

**Unskillful Karma:
Environmental Pollution as Ignorance in Action**

Frank J. Hoffman

Abstract

In this paper I develop two lines of thought, one theoretical and the other practical. I will provide an argument concerning Buddhist epistemology, and another argument concerning what practitioners can know. The epistemology of Buddhism is a branch of philosophy and explores the scope and limits of knowledge. The practitioner's view explores what can be known in Buddhist practice. By "practice" here I mean not only formal meditation but also those times when life itself becomes a meditation. Daily life itself can be a meditation if lived in a mindful and compassionate way.

The main application of the theoretical argument is that including the ideas of authority of meditational experience and worldviews that are presented in non-written texts, there is no contradiction between Buddhism and concern with the environment. The main application of the practical argument is that from a Buddhist practitioner's point of view, the interfusion of all things is known by experience that includes, but is not limited to, reading written texts.

Putting these two main applications together I show how the respective roles of theory and textual understanding in both written and non-written texts on the one hand, and meditative experience and awareness in Buddhist practice on the other hand, together inform what can rightly be said about environmentalism from Buddhist points of view. In the process I attempt to show, regarding the theoretical argument, that adequate epistemology of Buddhism should include not only written texts but also worldviews presented in non-written texts and the authority of experience in meditation.

Keywords: Buddhism, pollution, environment, environmentalism, ecology

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惡業：環境污染即行為中的無明

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摘要

筆者在這篇文章中展現了理論與實踐兩種思路，一方面提供與佛教認識論相關的論證，另一方面是有關修行者 (practitioners) 知見的論證。佛教認識論是一個哲學的分支，探究知識的範疇與限制。修行者知见的部分是探究佛教修行中的所知所見。此處的修行 (practice) 並非僅指正式的禪修，也指當生活本身已成為一種禪修時的那些當下。如若活在正念和慈悲中，那麼日常生活本身便即是一種禪修。

理論方面的論證主要用以展現佛教與環境關注之間並無矛盾，即便是涵蓋了禪修經驗的權威見解，以及在非文字記錄中展現出的世界觀。實踐方面的論證，主要是從一個佛教修行者的視角來看，對萬物相互融攝關係的瞭解源自經驗，它包括但並不限於經典閱讀的經驗。

筆者展現了這兩種思路各自的作用，兩者共同揭示了從佛教的視角出發，到底能如何正確回應環境保護主義；一方面是通過文字和非文字記載的經典中理論和文本的理解，另一方面則是佛教實踐中的禪修經驗與覺悟。在此過程中有關理論性論證的部分，筆者嘗試指出佛教充分的認識論應該不但包括文字記載的經典，也包括非文字記載所展現出的世界觀，以及禪修經驗的權威。

關鍵詞：佛教、污染、環境、環境保護主義、生態學