



# 淨土的生態行門

## Ecological Aspects of Pure Land Practice

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我們在這邊念佛求生淨土，同時在這個世界也可以盡量把它也變成極樂世界。最近有個影片叫做「困窘的真相」，是前美國副總統艾耳•高爾製作的，不知道有沒有人看過？好像大家都沒有看過。這部電影是來自DVD，萬佛聖城將於一月二十七日在佛殿放映，屆時會有中文翻譯。這部片子主要是講地球暖化的問題，這個問題已經講了很久。它說我們現在人類的生活方式已經破壞了這個世界——地球表層的冰逐漸化掉了，海就會提高，然後就會淹到很多大城市，會破壞我們整個的生活。如果我們的生活方式現在不改變的話，那當然這個完全是個娑婆世界，不會是極樂世界。

艾耳•高爾先生建議我們可以做十個最簡單的事情，來減少地球的暖化，減低二氧化碳。包括：換省電燈泡；少開車；多回收；檢查你車子的輪胎，氣要滿；盡量少用熱水；買東西盡量買沒有包裝或少包裝的；調整你的自動調溫器——暖氣在冬天降低幾度，在夏天冷氣的溫度也提高幾度；種一棵樹；電氣品——如電視、電腦——不用時，就關掉；做解決方案的一份子。這樣就會減少很多二氧化碳。

其實二氧化碳並不是地球暖化的主要原因，很多溫室的氣體凝聚了更多熱氣；其中最主要的氣體是甲烷，它比二氧化碳強了21倍之多。佔全世界第一位的甲烷產生來源是畜牧業，每年它會產生十億噸甲烷，而且這個數目一直往上增；因為在全球肉



While we are reciting the Buddha's name and seeking rebirth in the Pure Land, we can also try to create a Pure Land on Earth.

How many people have watched "An Inconvenient Truth"? This film was produced by the former Vice President Al Gore. It seems that the majority of people here have not yet seen this film. We will be showing this movie at the Buddha Hall on January 27. There will be Chinese translation as well.

This film focuses on the issue of global warming. It shows how our current human lifestyle is destroying the world – icecaps are melting and ocean will rise 20 feet and flood many highly populated areas – if we don't change our lifestyle. This is certainly the Saha world and not the pure land.

Al Gore suggests 10 things you can do to stop global warming and reduce CO<sub>2</sub> emissions:

- |                                        |                             |              |
|----------------------------------------|-----------------------------|--------------|
| Change a light                         | Drive less                  | Recycle more |
| Check your tires                       | Use less hot water          |              |
| Avoid products with a lot of packaging |                             |              |
| Adjust your thermostat                 | Turn off electronic devices |              |
| Plant a tree                           | Be a part of the solution   |              |

But actually, CO<sub>2</sub> emissions may not be the main cause of global warming. Many other greenhouse gases trap heat far more powerfully, the most important is methane, which is 21 times more powerful than CO<sub>2</sub>. The number one source of methane worldwide is animal agriculture, which produces 100 million tons of methane per year, and rising because global meat consumption has increased fivefold in the past 50 years. Conclusion: The best way to reduce global warming in our lifetimes is to reduce or eliminate consumption of animal products by becoming vegetarian or vegan.<sup>1</sup>

的消耗量，在最近五十年已經增加了五倍。所以在有生之年避免地球暖化的最好方法，就是少吃或者是不吃肉，也就是吃素。

叫人吃素其實是蠻困難的，因為我們的習氣都是很難改的。我們必須從理解開始轉變，才可以把我們的行為轉變過來。就像剛剛說的，在《華嚴經》上，「信、解、行、證」，講那個「解」的部份是很長的；「行」，一品就解決了。

佛教的道理怎麼樣可以來幫我們轉變一般人的想法跟生活呢？雖然西方的基督教的態度是人控制大自然，大自然是給人利用的；但是佛陀教我們，人類也會投生到其他的六道裡面，（比如做畜生），因此我們也應該尊重所有的眾生，因為他們都可以成佛。再者，所有的眾生基本上也都是互相連接的；所以去害一個眾生，不要說是會害一整個生態，那就是在害我們自己。

