

A Reflection on the Global Climate Crisis

地球能源反思

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Recently, more than eleven thousand scientists from all around the world signed a declaration stating clearly that planet Earth is facing a climate emergency. What is the physical cause of this? It is the accumulation of greenhouse gases, such as carbon dioxide, in the atmosphere that results in climate change commonly referred to as “global warming.”

Currently, global emissions of greenhouse gases, continue to increase, and it's estimated that these emissions need to drop by 50% over eleven years for there to be any chance of controlling global warming on Earth. If we cannot limit the temperature rise to 1.5 degrees Celsius, then human beings are expected to suffer from extreme heat waves, droughts, floods, poverty, and impacts on food production.

We can already see many of the negative effects of this global warming: more frequent occurrences of extreme weather

最近，來自世界各地超過一萬一千名科學家，簽署了一份宣言。其中明確指出，地球正面臨氣候危機。原因是什麼呢？就是溫室氣體的累積，像是我們所排放的二氧化碳累積在大氣中，導致地球暖化。

目前，造成全球溫室效應的氣體排放量一直持續增加。據估計，這些氣體排放量必須在11年內減少50%，才有辦法控制這種暖化現象，把全球氣溫提升控制在攝氏1.5度以內。溫度提升超過攝氏1.5度，人類將遭受熱浪、乾旱、洪水和貧困；並影響糧食生產。

我們已經可以感受到，這種地球暖化所帶來的負面效應，世界各地頻頻出現極端氣候事件，包括冰川融化造成海平面上升，以

all over the world, the melting of arctic glaciers and ice sheets leading to rising sea levels, severe wildfires. Recently I read in a *New York Times* article that said, over the past few decades, science has been underestimating the speed by which many of these effects will arrive. So it seems that we are only catching up with understanding the impact of the past few centuries of human activities on all the natural systems of the world.

I also recently read about the Peking man, a UNESCO world heritage site in China. There were ancient humans who lived in that area many hundreds of thousands of years ago. When I thought about our modern existence from this perspective, I realized that a human life is like the blink of an eye in the overall timespan of human kind. And, we are actually taking part in this grand experiment, where the outcome is uncertain, for there are no guarantees that we will be able to sustain our present way of life. I realized that we take so many things for granted, such as driving around in cars, flying from country to country, and buying items online that are delivered to us in one or two days. All of these things are enabled by inventions from just the past few centuries. And, yet, the current situation really speaks to the uncertainty of whether this way of life can be sustained.

I think it's safe to assume that the effects of the climate emergency will be felt by all of us who live in the 21st century. And even if we may escape being affected by events such as extreme weather, wildfire, flooding, and so on, the psychological effect of these disasters cannot be ignored. If generations past faced challenges such as the world wars of the 20th century—my grandmother had to hide in the forest then—perhaps today the great threat facing human civilization is the ecological disruption caused by manmade activities.

So the question then is how best to respond to this situation. I suspect that many people today struggle with this question, for it appears that silently watching is no longer enough. Our home, you could say, is almost literally on fire and there is a strong urge to do something about it. The situation feels very daunting and it is quite easy to fall into despair. But human nature has deep resources and wholesome qualities that emerge when situations get tough. One can see it in the example of young people around the world, such as Swedish teenager Greta Thunberg who, against all odds, have been organizing powerful protests peacefully to call for action from world leaders.

I'm not encouraging any of our students to do this, but

及各地的野火等。最近我在《紐約時報》讀到一篇報導。文中指出，在過去幾十年裡，科學家低估人類受到溫室效應影響的速度。可以說，我們僅僅是試著了解過去幾個世紀中，人為活動對大自然體系所造成的影響。

最近我讀到北京原始人是中國聯合國教科文組織的世界遺產。有些原始人，他們在北京鄰近的地區生活了幾十萬年。我意識到，我們目前的生活方式，這種現代的生活方式就像做實驗，在人種的時間軸上就像眨眼那樣短暫。我們實際上是在參與一個偉大的實驗，但是實驗的結果無法預期，我們不知道是否能維持這種生活方式。我意識到，許多我們認為理所當然的事情，比方我們以車代步，搭飛機到各個不同的國家；在網路上購物，商品在一兩天後送達。像這樣子的生活型態其實是在過去兩百年左右才發生，我們並不確定是否能夠持續這種生活方式。

