

(2020-06-05) 第6回 慈悲和关怀不是奢侈品-它们是必需品

(2020-05-22) 第5回 天台宗-大乘止观和慧思禅师

(2020-05-08) 第4回 五四运动对佛教现代化的启示

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禅世界佛法修学研讨会

世界青年佛教会(WYMB)
禅世界 (Chanworld.org)

2020-06-05



介绍 (5 min)

1 礼敬佛陀、佛法和僧团(三称)



2 缘起

- 慈悲和关怀的现代意义
- 生态佛法的深入探讨
- 工业化农场和肉食

3 本次研讨会的形式

- 主题发言:梁兆康
- 主持:谌飚

【声明】研讨会原则:公开、理性、中道和宽容。发言内容由其作者负责, 不代表研讨会主办者的观点。

4 长期的主题

- 佛陀的核心教义和教法
- 止观禅修;止观的介绍和学习;不采取宗派的立场
- 当下社会与佛法修学有关的热点问题
- 与佛教修行的感性与理性有关话题

慈悲和关怀不是奢侈品-它们是必需品（上）

（25分钟）

梁兆康

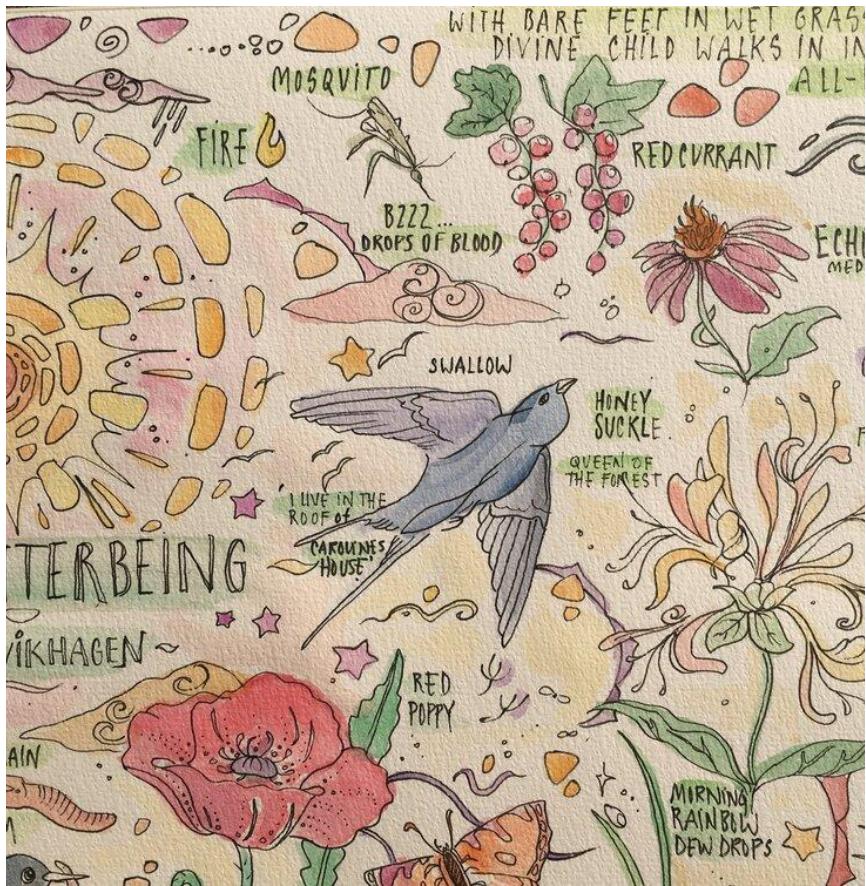
2020.06.05



慈悲与关怀不 是奢侈品

梁兆康

二零二零年六月五日



慈悲与关怀 不是奢侈品

提纲：

1. 缘起無我
2. 印度思想中的“不傷害原則”
3. 生態中的佛法
4. 生命之網
5. 西方文明与“不傷害”
6. 印第安人思想 - 我的眾親戚
7. 吃肉路子的盡頭
8. 害他与自殺
9. 同体大悲

緣起無我

1. 學佛其实只有一个 important 概念
2. 各种宗教都有, 只是以不同形式表达
3. 問題是大部分學佛人沒有徹底和具体地了解緣起
4. “見緣起”有两个後果：
 - a) 解脫自在
 - b) 慈悲心、善心

護生

1. “不傷害”思想
2. 不殺生
3. 不傷害
4. 反暴力
5. 反戰
6. 慈悲
7. 己所不欲 勿施于人
8. 善有善报 恶有恶报
9. 反弱肉强食

護生

1. 佛教傳統
2. 五戒中之**不殺生**，包括一切生命
3. 素食
4. 放生

護生

AHIMSA



COMPASSION



NONVIOLENCE



FOR THE
ANIMALS



FOR THE PLANET



FOR THE
PEOPLE

護生

“不傷害”思想的根源

1. 婆羅門教
2. 沙門運動
3. 耆那教
4. 佛教
5. 甘地

甚么是“生 態中的法”

1. 法(真理)是超越宗教和文化的
2. 缘起性空是普遍真理
3. 可從科学、經濟学、和生態學中了解
4. 佛法的應用
 - 開示
 - 深入了解
 - 指導行为

生態中的法

1. 缘起 = 展轉相依而得生起; 互相連接、互相依赖
2. 業力思想 = 一切行为皆有後果; 有現報亦有遠報
3. 醒覺和悟再不是神祕的或宗教中事，而是关乎人类存亡的
4. 宗教中的真理和自然科学中的真理是同一的