佛教的五戒，也可以在生態環境上來解釋。

殺生：我們工廠放很多毒品或毒氣到空氣中，水中或地裏面，這也會慢慢的殺死很多眾生。

偷盜：如果我們砍掉很多樹木，或者在野生地發展，那這也是偷很多眾生的住宅和生命。

愛欲：還有如果我們挖很多油、炭，其他礦物或能源來消耗，這個也是竊奪地裡的寶貝——本來它是經過了千萬年才產生，可以供應未來許多代的子孫的；按照目前的速度，再幾十年這些資源就會用完了。還有採礦時在地面留下的刮痕，就好像人用刀以暴力傷人所留下的疤痕。有的人把最近通過的一個，開放在（阿拉斯加的）北極國家野生保護區採油的法案，稱為「掠劫地球法案」。

妄語：還有時候一些特殊利益組織或大公司，他們爲了要剝削自然，就會支持某些政治家來捏造一些不實的話，或者忽視破壞環境的事實，來通過一些法案；使令保護環境的這些標準被免省、降低或取消，這個也近乎是欺騙地球。

飲酒：飲酒影響我們的身心都不能正常的運作，所以我想基因工程，或者是用賀爾蒙，用很多化學的東西在大地上，或動物裡面，這都是像一種飲酒之類的。把毒素倒入湖泊、河流或地下水，可以看做是真正殺害生物及損害社會生態健康的毒物。

上人也曾經把地球和一個人的身體來做比較，所有的河流是他的血，樹木跟草地等等是他的毛髮，地

Of course it's harder to ask people to become vegetarians, because it is very hard to change our dietary habits. We first have to understand the rationale, and then we can change our behavior. Just as in the *Avatamsaka Sutra* lecture earlier, it was mentioned that among the four stages of faith, understanding, practice, and certification, the text on the stage of understanding is very long, whereas the stage of practice is covered in a single chapter.

How can a Buddhist philosophy help bring about a change in thinking and lifestyle towards the earth?

Whereas the Western Christian attitude was that man dominates nature and nature exists to serve man's purposes, the Buddha taught that human beings have also reincarnated in other (e.g. animal) forms, and that we should respect all forms of life because they have the potential to become enlightened. Moreover, all living things are fundamentally interconnected, and to harm any living thing, not to mention an entire ecosystem, is to harm oneself.

The moral precepts of Buddhism can be applied to ecological circumstances, e.g.:

*Killing:* To release toxins into the air, water, or land is to kill living beings slowly.

*Stealing:* To cut down forests or to develop pristine regions is to rob many living beings of their homes and lives.

*Lust:* To excavate and consume giant quantities of oil, coal and other minerals and resources, is to rob the earth of its treasures, which have been developed over millennia and could be used sustainably to support many more generations into the future. At the rate we are going, we will use them up in a few decades. The scars left on the land from mining are comparable to scars left from violence done to a human being with a knife. Some have called the recent bill to open the Arctic National Wildlife Refuge for oil drilling the "Rape the Earth" bill.

*Lying:* Some politicians, supported by special interest groups or big business that wish to exploit nature, will fabricate lies or ignore the truth of environmental devastation as they pass bills allowing environmental standards to be waived, weakened, or violated. This amounts to lying and cheating the earth.

*Intoxicants:* Intoxicants disrupt the normal functioning of our minds and bodies. Thus, under this definition, genetically modified foods and foods heavily laced with hormones and chemicals might be regarded as intoxicants. The toxins poured into lakes, streams, and the groundwater could be considered intoxicants that actually kill living beings, and injure ecological health.

