

# In This Violent World Can We Live in *Peace* and *Harmony*?

在這充滿暴力的世界，  
我們能和平生活嗎？

易象乾教授 2011年4月9日講於漢堡大學學生參訪萬佛城的論壇  
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*"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility."*

— Henry Wadsworth Longfellow (1807-1882)

The environmental, social, and economic challenges that we face on a planetary level are daunting, to say the least, and in all of human history, unprecedented. The planet could well become uninhabitable in the space of a few generations. We are facing global climate change, world-wide pollution of air, water and soil, population increases beyond what the planet can sustain, irreversible damage from new technologies both military and civilian, ever increasing gaps between the rich and poor, and corporate takeover of the governments of the United States and the other Western democracies. This is where we find ourselves a decade after the end of the world's most violent century, during which more people and more animals were killed than in all other previous centuries combined.

Never before has there been such a widespread human numbing to violent death. Cutting edge technologies of war and violence both amplify negative human emotions and deaden empathetic sensibilities. For increasing numbers of people, there has become effectively no difference in personal experience between blowing people up in a computer video game and, from an airbase thousands of miles away, controlling military drones in Afghanistan or Pakistan and launching their weapons to blow up real people on the ground.

Although democracy on the national and state levels is on life support, life-support is better than dead. Violent revolution, whether from the extreme right or the extreme left, doesn't solve



如果我們能夠看到敵人的秘史，就可以發現在每個人一生所承受的悲哀和痛苦，將足以化解所有的敵意。

— 朗費羅 (1807-1882)

我們目前所面臨的全球性環境、社會和經濟的挑戰是很令人氣餒的，至少可以說，是人類有史以來前所未有的。這個星球很可能在幾代之後成為無法居住的地方。我們正面臨全球氣候變遷，全球性空氣、水和土壤的污染，超出地球所能承受的人口增長，軍事和民間新科技所造成的不可逆轉的損害，貧富差距不斷的增大，以及跨國企業接管美國政府和其他西方的民主國家。我們現在正處於世界上最暴力的世紀之後的十年，在這期間有更多的人、更多的動物被殺害，其數量遠超過所有其他先前世紀的總和。

以前從未有過這樣一種人性面對暴力死亡如此普遍的麻木。尖端科技的戰爭和暴力增強人類的負面情緒，並減緩了同理心。越來越多的人，對於在電腦遊戲中將人炸毀；或者是從數千英里以外的空軍基地，遙控在阿富汗或巴基斯坦的無人

anything and leads to more violence. Unfortunately, increasing numbers of Americans on both the right and the left, by no means all of them so-called extremists, feel that violence against our government is justified. In my own neighborhood, gates and fortified fences are rapidly proliferating, and I often hear the sound of gunfire as neighbors hone their shooting skills.

*The US homicide rate ... is still among the highest in the industrialized world.... In 2004, there were 5.5 homicides for every 100,000 persons, roughly three times as high as Canada (1.9) and six times as high as Germany (0.9).... New Orleans' average per capita homicide rate of 52 murders per 100,000 people overall (1980–2009) ranks highest among major U.S. cities. Most industrialized countries had homicide rates below the 2.5 mark.*

– Wikipedia 'Crime in the United States.'

We have a choice. We can deal with the serious problems that we are facing by opening our hearts to our neighbors in need. Or we can become increasingly paranoid, put up more fences and arm ourselves with the most lethal weapons we can find.

The teachings of the main world religions about violence are not monolithic; each tradition is composed of many strands. The West is heir to the holy war traditions of the three Abrahamic religions: Judaism, Christianity, and Islam. Although those strands tend to dominate in this age of warfare, we must not neglect the strands in each that represent minority traditions which put primary value on the quest for inner and outer peace. Regardless of our personal religious commitment or lack of it, for the sake of the planet we need to nourish those peaceful and wholesome minority traditions and to encourage those who are working to move mainstream traditions away from the religious justification of violence.

