

MASTER YANG SHIHUA, CHINA DAOIST ASSOCIATION, MONDAY OCTOBER 30, 2017

各位朋友、女士们先生们，大家好！

我是来自中国道教的杨世华。

道教至今已有 2000 多年的历史。目前据统计大概有 1.7 亿人或多或少的信奉道教，在中国这个世界人口最多的国家，道教是实现联合国 2030 年可持续发展目标的重要推动力量。在当今中国，人们希望找到比消费资本主义更深刻、更有意义的追求，他们因此向古老的传统文化寻求智慧。道教越来越多地被视为这种智慧的宝库，道教智慧与当今流行的很多观念有所不同。

Dear Friends, ladies and Gentlemen,

Good morning.

My name is Yangshihua, from the Chinese Daoist community.

Daoism has a history going back over 2,000 years. Today it is estimated that 170 million people follow Daoism to some extent. Daoism is an inspiring force for facilitating the realisation of the SDGs of Agenda 2030 - especially in the most populated country in the world, China. In contemporary China, the quest for something deeper and more significant than just

consumerist capitalism is drawing millions to seek wisdom in their ancient traditions. Daoism is increasingly being seen as a storehouse of such wisdom and, more than this, a way of life that can give vision and thus hope to millions.

道教的一个关键概念是阴阳和谐。阴阳代表宇宙中两种对立但相辅相成的力量。虽然这两种力量相互竞争，但两者又相互孕育。两者缺一不可，形影不离，就像没有死就没有生，没有光就没有影。只有阴阳和谐平衡，世界才能稳定繁荣。这一理念形成了道家对发展和气候变化的看法。根据这一理念，地是阴，天是阳。当我们燃烧化石燃料并排出大量温室气体，我们就是在将阴转化成阳，当温室气体排放过多，打破地球碳循环的动态平衡时，也就使宇宙阴阳失衡。全球变暖正是打破这一平衡的结果，只有当这一行为得到纠正，世界才能祥和繁荣。为了发展而破坏自然同样会引发对自然界中阴阳平衡的破坏，也同样应该加以避免。

A key concept in Daoism is the balance of Yin and Yang. They represent two opposing but complementary forces in the cosmos. Though the two forces compete with each other, inside each one is the seed of the other. Without one there would not be the other, in the same way as there cannot be death without life

or shadow without light. Only when they are in balance can the world prosper. This belief shapes how Daoists view development and climate change. According to this view, the earth is Yin and the heaven is Yang. When we burn fossil fuels taken from the earth and emit greenhouse gases, we are transforming Yin to Yang, thereby disturbing the balance of the cosmos. Global warming is a consequence of this imbalance and only when it is corrected can the world prosper. Destroying nature for the sake of development also causes disruption to the natural balance of Yin and Yang and should therefore be avoided too.

道教并不以个人财富或物质财富来衡量繁荣，而是衡量地球的福祉和与我们和谐相处的物种数量。根据道教经典《太平经》：“天以凡物悉生出为富足，故上皇气出，万二千物具生出，名为富足。中皇物小减，不能备足万二千物，故为小贫。下皇物复少于中皇，为大贫。无瑞应，善物不生，为极下贫。”

Daoism does not measure prosperity in terms of personal wealth or material abundance, but rather in the well-being of the planet and the number of species that co-exist with us harmoniously. According to the Daoist classic, the Taiping Jing:

“Heaven is our father and earth is our mother. All the species that live in between heaven and earth are their creations. If

these species become extinct, then it means our mother and father are depleted. If our father and mother are depleted, how can we prosper?”

道家对“繁荣”的理解，是将人类的发展与自然和其他所有物种的福祉联系在一起。但我们如何达到道家的繁荣？老子说：“吾有三宝：一曰慈，二曰俭，三曰不敢为天下先”。 “三宝”为我们指明了通往繁荣的道路：

首先，对自己、他人和这颗生命星球充满同情与慈悲；

其次，过简单地生活，尽量节约资源，避免过度消耗自然的对人类的馈赠；

再次，避免与他人争夺资源。

This Daoist understanding of “prosperity” puts the development of humankind alongside the relative well-being of nature and all other species. But how do we achieve Daoist prosperity? The “Three Treasures” of Lao Zi cast a clear light on the path to prosperity. Lao Zi said: have three treasures. The first is compassion. The second is simplicity and the third is never putting oneself before the rest of the world.”

“他人”不仅指其他人，也指我们的后代。有了这个世界观，道教的教导符合可持续发展的定义，即“可持续发展既能满足目前的需

要又不损害后代人满足自身需要的能力”。所以，在社会发生变革，变得越来越繁荣的同时，亟需所有的道教信徒保护野生动物、生态系统、水和生物多样性。因为道的概念涵盖了所有生命，而不仅仅是人类的存在，生物多样性被视为一种礼物，是宇宙之道的财富和创造力的体现。保护、珍惜并适当利用这种多样性是道家可持续发展观实践的核心。

“Others” means not just other people, but also future generations to come. “With this world view, Daoist teachings match the very definition of sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. It is therefore imperative that all Daoists protect wildlife, the eco-system, water and biodiversity while society transforms and becomes more prosperous. Because the notion of the Dao covers all life, not just human existence, biodiversity is seen as a gift and a manifestation of the wealth and creativity of the universal Dao. Protecting, treasuring and also making appropriate use of this diversity is therefore central to Daoist practice of sustainable development.

谢谢，福生无量！

Thank you. May heaven's blessings stay with you.

Master YANG Shihua, China Daoist Association

Master Yang is the vice secretary general of the China Daoist Association (CDA) and is the deputy director in charge of CDA's external affairs. He is the president of the Jiangsu Daoist Association. As a pioneer of the Daoist Ecological Movement, he was among the first to build a Daoist Ecological Temple Network now comprising of over 200 Daoist temple members. He also built a temple complex on Maoshan as the first Center of Excellence for Daoist Ecological Temples. His story has appeared in *The New York Times* and *ChinaDialogue and the Paper.cn*. He is also a scholar who have published over 200 papers and monographs. He is also the chief editor of *Jiangsu Daoism* and *Maoshan Daoist Newsletter*. (China)