醒覺是時候
了

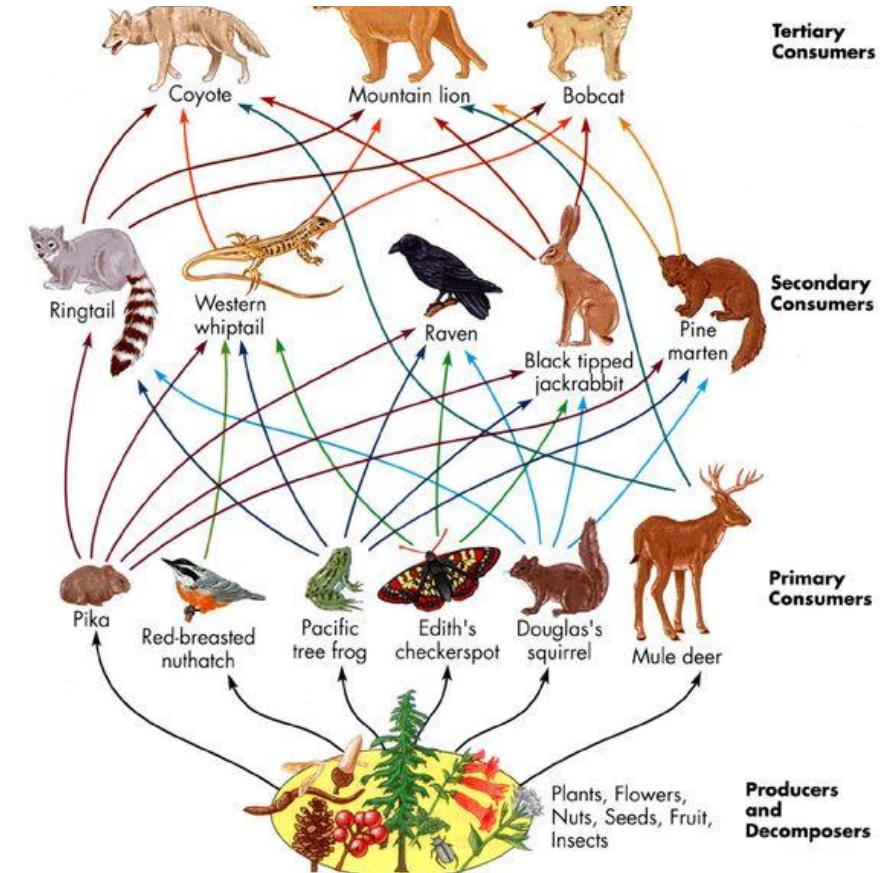
醒覺不再是人类的奢侈品，而是必須品。

醒覺的內容

1. 人与自然界和地球的不良关系
2. 人与人之间的惡劣关系
3. 人的貪、嗔、痴所造成的恶果
4. 缘起世界是事实、人与其他生物和山河大地的相依互存
5. 自然世界中的因果关系
6. 慈悲和关怀是深明缘起和因果的自然產品

The Web of Life

生命之網



生命之網

1. 生命之網是超越文化、超越宗教的觀念
2. 東西方文化的不同
3. 在東方思想中，生命之網的概念遍布印度教、佛教、道教和其他原住民宗教

西方世界的 善生思想

1. 善生、不傷害思想在西方宗教中比較
缺乏
2. 舊約聖經中的上帝將地球上所有生命
交托人來管理和制御
3. 西方人的世界觀是以人為中心，一切
萬物為人所利用
4. 資本主義造成人對大地的剝削和污染
5. 現代西方的科學家能彌補西方神學的
弊端

達爾文

當人的智能逐渐提升，人就能追溯他自己行为的長遠後果。當他的悲心愈來愈變得柔软和擴散，延展到不同的種族，甚至比較低等的生物時，他的道德標準亦愈來愈提升。

-- 物种起源

愛的大圈子

人是一个整体的一部分，我们叫這整体為宇宙。人經驗他自己、他的思想和感情，好像与宇宙中其他的一切不相干。這其实是一種錯覺、幻覺。從這幻覺中解放出来，這就是真正宗教的一个目标。不再滋養幻想，却設法去克服它，這就是追寻内心平安的路徑。

--爱因斯坦



蜜蜂消失時

如果蜜蜂在地球上消失，則人在地球上的時日只有四年。蜜蜂沒有了，則沒有花粉的傳授。沒有植物了，亦沒有動物了。人也無以維生了。

--愛因斯坦

讨论 (10 min)

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休息 Break (2 min)

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慈悲和关怀不是奢侈品-它们是必需品（下）

（25分钟）

梁兆康

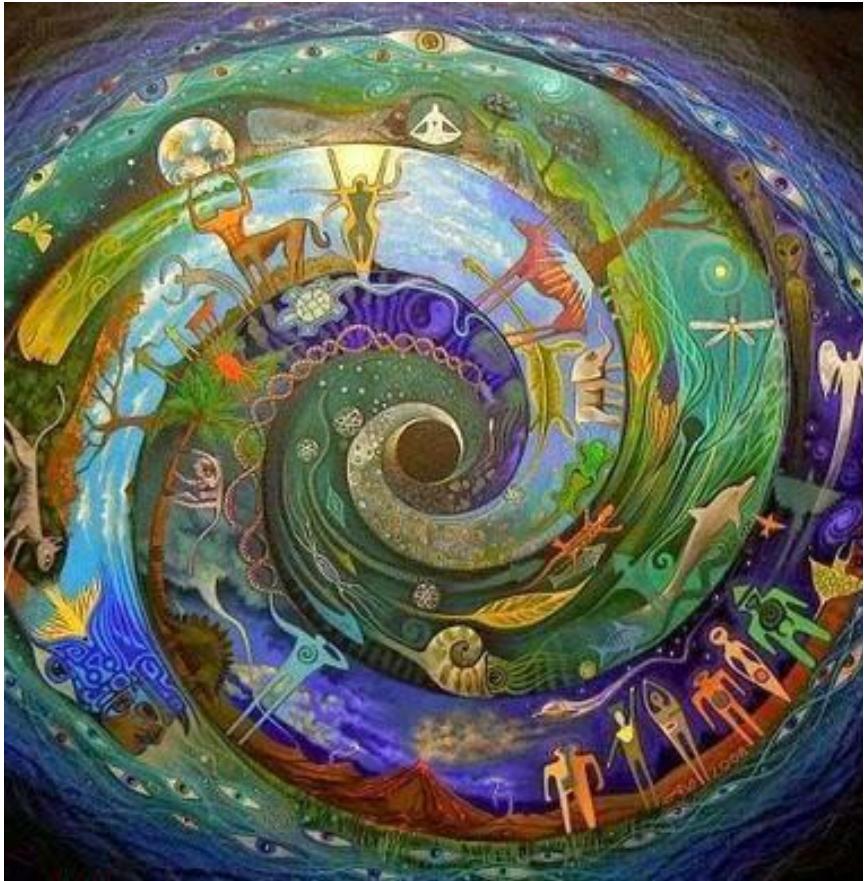
2020.06.05



Mitakuye Oyasin (我的眾親戚)