因此我認為可以肯定的是，我們都會受到二十一世紀所發生的這些氣候危機所帶來的影響。即使我們躲過極端氣候、野火、洪水等事件的影響，但是生活在這個世界，在精神層面上，我們還是可以感受到這種極端氣候對許多生命所造成的威脅。這種精神上的影響不容小覷。我們的先人經歷過許多巨大的挑戰，像是二十世紀的世界大戰。在戰爭期間，森林是我祖母的藏身之處。可是現今人類文明所面對的巨大威脅，卻是人類活動對生態系統所造成的破壞。

問題是，我們該如何應付這種情況？在座有多少人試著思索這個問題？保持沉默是不行的。我們的家園就快著火了，我們必須即刻採取應對措施；但同時，這種情況又容易讓人感到害怕，陷入絕望。我們的自性蘊含著化解危機的能力。我們在世界各地的年輕人中看到這一點。例如瑞典女孩葛雷塔，她克服種種困難組織和平而有力的示威，呼籲世界領袖們對氣候危機採取行動。

我們當然不鼓勵我們的學生去做這樣子的示威抗議，但基本上她只是對氣候變遷這個情況感到相當不安。地球所面臨的未來是如此黑暗，上學還有什麼意義？因此每個禮

Thunberg was obviously very upset about the climate change situation and felt that if the world has such a dark future, what was the point of going to school? Thus, every Friday she would sit outside the parliament of Sweden and protest by going on strike from school. And it was just herself for a very long time, but eventually more and more people were inspired. Recently, because of her and many other young people, they had, I think the largest peaceful demonstration in the history of environmental movements around the world. Another example is of the Venerable Master and past sages, who, during major issues of their time, used many skillful means to address those situations.

According to my understanding of Buddhadharma, a bodhisattva not only works to alleviate living beings' immediate sufferings with whatever means necessary, but also teaches them so that they can transform the root causes of suffering in their own hearts and minds. I think this second part is important, because we tend to constantly repeat the same mistakes over and over again, which creates suffering. This two-fold approach helps us think about the question of how to respond to the climate emergency. Firstly, what can we do to help mitigate the climate emergency, to reduce its harmful effects? And secondly, what can we do to address its root causes in the human heart and mind?

Obviously these are big questions, but they are worthy of investigation and there are different ways to go about it. I'm just beginning myself to explore the first question by understanding more about global heating, its causes at the level of science, politics, economics, and so on, and then learning about practical methods to reduce them within the time that is necessary. So I would say for someone, maybe some of our young people who are looking at options for further study or careers, finding ways to help mitigate the climate emergency is a very worthwhile path to consider.

It is quite clear that making lifestyle changes, such as reducing unnecessary consumption, is not going to be enough. It's going to require large scale and rapid changes on how energy is produced, how corporate power is regulated, how people are fed, and so on. So this is going to need the creativity, talents, and energy of many people in the years to come. Therefore, learning about these issues is essential and perhaps some people here may rise to the challenge and use their education or careers to contribute creative and real solutions.

But just relying on this approach might not be enough, because it's still focusing on external things without looking at the root causes of these issues. And just to give a sense of how important it

拜五，她會在像是瑞典議會或是政府辦公大樓外靜坐抗議；基本上就是表達自己每星期五會罷課以示抗議。她自己努力很長一段時間，慢慢的，越來越多的人受到啟發。在最近，我想是去年9月，她和許有的年輕人做了世界環保運動史上最大的一場和平示威。

上人和所有的聖賢們遇到困難的時候，都會有許多的善巧方便。這樣的善巧方便，可以是在各種層面，像是精神層面、政治層面、知識層面等，任何幫助解決問題的方法。菩薩教化眾生也是如此，用盡所有的善巧方便來度化眾生。

