相尊重、相互幫助，大家都能做個慈悲的地球人，都能走出國界，自然沒有種族的歧視。

四、要體現共生智慧，應先倡導緣起的思想

「法不孤起，仗境方生」。世間上的事事物物都不是憑空而有，也不能單獨存在，必須在各種因緣條件和合之下，才能現起和存在；一旦組成的「因緣」散失，事物本身也就不復存在，這就是佛教所謂「諸法因緣生，諸法因緣滅」的「緣起」道理。

我們生存在世界之上，可以說都是生命共同體，因為宇宙萬物都是由眾緣和合而成。所謂「緣聚則生，緣散則滅」，推其原理，國家與社會就是由種種因緣關係所組成；擴而大之，世界上的人與人之間，國與國之間，都離不開「共生」的關係，都離不開「緣起」的法則。

緣，是世間上最奇妙的事！靠著眾緣和合，無中可以生有；由於善緣加入，壞的因子得以改善，因此佛教講「因緣和合」，也就是社會人生互助的意義。乃至一般人喜歡探究人有無命運？其實命運就是「因緣」。造什麼因，結什麼緣，就有什麼果報；果報善惡，就決定命運的好壞。所以做人要廣結善緣，對於別人曾經給我們好因好緣，我們也要給人善因善緣，彼此互為因緣，這就是「同體共生」的關係。

總之，從「緣起」的法則來看，宇宙中一切事物都是相因相成，眾生之間也具有同體共生的關係，因此人類應該摒棄過去「物競天擇，適者生存」、「弱肉強食」的概念，大家要發揚互助精神，彼此不要分裂、排擠，讓共生在地球上的每一個人都能融和共存，都能以共生的理念發揚慈悲喜捨的精神，讓地球成為和平安樂的人間淨土，這才是我們應該努力追求的目標。

今天就以這四點意見：

- (一)要達致世界和平，應先建立平等的觀念
- (二)要推動生態環保，應先重視生權的提昇
- (三)要消除種族隔閡，應先發揚慈悲的精神
- (四)要體現共生智慧，應先倡導緣起的思想

提供給各位參考，謝謝大家。

How Buddhism Views Global Issues ?

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Ven. Master Hsing Yun

English Translation by Ven. Miao Guang

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Venue: Taipei Grand Hotel 10th Floor Auditorium

Purpose: Paper for Dharma Drum Mountain World Religious Leaders Colloquium

Dear Venerables, Distinguished Guests, Ladies and Gentlemen,

It is my great honor to be here for both the inauguration of Dharma Drum Mountain World Center for Buddhist Education, and the World Buddhist Leaders Colloquium to express my views on global issues.

Speaking of global issues, what our world faces today include the threats of war, economic crisis, racial conflict, ecological destruction, aging of population, high unemployment rate, and domestic violence. On top of these, the frequent occurrence of disasters around the world has devastated countless lives. For example, last year's earthquake and tsunami in Sumatra, Indonesia. Estimated at over 7; it struck India, Malaysia, Sri Lanka and other Southeast Asian countries very hard. This August, Hurricane Katrina turned New Orleans into purgatory over night. The terrorist bombing in London had caused fear in people's hearts. The SARS outbreak in May, 2003 also caused severe disruption in people's everyday life.

The truth is, it cannot be denied that the shared-karma of the whole human race is the main cause for both natural disaster and man-made calamity. We must also admit that it is the greed, anger and ignorance in human beings that gave birth to natural disasters far beyond men's ability to counteract. Human beings have indulged themselves in excessive exploitation of the earth's resources, thereby causing nature to pounce back on us. That is

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why I have once said, “Man is the major factor in causing the world’s many problems. The only way to break through these problems is for man to become self-aware.”

Today, I have summed up my views on global issues into the following four points for your reference:

1. World Peace Derives From the Concept of Equality

The bright side of human nature is expressed through our love for peace, and every human being has the right to demand for a stable and happy life free from the shadows of war. However, peace cannot be achieved through individual endeavors, nor through banning force or nuclear weapons. The prerequisite for peace is in fact equality.

Equality and peace are two sides of the same coin. Today’s world is still chaotic simply because inequality exists. The reason for the weak being prey to the strong in politics, uneven distribution of wealth, religious and racial conflicts, gender and geographical prejudice is the absence of a consensus on coexistence which exists along side of equality. When we hear protests against inequality, we must realize that true peace can only be achieved through equality.