我的眾親戚



西雅图酋长



一切都是神圣的

这地的每一部分都是神圣的。
闪亮的松针，每一片沙砾的滩涂，每一片幽林中的雾霭，每一片空地和每一只嗡鸣的昆虫，在我们族人的记忆和体验中都是神圣的。

这地不属于自己 人

我们深深知道：这地不属于自己，而人属于这地。

我们深深知道：万物就像血那样相通着，共同构成了一个家。

万物都是相连的，任何降到这地上身上的，终究也会降到这地众子的身上。

生命之网

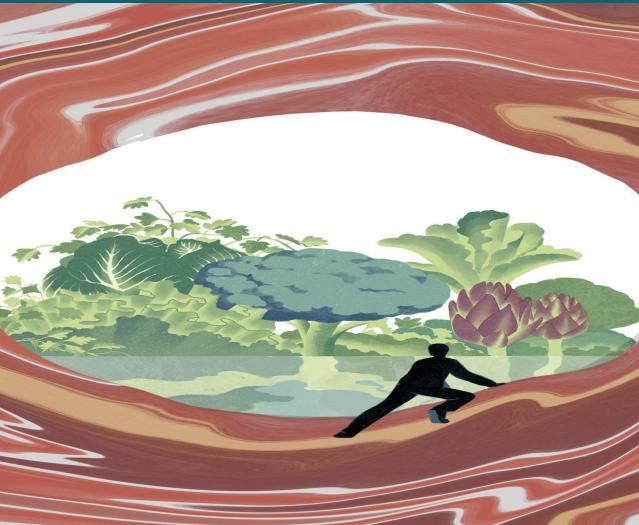
人并没有编织出生命之网，他只是其中的一条线罢了。

无论他对这网做了什么，他也是对自己做了什么。

善待

河流是我们的兄弟，他们解着我们的干渴，载着我们的独木舟，滋养了我们的孩子。

吃肉的末路



如果你是关心貧窮的工人階級、種族間的公平、和氣候的轉變，你就必須停止吃肉類。

纽约時報二零二零年五月廿一日

吃肉的末路

正當我們活在瘟疫的壓力下，而我們又在檢討何謂“必要”的，我們就見到一道早已存在的門。… 我們會感覺到有一個較佳的飲食方式，它是更接近我們的價值觀的。在門的對面不是任何新的東西，它是一個已往的景象--在這個舊世界中，農夫不只是一个神話，那飽受折磨的身体不是我們的食物，而地球也不是我們膳食後的賬單。

吃肉的末路

吃肉是一个根深蒂固的文化和習慣。吃肉所带来的滿足感，就一如回到家中一樣。

動物農業和 氣候轉移

動物農業是繼化石燃料之后，第二大的人造温室气体的主因。它又是森林砍伐、水和空气污染、和生物多样性的失落的重要因素。

吃肉与環保

如果我们繼續定期吃肉，我们就不能保
護我們的環境。這是不可質疑的觀點，只
是平庸的真理。... 牛群會產出極大量的
溫室氣体。如果牛群是一個國家，它會是
世界上第三大的溫室氣体中心。

結論

我们不可能保持吃肉的習慣，又同时保
護環境和防止新瘟疫的出現。

動物農業的殘忍

我们不能繼續吃肉，又自稱是人道主义者。我们所依賴的整个農業系统是充斥著苦楚。

過份的消耗

大部分的美國成人所吃的蛋白質數量，是比專家推薦的多出一倍。這包括素食人士，他們吃的蛋白質亦比推薦的多出百分之七十。吃富含動物蛋白質食物的人，他們會較容易染上心臟病、糖尿病和腎病。

為什麼要護 他

在現代世界中，無論是在經濟上或其他事情上，無論是国与国之间或洲与洲之间，彼此都是相依互存的。在這情況下，没有一个国家或一组人是我们的敵人。他们其实都是我们的一份子。故此，去毁灭你的敵人或鄰舍其实是自我毁灭。

--达赖喇嘛

戰爭是過時了

1. 傳統的軍事戰爭
2. 經濟戰爭
3. 生態戰爭
4. 与大自然的戰爭

結論

1. 我们生活在一个相依互存的世界中。
2. 自利和利他是不能分割。
3. 我们要小心一切害他行为，要考慮到長遠的后果。
4. 我们要有醒覺。在此事上，佛法和科學都给我们指引。
5. 慈悲是理性的，关懷他人也是合乎理性的。

讨论 (10 min)