The Venerable Master compared the earth to a human



溫的能量好像我們身體裡的暖氣，還有地震及種種自然的災害好像我們疾病的徵兆。如果人們關心地球就像關心一個生命體或系統，那麼他們絕對會以尊重的角度看待它，並避免所有傷害它的活動。

當更多人把佛教的價值系統應用在生活上，他們就會避免上述的行為，也不會榨取自然資源來圖利；相反的，他們會過著簡單的生活，與大自然和眾生和諧共存。為了保護社會生態，他們寧取本地的經濟基礎，使用土產食品和本地資源。

萬佛城就是這樣子，有如一片淨土；在這兒，我們有一個野生的自然有機農場，不但產生有機食物，還幫忙其他野生動物。我們不需要在社區內開車，我們盡量節省，廢物利用，並回收一切。最重要的是，這裡的每一個人都在努力淨化自己的心。

這裡以二則動物修行的故事與大家分享，並回歸這個論點：眾生皆有佛性。

在1980年，在福建某地方，有一個牧童對一條牛說：「你明天就要被賣給屠戶了！」那條牛就當場流淚，然後跪下。這牧童馬上跑去找他的父母說這件怪事，引得當地的一些政府人員也都來了。當大家都擠過來看時，那條牛就向大家跪求；大家都很感動，所以他們就發慈悲心，湊錢把這條牛買下，然後送去一個寺廟。這條牛在寺廟裏就很喜歡聽經和禮佛，並且牠每次見到居士來到廟上，就會向他們叩謝。臨終時，牠預知時至，所以牠就慢慢的走到一個曠野，然後躺下來，半天後牠就往生了。那是一九九三年，從牠本來要被屠宰之時算起，已經過十三年；大家就把牠埋在牠往生的地點。

在1987年，有一個綠毛紅嘴巴的鸚鵡，從四川省樂山到內蒙古包頭寺，因為沒有人有辦法教牠講話，就認為牠很笨；而且牠也會用嘴去咬、去啄要教牠的人，牠不是很受歡迎的。後來牠就被送給一個王老居士來養，那王老居士全家都信佛，他們都很愛護動物，他們有很多人不要的狗、貓、羊、鴿子在他們家。這隻鸚鵡加入他們的家庭之後，牠天天聽念阿彌陀佛，念觀世音菩薩的錄音帶，一整天聽，然後牠的性格就變得比較溫和。過了幾個月，這隻笨鸚鵡就開始念佛了，

body, with streams as its blood veins, vegetation as its hair, geothermal energy as body heat, and earthquakes and other natural disasters as symptoms of illness. If people regard the earth as a living being or system, they will certainly treat it with respect and avoid activities that harm it.

When people adopt a Buddhist value system and approach to life, they will avoid the above actions and not seek to extract nature's resources for profit. Instead, they will live simply and in harmony with nature and all living beings. In order to protect ecosystems, they will prefer local community-based economies using locally produced food and resources.

As such, CTTB is like a Pure Land in that we have a wild, natural, organic farm that not only grows organic food but also supports wildlife, we do not need to drive on campus, we try to reuse and recycle nearly everything. Most important, everyone here is trying to purify their own mind.

Here I'd like to share some stories about animals that cultivate – to drive home the point that all beings have the Buddha natures.

In 1980, Fujian, a shepherd boy said to an ox, "Tomorrow you will be sold to a butcher." The ox immediately shed tears and knelt on its front legs. The shepherd boy told his parents and the local government officials to come and watch, and then the ox knelt and begged for mercy. Everyone pitied him, collected some money to buy him and send him to a monastery to be liberated. After the ox moved to the monastery, he enjoyed listening to lectures on the sutras and bowing to the Buddhas. Whenever he saw laypeople come to the monastery, he would bow in gratitude to them. At the end of his life, he knew in advance the time of his death. He slowly walked to the meadow and lay down. After half a day, he went off to rebirth. It was the 13<sup>th</sup> day of the 10<sup>th</sup> lunar month, 1993. He was buried at the location where he passed on.