Although in certain times and places, Buddhists too have looked for justification for their own violent actions, they could never find it directly in the teachings of the Buddha. When the warrior chieftain Yodhiva asked the Buddha about warriors killed in battle being reborn in heaven, his answer was unequivocal:

*When a warrior strives and exerts himself in battle, his mind is already seized, debased, and misdirected by the thought: 'May these beings be struck down or slaughtered or annihilated or destroyed. May they not exist.' If others then strike him down and slay him while he is thus striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the hell called the realm of those slain in battle. But if he holds such a view as this: 'When a warrior strives and exerts himself in battle, if others then strike him down and slay him while he is striving and exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas [gods] slain in battle,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb.*

駕駛飛機，發射武器炸毀在地面上真正的人，二者在個人體驗上沒有什麼實質的差異。

在民主層次上，雖然國家和州政府是主張保護生命，保護生存是優於死亡。暴力革命，無論從極右或極左，都沒有解決任何問題，並導致更多的暴力。很不幸的，越來越多的美國人，雖然絕對不是所謂的極端分子，但不論左派或右派，都覺得以暴力向政府訴求是合理的。在我住的附近，大門和圍欄的加固正在迅速增建；我經常聽到鄰居在練習射擊時，所發出的槍聲。

美國的兇殺率仍然是各工業化國家中最高的。二〇〇四年，每十萬人口有5.5兇殺案，大約是加拿大（1.9）的三倍，並高達德國（0.9）的六倍。新奧爾良市的平均兇殺率是每十萬人有52謀殺案（一九八〇年至二〇〇九年）。這是美國大城市中排名最高的。大多數工業化國家兇殺率已經低於2.5大關。

– 維基百科「在美國的犯罪」

我們有一個選擇。事實上，可以通過對需要幫助的鄰居敞開我們的心靈，來處理所面臨的嚴重問題。或者，可以變得越來越偏執，用我們可以找到的最致命的武器，來設立更多的柵欄和武裝自己。

主要的世界性宗教對暴力的教導，並非單向性，因為每一個傳統，是由許多環節所組成的。西方繼承了聖戰傳統的三個亞伯拉罕教派：猶太教，基督教和伊斯蘭教（即回教）。雖然這些教派傾向於操控這個時代的戰爭，我們不能忽視每一個教派本身代表了少數民族的傳統，他們視追求內部和外部的和平為首要價值。不論我們個人的宗教是否有此義務，為了地球著想，需要培養那些和平而健康的少數教派，鼓勵致力於把主流教義帶離暴力性宗教的人士。

儘管在某些時間和地點，佛教徒也為自己的暴力行動找理由，然而從來在佛陀直接的教義中不能找到這種論點。戰士的頭目猶吉巴(Yodhiva)向佛詢問，在戰役中被殺死的戰士是否重生到天上時，佛的回答是明確的：

「當一個戰士奮勇作戰，他的心已經被以下的想法所佔有、貶值和誤導：『希望這些眾生被打倒、宰殺、消滅或摧毀！希望他們不存在！』當他正在奮勇作戰，如果其他人接著將他擊倒並殺死；由於死後身體被支解，他會轉生到叫做「陣亡法界」的地獄裏。但如果他有著以下的看法：



--Yodhajiva Sutta: To Yodhajiva (The Warrior) translated from the Pali by Thanissaro Bhikkhu

We should note that the Buddha says: "When a warrior strives and exerts himself in battle, his mind is already seized, debased, and misdirected by the thought: 'May these beings be struck down or slaughtered or annihilated or destroyed. May they not exist.'" All the violence in our world starts in the minds of sentient beings. Greed, anger and ignorance are the basis of domestic violence, street violence, media violence, terrorism and war. They all start with mental phenomena that snowball into harmful speech and action. The most effective point of control is when they are still newborn intentions arising in our minds. When they have already matured into intentional actions, they are much more difficult to counter.