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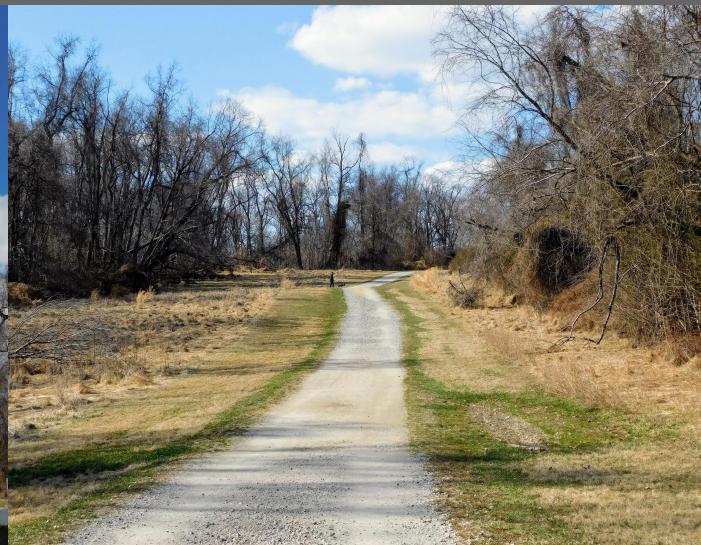


总结和迴向 (5 min)

将佛法修学的功德和利益 回向
给众生。

愿新冠疫情早日结束！

愿众生离苦得乐！



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本回研讨会终

下面是发言的英文版。

The English version of this presentation is appended below.

禅世界佛法修学研讨会

幻灯片

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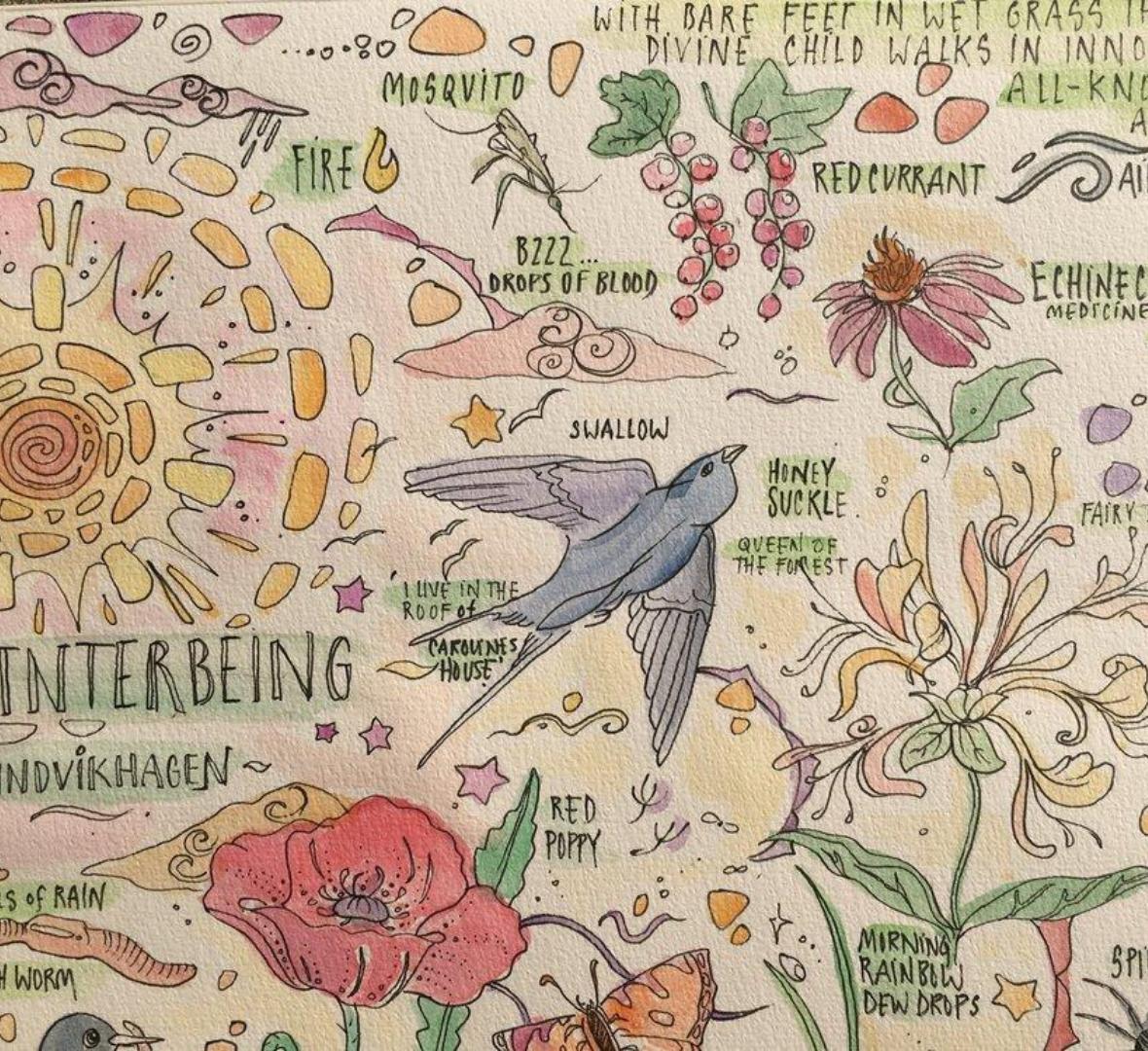
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(2020-05-08)第4回 五四运动对佛教现代化的启示