根據我對佛法的理解，菩薩的工作是用各種方式來幫助眾生減輕苦難；同時教導眾生，讓他們能夠轉化內心痛苦的根源。我認為如果少了第二部分，問題就大了。我們肯定會不斷地重複相同的錯誤，產生痛苦。因此，這種雙重面向的手法，對思考問題很有幫助。比方說，我們要如何去面对氣候危機？我們可以從兩方向去思考，首先，我們能做什麼來緩解這種危機，把有害的影響降低？第二，我們去思索造成這個問題的根源，我們的心該怎麼做？

這些很明顯地都是非常大的問題，但是，我認為很值得探討，而且有很多不同的方法來解決這個問題。我自己剛剛開始探討第一個問題，一個方法是了解全球暖化現象以及在科學、政治、經濟各方面造成它的原因是什麼。然後在各個層面中找出具體的辦法，在限定的時間內要減少那些成因。我想，這或許可作為某個人或者我們的下一代，選擇學習或是未來職業的一個選項。尋找應變各種暖化現象的方法以幫助緩解氣候危機，我認為是一條非常值得嘗試的道路。

很明顯地，對個人而言就是要改變生活方式，比方說減少不必要的消費。這些雖然有幫助，但遠遠不夠。我們還需要大範圍的實施和快速改變能源生產的方式，比方說規範二氧化碳排放量，



is, there is a strong correlation between GDP growth and carbon emissions in most developing countries. Some, like China and India, have a long way to go in terms of economic growth. So if we are unable to find alternative ways for economic growth that will not increase carbon emissions, then I think it'll be really bad news for everyone.

Because of this, I think we have to look beyond conventional approaches. And this is where I think a community like CTTB, a Dharma community, may actually have a lot to offer. Maybe there is a way to share what we are doing here in cultivating a way of life that is not based on following greed and craving. What we're doing here is returning to an inner wholeness and contentment that is not dependent on consumption. Maybe this actually holds the key.

I'll just share one final thought, which I was discussing earlier with Professor Verhoeven. He said that telling people to crave or enjoy life less will never work; one has to actually experience contentment and inner happiness. And after that, there is no turning back. Perhaps one contribution that CTTB and our Dharma community can make to counteracting the climate emergency is to not only continue practicing this way of life, but to also to share it with the world in ways that people, regardless of where they're from or what religion they follow, can relate to and feel inspired by, so they can try it out for themselves. ❀

人類食物的供給方式等等。在未來的幾年，這些氣候問題都需要集結許多人的思考和創造力來尋找辦法。我們的青年學子可以把這個生態危機作為一個挑戰，利用他們在學習或是工作上的專業能力提供一些具有創意性的解決方式。

我認為，僅僅依靠這種方法可能還不夠，因為這主要還是從外部看問題，並沒有真正思考造成這些問題的根源。我想讓大家感受到這個議題的重要性，我們應該反省到底什麼措施是可行、有效的。如果我們無法找到一個替代方式，幫助在經濟增長的同時避免增加碳排放，那我認為對我們每一個人而言，都不是好消息。

正因為如此，我覺得我們有必要找尋超越傳統的作法。我想像聖城這樣的社區，一個佛教社區可以有更多的貢獻。也許有種方法可以分享我們在聖城所做的事情，我們這種修行的生活方式，不是基於貪心和滿足各種感官、物質等等的渴望。我們的生活方式是回歸內在的圓滿，消費並不能讓我們得到內在的滿足。或許這正是關鍵所在。

最後，我想分享一個想法，我和馬丁教授（前恆朝法師）討論過這樣的問題。馬丁教授說，教人少欲非但不可行，也無法激勵人，少欲也不會讓人感到滿足。唯有讓他們感受那種內在的喜悅，那才是一條不歸路。因此，我們在聖城能夠為氣候危機這個議題做的貢獻，就是繼續實踐我們的生活方式，也試著與世界分享。無論來自哪個宗教或是國家，能夠感受、得到啟發，進而親自嘗試。❀