Consciously or unconsciously, we broadcast our states of mind, whether wholesome or unwholesome, to those around us. When we are around someone who are angry, their anger resonates with the anger in our embodied minds and tends to arouse it. When we are around someone whose mind is calm and at peace, it becomes easier for us also to be peaceful.

People often argue that violence and killing cannot be avoided. It is our duty, they rightly say, to protect the nation and all the communities within it from those who would harm them. Yet righteous anger, even when it does not lead to physical violence, is still anger, and anger and hatred evoke in their targets the reaction of more anger and hatred. From a Buddhist perspective, when we kill the enemy, he or she is just reborn with renewed hatred for us having killed them. In the long run the only truly effective means of protecting ourselves, our communities, and our country is to change people's hearts and minds, so that they turn from violence to peace, a process that starts within but is catalyzed by contact with those who are truly peaceful and who live in harmony with all.

It is inevitable that the changes taking place today in our world will lead to most of us being forced to do with less and less, and in some cases to undergo significant hardships. We have several choices: we can grab and hoard as much as we can and protect it with walls and weaponry, we can gnash our teeth and lament our fate, or we can count our blessings and turn the situation to our advantage by looking to monastic communities for inspiration. Knowing that satisfying material cravings does not bring true happiness, monastics purposely strive to make do with the minimum amounts of food, drink, clothing and shelter that they need to survive, and thus embrace a simple ascetic lifestyle. That is the foundation for their learning to live with peace in their hearts and in harmony with those in their communities, even in the midst of this violent world.

『當一個戰士奮勇作戰，如果其他人在此刻將他擊倒並殺死，死後身體被支解，他會生天。』那麼他的觀點是錯誤。現在，我告訴你！一個有錯誤觀點的人，有兩個目的地可去：地獄或是投胎作畜生。」

— 猶吉巴(Yodhajiva)經：給猶吉巴戰士，由旃尼沙洛(Thanissaro)比丘譯自巴利文

我們應該注意到，佛陀說：「當一個戰士奮勇作戰，他的心已經被以下的想法所佔有、貶值和誤導：『但願這些眾生被打倒、宰殺、消滅或摧毀！但願他們不存在！』」我們這個世界所有的暴力行為，都是從有情眾生的意念開始。貪、瞋和癡是家庭暴力、街頭暴力、媒體暴力，恐怖主義和戰爭的根源。他們都是從心念開始，然後滾雪球般地形成有害的言論和行動。最有效的控制點，是新意念剛形成時。如果已經發展成有意識的行為時，更難以對付。

自覺或不自覺地，我們對身邊的人散播各種的意念電波，無論是健康還是不健康的。四周圍的人生氣，憤怒的情緒將助於激發我們內心的憤怒，會起共鳴。周圍的人心靈是平靜和安寧的，我們也更加容易變得平和。

人們通常認為，暴力和殺戮無法避免。正確的說法，保護國家和所有的社區，不讓傷害的人來傷害，這是我們的職責。然而，即使義憤不會導致身體暴力，仍然是憤怒；而憤怒和仇恨喚起他們敵想中，更多的憤怒和仇恨的反應。從佛教的角度來看，殺死敵人，對方會帶著我們殺害他們更新的仇恨而投胎。從長遠來看，唯一真正有效保護自己、社區，及國家的方法，就是要轉化心念，從暴力轉變到和平。這一個過程開始於內心，但要透過接觸那些內心真正和平，並且與誰都和睦相處的人，來達到催化的作用。

不可避免的，當今世界發生的變化將導致只能以愈來愈少的資源做事，而且在某些情況下會產生重大困難。我們有幾種選擇：盡可能地囤積，並且用城牆和武器裝備來保護；可以咬緊牙根感嘆命運；或者指望我們的福報，藉由寺廟得到庇佑，將現況轉為順境。明白滿足物慾並不能帶來真正的幸福，僧眾努力地在食、衣和住的最低限度需要來生活，從而樹立一個簡單的苦行生活方式。他們學習生活在內心的和平；並與周遭的社區，甚至暴力的世界中人和諧共處，這是一個基礎。