(2020-04-24)第3回 学佛和心理学浅谈

(2020-04-10)第2回 疫情下的玄学与佛学-生态佛学

(2020-03-27)第1回 疫情与佛学-冠状病毒与佛法



Ahimsa

Kenneth Leong

June 5, 2020

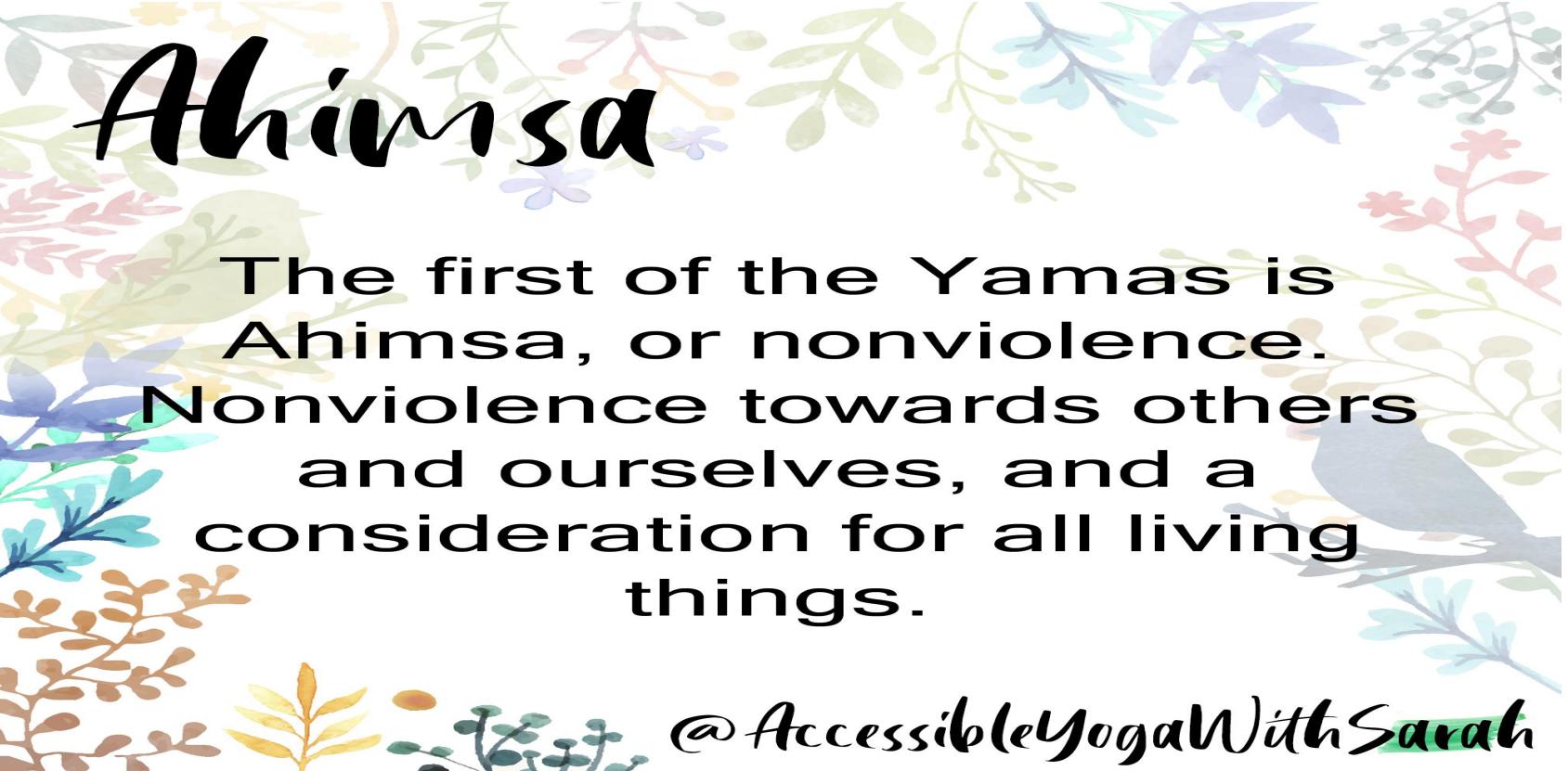
Non-harming

Ahimsa

An important concept found in
Buddhism, Hinduism and Jainism

Ahimsa - Sanskrit अहिंसा-
is a term meaning to do no harm
(literally: the avoidance of violence – *hinsa*).
The word is derived from the Sanskrit root
hims – to strike; *hinsa* is injury or harm,
a-hinsa is the opposite of this, i.e. *non harming*
This is also translated as Non-Violence.

Ahimsa



The first of the Yamas is Ahimsa, or nonviolence. Nonviolence towards others and ourselves, and a consideration for all living things.

@AccessibleYogaWithSarah

The Scope

AHIMSA



COMPASSION



NONVIOLENCE



FOR THE
ANIMALS



FOR THE PLANET



FOR THE
PEOPLE

What is Ecodharma?

Ecodharma is the collection of spiritual truths, some Buddhist and some not, that are applicable to our current climate crisis. Ecodharma provides us with insights, understanding and guidance for action.

Ecodharma

1. The idea of interconnectedness and interdependence
2. The notion of karma—cause-and-effect; the consequences of actions
3. The potential for awakening
4. The connection between spiritual truth and scientific truth

Awakening is a necessity

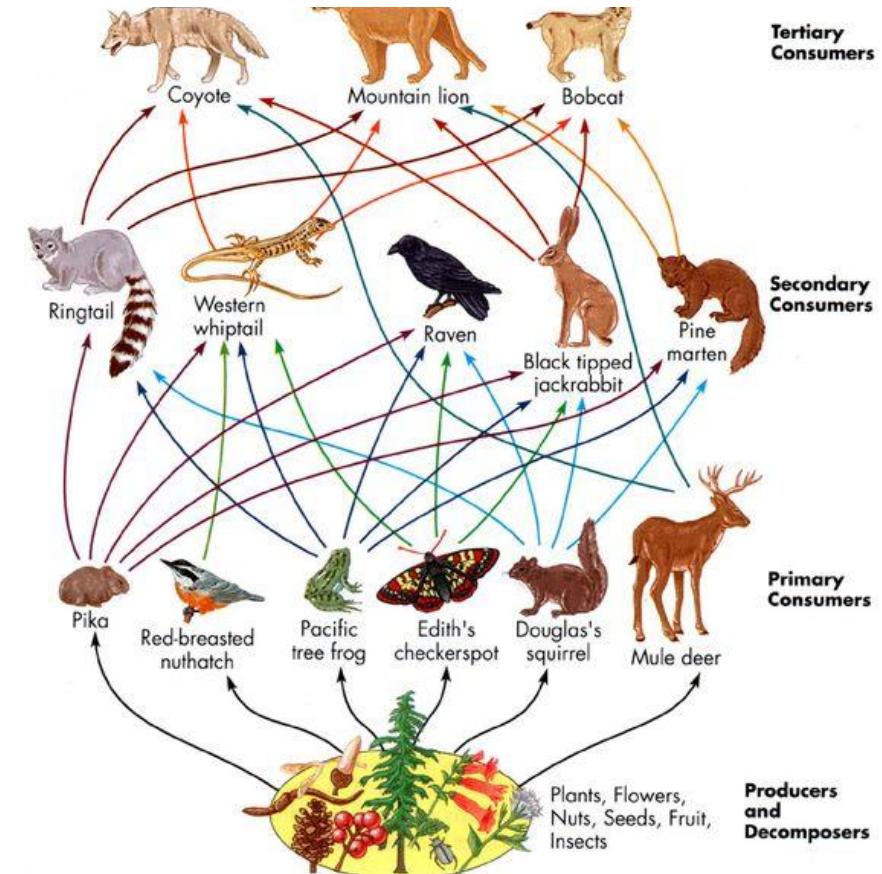
- "Awakening is no longer a luxury for the human race. It is a necessity. "
- - Teal Swan