Despite the fact that the whole world is now pursuing freedom, democracy and equality, true equality does not come in name only, nor by treating every individual the same way. True equality comes from putting oneself in another’s shoes, for example, when seeing others suffer, we need to consider their needs and problems, and think from their point of view. Only by doing so will equality be achieved between oneself and others.

Equality is a fundamental concept of Buddhism. When the Buddha established the Sangha community, he introduced the Six Points of Reverent Harmony to make a perfect demonstration of democracy and equality achieved through a set of common ideas, laws, language, conducts and thoughts. Another example of equality is demonstrated by the *Saṃyuktāgama*, where it tells us not to underestimate the power of the Four Small Things. The Buddhist theory on equality between the relative and absolute, between noumenon and phenomenon, between self and others, between foes and family, and between the Buddha and the ordinary are the ultimate concepts of equality. Only equality can enable every living being to be respected, and only peace can deliver a sense of glory to everybody’s

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heart. In order to achieve world peace, the people are required to first develop a mind of equality. Not only should nations treat each other equally, races should also do the same. The greater must respect those smaller than them, the strong must respect the weak, and the superior must respect their inferiors. Only with the concept of equality and respect for all can a peaceful world be found.

2. Environmental and Ecological Preservation Derives From Respect for Right of Life

Environmental and ecological preservation is another major issue that requires the world's immediate attention. A lot of animals have come to the brink of extinction because human beings kill to satisfy their desires. Negligence for soil conservation, deforestation, excessive mining of sandstone, excessive extraction of groundwater, burning of toxic waste, improper disposal of industrial wastes have caused erosion, landslides, pollution of the air, water and environment, as well as abnormal natural phenomena such as global warming and sandstorms, each imposing serious threats on the survival of human beings.

According to scientific research, if the human race keeps at its current resource consumption and population growth rate, in fifty year's time, two earths' resources will be required to satisfy their needs. Serious resource crisis and ecological destruction have finally awakened man's awareness in environmental protection.

The purpose of environmental protection is to care for the earth, because without it, human beings will have no place to survive. The 1992 Earth Summit held by the United Nations in Rio de Janeiro, Brazil was considered a conference for salvaging the earth. Various conventions were signed at the conference to protect the plants, animals and natural resources on earth.

For this reason, environmental protection should start from respecting life. Not only do human beings and animals have life, plants such as trees, flowers, grass, and even mountains and rivers also have a life of their own. Even time itself is life, for life is the accumulation of a series of timeframes. Therefore, wasting time becomes no different from killing life. The same goes to wasting material goods, because they are resources provided by society, and also products of collective effort. Therefore the broader mean-

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ing of wasting time or material goods can all be explained as killing.

Buddhism is a religion that is fully aware of the need for environmental protection. Not only does it urge people to protect human lives, it also encourages protection for nature, because every being on earth possesses the Buddha nature. For this reason, Buddhism advocates no killing out of respect and compassion for other beings, because all living beings are entitled to the right of life.

Not killing is a sign of compassion and respect for life. The respect and care for life demonstrated by Buddhism can be proven by the following sayings, “My flesh and sentient beings’ flesh, although different in name and form, are the same nature in nature. Animals suffer pain and agony while we enjoy their sweet and tender flesh. There is no need for Yama to judge; we ourselves can imagine what the consequences shall be.” “Who says the lives of this flock of birds are insignificant? They are also flesh and blood. Please do not aim your shots at the birds resting atop those branches, because their sucklings are awaiting their mother’s return to their nest.” The *Six Paramitas Sutra* also tells the story of the Buddha as a deer in one of his previous lives where he volunteered his own life to prolong the life of a pregnant deer. Such great act of sacrifice touched the king’s heart and turned him from a glutton for venison into a protector of animals. King Asoka, a pious believer of Buddhism also created forests so that animals were well sheltered. He even set up animal hospitals and ordered his imperial chefs not to kill animals. All of the above are ideal examples of how Buddhism protects life.

By replacing killing with protection for life, and then progress to advocating the right for life in all animals, it will be an ideal demonstration of environmental protection. Only by raising people’s awareness in the right for life and environmental protection will we recover a healthy earth and bright future.

3. The Elimination of Racial Barriers Derives From Compassion

Racial conflict has been around for as long as the human race has existed. Not only has it become a frequent cause of war between countries, it has also caused disunity and even civil wars within a nation, because people divide themselves up according to their racial backgrounds. Therefore, it can be said that the thorniest problem on earth is not difference

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between the rich and the poor or the wise and the ordinary but racial issues.

