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## Pollution and the Environment

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Item Type	Article
Authors	Epstein, Ron
Publisher	Dharma Realm Buddhist Association
Rights	With permission of the license/copyright holder
Download date	2026-07-02 09:01:06
Link to Item	<a href="http://hdl.handle.net/20.500.12424/203493">http://hdl.handle.net/20.500.12424/203493</a>

環境與污染：  
舊觀念；新看法  
**Pollution and the Environment:  
Some Radically New Ancient Views**

易象乾博士講於萬佛城法界佛教大學講座1992年5月19日晚

By Ronald Epstein, Ph.D. in Dharma Realm Buddhist University Public Lecture Series Talmage, California, May 19, 1992.

如幻生 中譯 Chinese translation by Ru Huan Sheng

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，即會造成身與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

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

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。我們不由得提出疑問：「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；  
咎莫大於欲得；  
故知足之足常足矣。」

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。

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 y 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 (Daode 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.

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

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聽為，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

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

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