But awaken to what?

Awakening is a necessity

1. We need to awaken to our toxic relationship with nature and the planet.
2. We need to awaken to our toxic relationship with each other, humans and non-humans alike.
3. We need to awaken to our suicidal and self-destructive tendencies, driven by greed, hatred and ignorance.
4. We need to awaken to our interdependencies.
5. We need to awaken to the long-term consequences of our actions. (karma)
6. Love, compassion and care are the natural consequences of this deep ecological awakening.

The Web of Life



The Web of Life

1. The notion that all things are connected and interdependent is one that can be found in many non-Western, non-Christian cultures. It is not a Buddhist monopoly.
2. Teachings of interdependence is much more prominent in the East than in the West.
3. It can be clearly found in Hinduism, Taoism, paganism, indigenous religions.

Ahimsa in the West

- The monotheistic religions have no general ahimsa tradition. God in the Old Testament told man to subdue the earth. The earth is for man's use.
- The awakening to the importance of care of all beings came from the modern scientists—biologists, quantum physicists, climatologists and environmental scientists.

Darwin Speaks

- “As man advanced gradually in intellectual power and was enabled to ***trace the more remote consequences of his actions***; as his sympathies became more tender and widely diffused, extending to men of all races, and finally, to the lower animals, so would the standard of his morality rise higher and higher.”
- --Charles Darwin, **The Origin of Species**

The Brotherho od of All Lives

- "There is no fundamental difference between man and the higher mammals in their mental faculties... The difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind. ***The love for all living creatures is the most noble attribute of man.*** We have seen that the senses and intuitions, the various emotions and faculties, such as love, memory, attention and curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient, or even sometimes a well-developed condition, in the lower animals.“

- Charles Darwin, **The Origin of Species**

The Expanding Circle of Love

● A human being is a part of the whole, called by us “Universe,” a part limited in time and space. He experiences himself, his thoughts and feelings as something separate from the rest—a kind of optical delusion of his consciousness. The striving to free oneself from this delusion is the one issue of true religion. Not to nourish it but to try to overcome it is the way to reach the attainable measure of peace of mind.

● -- Albert Einstein



Bees & Us

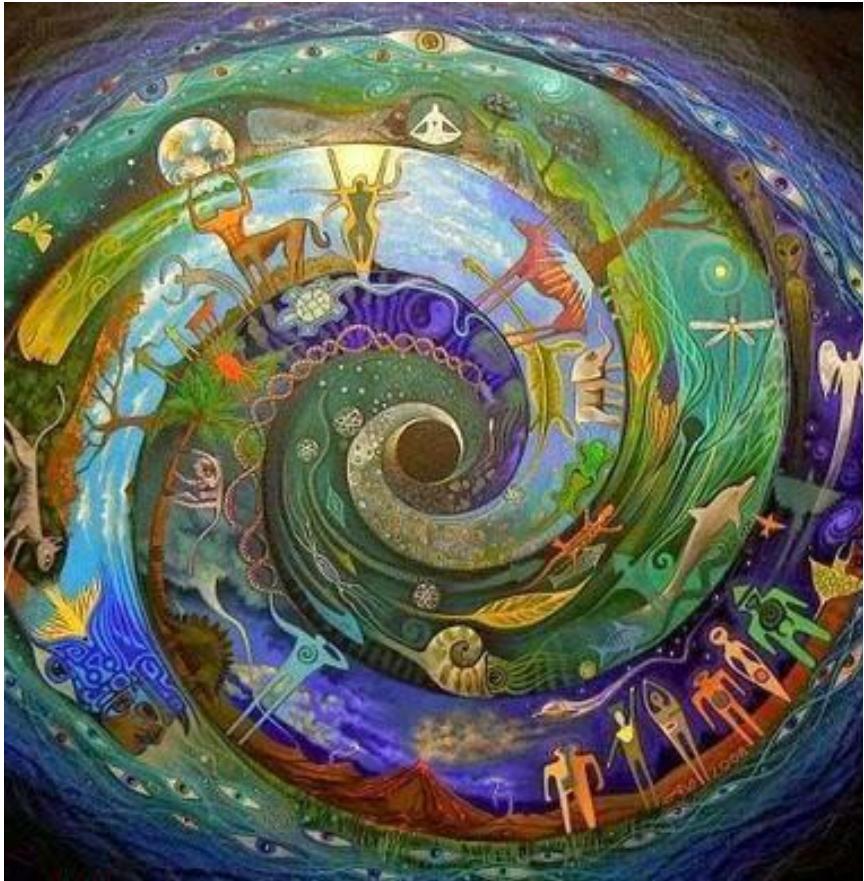
- “If the bee disappeared off the surface of the globe, then man would have only four years of life left. No more bees, no more pollination, no more plants, no more animals, no more man.”