Racial conflict is sometimes caused by geographical factors, and sometimes difference of language, culture or even skin color. Dissimilarity can exist even within a single culture or race, let alone between different races or groups. Consequently, various kinds of frictions occur.

The elimination of racial barriers can be achieved by advocating the spirit of compassion. The *Nirvana Sutra* provides a solution to racial conflict by telling us to extinguish greed with loving kindness, and anger with compassion. Buddhism advocates compassion by encouraging us to not only offer unconditional loving kindness to deliver sentient beings, but also show impartial compassion to relieve them from suffering and misfortune. It also tells us to not only prevent from doing unwholesome deeds but also be active in doing good; not to just speak momentarily of compassion but also put it into practice consistently. We should practice compassion without expecting anything in return, or even do so without clinging to form or reward. Loving kindness brings happiness, while compassion offers liberation from suffering. When a compassionate mind sees others suffer, his compassion will help relieve them from suffering. Upon seeing others unhappy, his loving kindness will help bring happiness and stability to them. If every one of us is able to treat each other with a compassionate mind, then all living beings on earth shall be blessed with happiness and good fortune.

Holland's Dr. John Francios once said that cause of war in this world comes from human's greed for power and authority. Having compassion and tolerance as one of its fundamental concepts, Buddhism differs from other religions in its lack of keenness for racial identity. As a result, no war or racial conflict has ever occurred in the course of its history. "Forget old grudges and do not hate evil ones." "The salinity of all waters that flow into the ocean will become balanced, and all monastics in the world share the Sakya surname." All of the above ideas represent the Buddhist concept of peace and equality as well as transcendence of racial prejudice.

For a long time, Buddhism has steered clear of discrimination of race, religion and countries, thereby allowing its followers to now actively purify human minds, helping people, and gather the strength of different people to contribute to world peace and social wellbeing. At the same time, these people are able to broaden their horizon, embrace

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those who are different from them, work with collective effort and concerted efforts, set their minds on the Dharma realm and regard themselves as citizens of the globe. Just as long as every human being and race abides by the spirit of compassion, respect and help each other, as compassionate global citizens, we will be able to transcend national boundaries and racial discrimination.

4.A Consensus on Coexistence Derives from the Propagation of Dependant Origination

No dharma arises on its own, only when circumstances are present will it do so. Only when appropriate causes and conditions come together will a phenomenon arise, but once such conditions scatter and disappear, it will no longer exist. Therefore Buddhism tells us all dharmas arise according to causes and conditions; and all dharmas extinguish also according to causes and conditions to explain the meaning of dependant origination.

We are all different parts of the same life entity in this world, because everything in this universe comes from the integration of different conditions. A phenomenon exists when conditions are present, and disappears when these conditions scatter. The existence of a nation, a society or human beings is also based on this idea. No country or individual can exist without coexisting with one another, nor can anyone be exempted from the law of dependant origination.

Condition is the most wonderful thing in the world, because anything can arise when a set of conditions gather together. The addition of virtuous conditions can allow unfavorable factors to turn good. Buddhism calls this an accumulation and harmonization of causes and conditions, and also the reason why people help each other in life. When people search for the existence of fate, they need to realize that fate itself is in fact a product of causes and conditions. The causes you create and the connections you make will determine the kind of effect that results. The nature of this effect will then determine the outcome of your fate. For this reason, it is important that we develop broad and good affinities with other people. For the good causes and conditions we are given, we can also offer the same to others as a way to repay the kindness bestowed onto us. By providing good conditions for one another, we create the right condition for oneness and coexistence.

Generally speaking, the law of dependant origination tells us that all phenomena in the

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universe depend on each other to exist. Sentient beings are also a part of this web of coexistence. For this reason, we must not be overcome by petty differences or simply allow only the fittest to survive while the weak become prey for the strong. Instead, we must support each other, stand on the same side instead of dividing ourselves up and rejecting each other. May all living beings on earth coexist in harmony, and may they show the spirit of kindness, compassion, joy and generosity for one another. By doing so, a peaceful and happy Humanistic Pureland will be created. This is the goal which we should all strive to achieve as one.

In conclusion, my views on global issues have been delivered in the following four points:

- 1. World Peace Derives From the Concept of Equality**
- 2. Environmental and Ecological Preservation Derives From Respect for Right of Life**
- 3. The Elimination of Racial Barriers Derives From Compassion**
- 4. A Consensus on Coexistence Derives from the Propagation of Dependant Origination**