In 1987, a green-feathered, red beaked parrot from Le

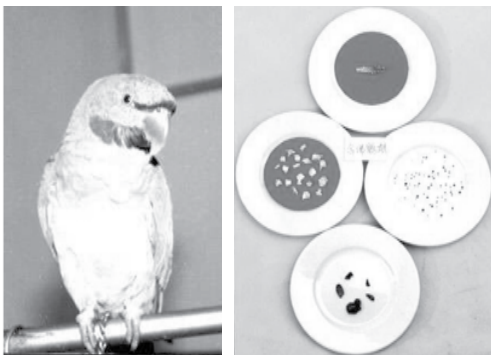


牠念「阿彌陀佛，阿彌陀佛，南無觀世音菩薩」，牠的聲音也很好聽；牠常常再會加一句：「快來念佛吧！哥哥念佛，快快念佛，念佛吧！」

每天牠的主人做早晚課，牠也跟著；有任何人在他們佛堂念經或念佛，牠也隨著他們一起。有時候牠主人默念時，牠也知道，牠也會陪著他一起念。可是奇怪的就是，除了念佛，其他的話牠都不會講。有很多同修都到他們家來修行，然後他們講一些雜話，想教牠講「你好嗎」等等，可是牠都學不會；牠只會說：「念佛吧！」「南無阿彌陀佛！」

1998年五月有一天，這鸚鵡因受驚嚇，後來就不吃東西，而且不停排泄直到次日。臨終時，跟著主人念佛，還依稀聽得到嗓子裏念著「南無阿彌陀佛」……。牠往生後身體非常柔軟，羽毛翠綠鮮亮，栩栩如生。王老居士全家為它助念12小時。火化時請五臺山一位老法師主法，趕來的居士同修有百十餘人，佛事莊嚴，火化後檢得一個完整的舌頭、二十多顆潔白有點紅色的舍利花、數十粒舍利子。

這個故事連同許多別的佛教動物故事，在在顯示從最聰明到最笨拙的生物都能自念佛得到好處。它也顯示「眾生皆有佛性，皆堪作佛」。



Shan, Sichuan Province, was brought to Baotou City, Inner Mongolia. Because he was a dumb parrot that couldn't speak, and he would peck at people who tried to train him, he was an unpopular parrot. Eventually he was given to an Elder Layman Wang to raise. Elder Layman Wang's entire family was devoted to Buddhism and loved all kinds of animals and small creatures. They raised many abandoned cats, dogs, goats, doves in their home. After the parrot joined their family, he heard tapes of Amitabha Buddha's name and Guanyin Bodhisattva's name being recited all day long, and his temperament became more gentle. Several months later, the parrot that couldn't learn anything before, began to recite the Buddha's name! He would say, "Namo Amitabha Buddha! Amitabha! Bhddha, Buddha, Buddha! Namo Guanshiyin Bodhisattva! Guanyin Buddha!" etc. His voice was clear and pleasant. Often he would add, "Hurry and recite Buddha! Brother, recite Buddha! ["Brother" is his nickname], "Hey, how about reciting Buddha?"

Every day when his owner did the morning and evening recitation, the parrot would follow along. Whenever someone recited a sutra or the Buddha's name in the Wangs' Buddha Hall, he would join in. Even when his owner was reciting silently in his mind, the parrot would know it and recite for as long as his owner did. The strangest thing was that aside from reciting the Buddha's name, he still couldn't be taught to say anything else. The Wang family welcomed many Buddhists to their home to practice together, and every day there was a lot of chatter in the house. However, the parrot never learned common phrases such as "How are you? Please have a seat," which people tried to teach him. He'd only say, "Let's recite the Buddha's name? Namo Amitabha!"

One day in May 1998, the parrot was frightened by something, and stopped eating after that. He continuously had diarrhea until the next day. As the end of his life approached, he recited the Buddha's name with his owner, and one could faintly hear the syllables "Namo Amitofo" in his throat. After he went to rebirth, his body remained soft and his feathers glossy, as if he were still alive. Elder Layman Wang and his whole family recited for him for 12 hours. They invited an elder Dharma Master from Wutai Mountain to preside at the cremation ceremony, which over a hundred laypeople heard about and flocked to attend. It was a magnificent ceremony. After the cremation, they found the parrot's tongue intact and more than 20 pearly white *sharira* clusters with tiny red flecks, plus several dozen *sharira* seeds.

This, along with many other stories of animals in Buddhism, goes to show that the wisest to dumbest creature can all benefit from reciting the Buddha's name. It also shows that all living beings have the Buddha nature and can become Buddhas.

<sup>1</sup> Mohr, Noam, "A New Global Warming Strategy: How Environmentalists are Overlooking Vegetarianism as the Most Effective Tool Against Climate Change in Our Lifetimes" August 2005 An Earthsave International Report.