--Albert Einstein

Mitakuye Oyasin



All My Relations

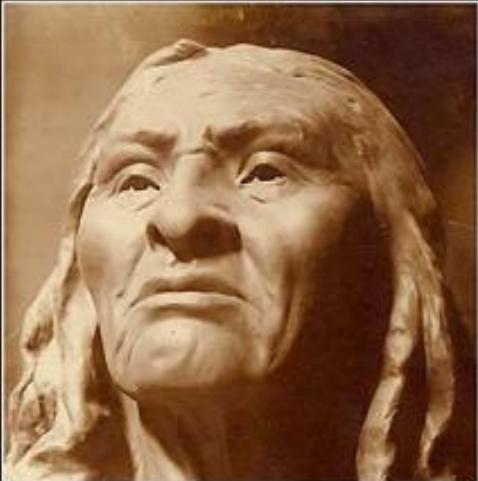


A portrait painting of Geronimo, a prominent leader of the Bedonkohe band of the Bedonkohe Apache. He is shown from the chest up, wearing a dark, textured robe and a necklace of small, metallic objects. His hair is long and dark, pulled back. He has a serious, contemplative expression, looking slightly to the right of the viewer. The lighting is dramatic, with strong highlights on his forehead and nose, and deep shadows on the right side of his face and neck.

**The earth does not belong to man,
man belongs to the earth.** All things
are connected like the blood that
unites us all. Man did not weave the
web of life, he is merely a strand in it.

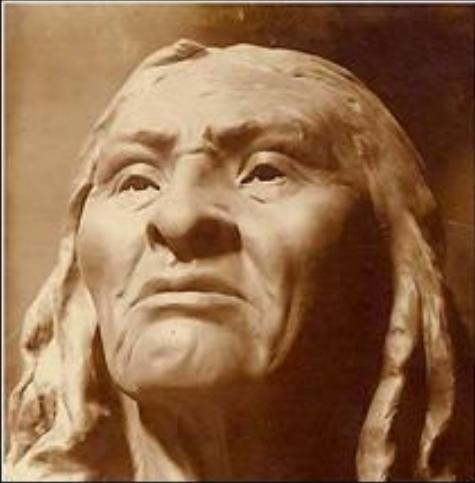
**Whatever he does to the web,
he does to himself**

Humans don't own the earth



Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.

The Web of Life



We do not inherit the earth from
our ancestors; we borrow it
from our children

~ Chief Seattle

We are borrowing from our children



The End of Meat

- If you care about the working poor, about racial justice, and about climate change, you have to stop eating animals.
- --Jonathan Safran Foer, **The End of Meat**, May 21, 2020, New York Times

Why now?

- “With the horror of pandemic pressing from behind, and the new questioning of what is essential, we can now see the door that was always there . . . we can sense there is a better way of eating, a life closer to our values. On the other side is not something new, but something that calls from the past — **a world in which farmers were not myths, tortured bodies were not food and the planet was not the bill at the end of the meal.**”

- -- Jonathan Safron Foer, [The End of Meat](#)

“Essential” meat vs Essential Workers

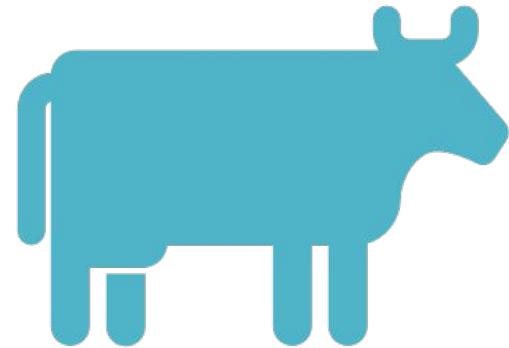
- Is it more essential than the lives of the working poor who labor to produce it? It seems so. An astonishing six out of 10 counties that the White House itself identified as coronavirus hot spots are home to the very slaughterhouses the president ordered open.
- --Jonathan Safron Foer, [The End of Meat](#)

Meat is an attachment

- Meat is embedded in our culture and personal histories in ways that matter too much, from the Thanksgiving turkey to the ballpark hot dog. Meat comes with uniquely wonderful smells and tastes, with satisfactions that can *almost* feel like home itself.
- -- Jonathan Safron Foer, **The End of Meat**

Animal agriculture & Climate Change

- Animal agriculture is the *second largest contributor* to human-made greenhouse gas (GHG) emissions after fossil fuels and is a leading cause of deforestation, water and air pollution and biodiversity loss.
- -- Climate Nexus



Both Dharma and Science

- Covid-19 has kicked open the door. At the very least it has forced us to look. When it comes to a subject as inconvenient as meat, it is tempting to pretend unambiguous science is advocacy, to find solace in exceptions that could never be scaled and to speak about our world as if it were theoretical.
- -- Jonathan Safron Foer, **The End of Meat**

Meat Eating and the Environment

- We cannot protect our environment while continuing to eat meat regularly. This is not a refutable perspective, but a banal truism. Whether they become Whoppers or boutique grass-fed steaks, cows produce an enormous amount of greenhouse gas. If cows were a country, they would be the third-largest greenhouse gas emitter in the world.

- --Jonathan Safron Foer, The End of Meat

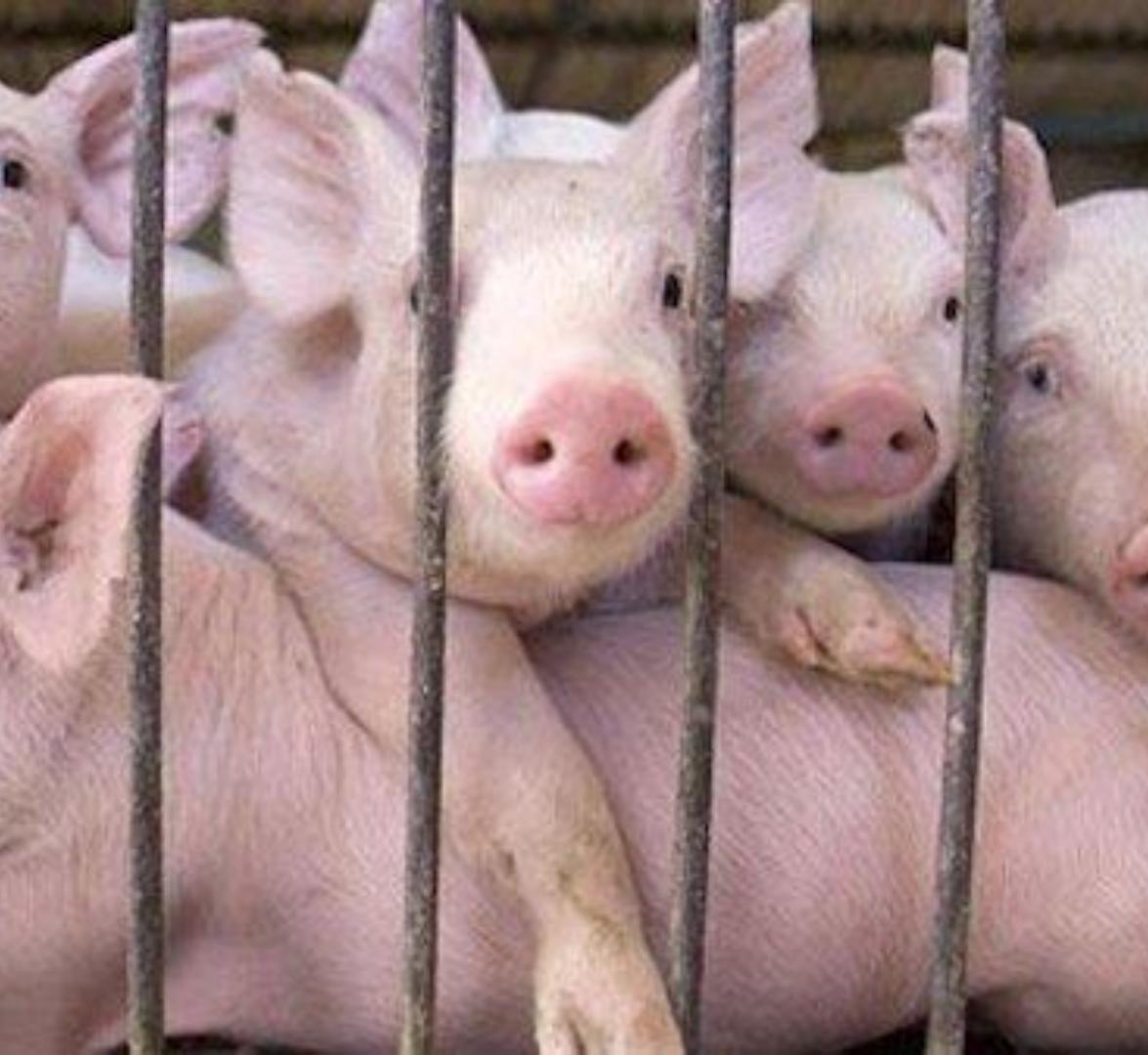
The Bottom Line

- We can't protect the environment or guard against future pandemics while scarfing down meat regularly as if there isn't a direct correlation.

Plant-based Diet and the Earth

- Eating a plant-based diet is not just good for our health; it is good for Earth's health. In fact, "Shifting away from animal-based foods [could not only] add up to 49% to the global food supply without expanding croplands;" but would also significantly reduce carbon emissions and waste byproducts that end up in our oceans and as seafood byproducts (Jalava et al, 2014).

- -- Dana Hunnes PhD, MPH, RD



Modern Farming and Animal Cruelty

- We cannot claim to care about the humane treatment of animals while continuing to eat meat regularly. The farming system we rely on is woven through with misery.
- --Jonathan Safron Foer, [The End of Meat](#)

Your diet and future pandemics

- We cannot protect against pandemics while continuing to eat meat regularly. Much attention has been paid to wet markets, but factory farms, specifically poultry farms, are a more important breeding ground for pandemics.
- --Jonathan Safron Foer, [The End of Meat](#)



Tremendous Room for Reduction

- Most American adults eat roughly twice the recommended intake of protein — including vegetarians, who consume 70 percent more than they need. People who eat diets high in animal protein are more likely to die of heart disease, diabetes and kidney failure.
- --Jonathan Safron Foer, [The End of Meat](#)

No Self or All Self

Now, in today's world, in the matter of economy and other things, not only individual nations but even continents are mutually interdependent. Under these circumstances, there is hardly a nation or a group of people which is the enemy. They are all a part of ourselves. Therefore, destruction of your enemy or your neighbor is actually destructive to yourself.

--Dalai Lama

War is Outdated

- Taking care of your so-called enemy—who may have different views, different attitudes, and maybe a slightly negative attitude towards you—is also a part of yourself. Your future depends on them. Now, using violence to defeat a neighbor is meaningless. In ancient times, the defeat of your neighbor or your enemy meant victory for you. Today, it means mutual destruction. Therefore, the concept of war is outdated.

- Dalai Lama

The Bigger War



War against nature



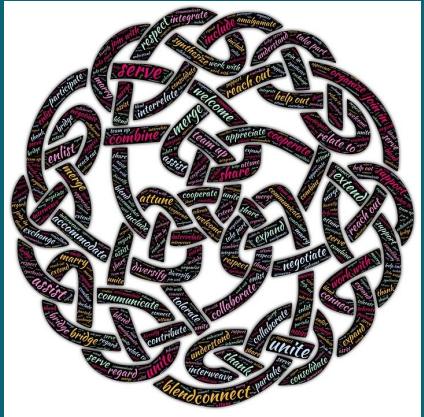
War against wildlife



War against pests



War against microbes



Summary

We live in an interconnected world.

Compassion is rational. Caring is rational.

There is no other. There is only us.

The Wisdom of Interbeing

