

六和敬

佛教三大語系的團結

與合作基礎

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佛陀入滅迄今二五五〇年，他的教法遍及全球，蔚為世界五大宗教之一。佛教是開放性、內省性、人本主義、人道主義的宗教，迥異於其他封閉性、外求性、神本主義、神道主義的宗教。

佛教因應時空背景與眾生根機的需要，發展出各種不同內涵、形式、儀規的宗派。若以經典所本的語言而分，則有巴利語、漢語、藏語三大系；若以印度為中心向外流布而分，則有南傳、漢傳、藏傳三大傳承。佛教各系、各傳承的外貌容或不同，但其修行核心的戒定慧三學，卻一以貫之，後後以前前為基礎，遞次開展。修行戒定慧三學的僧團，則以六和敬為依止規範，故六和敬可當作今日佛教三大語系的團結與合作基礎。

六和敬是身和同住、口和無諍、意和同悅、戒和同修、見和同解，利和同均。

一、身和同住

律藏中的犍度和叢林清規，是古代僧團的生活規約。當代佛教三大語系之間，應建立溝通平台的國際組織。組織章程除遵守佛教精神之外，宜參考現代組織理論，重視經營績效與組織和諧，將組織運作分為規畫、組織、指揮、協調與控制五個過程，可採用現代管理學之父費堯十四項管理原則：分工原則、職權原則、紀律原則、統一指揮原則、統一領導原則、個人利益服從整體利益原則、人員報酬原則、集中原則、等級制度原則、秩序原則、公平原則、人員穩定性原則、主動原則、團結原則。

二、口和無諍

不妄語、不兩舌、不惡口、不綺語。要說愛語、柔軟語、正語、真實語、實義語。把握說話五原則：（一）仔細聆聽，想了再說；（二）語音清楚，語詞恰當；（三）語氣溫和，態度誠懇；（四）內容豐富，幽默風趣；（五）不說他過，緊守祕密。

三、意和同悅

心是一切行為、語言的基礎。有什麼樣的心，就會有什麼樣的行為語言，進而形成什麼樣的世界。佛弟子端心正意，一心正念。以戒定慧三學調伏自心，以出離心解脫煩惱，以菩提心自利利他，以六度心和四無量心廣度眾生。日用平常保持精進心、至誠心、深心、發願迴向心、大慈大悲心、大智心、大願心、平等心、同理心、光明心、自在心、空心、信心、柔軟心、清淨心、通達心。面對一切人事物時，於內心作意欣樂：廣大意樂、長時意樂、歡喜意樂、荷恩意樂、大志意樂、純善意樂。

四、戒和同修

戒是無上菩提本，百善戒為先。戒是定慧二學的根本，無戒則定慧彷彿蓋在沙灘

上的高樓，容易倒坍。無規矩不足以成方圓，戒律乃是維持教團的柱石，不論是出家戒或在家戒，不論是別解脫戒或菩薩戒，不論是顯教戒或密教戒，目的都是在消極止惡和積極行善，以培養修行的智慧和福德資糧。當然，戒律的持守首重戒體，而非戒相，應與時俱進、因方制宜；在徵得教團共識之後，應參考現代社會情境，隨順因緣而做修改。

五、見和同解

知見決定一個人或團體的走向與成敗，佛教最重正知正見。但隨著佛教二千五百餘年的發展，不同宗派傳承發展出各自的知見，佛弟子宜全盤了解，不應北傳譏南傳為小乘，南傳否定北傳為非佛說，密教斥顯教為不究竟。佛教知見為業感緣起、三法印、中道實相印等。同時，四悉檀中的世界悉檀、各各為人悉檀、對治悉檀等三種悉檀為方便權教，第一義悉檀才是了義實教，佛弟子應依了義教，不依不了義教。若有方便權教違反現代科學發現，應採科學原理，不宜泥古不化。

六、利和同均

朋友有輸財之義，同修道友更應同甘共苦。六度四攝均以布施為首，蓋貪是三毒之最。佛教以慈悲為核心，透過空性智慧的慈悲布施，拉近貧富差距，平均經濟財富。人類衝突泰半出於資源爭奪，利和同均是慈悲的，智慧的，和平的，繁榮人間淨土的社會主義，可臻人類於天下大同的極樂世界。

The Six Principles of Reverent Harmony

The Foundation of the Unity and Cooperation among the Buddhist Traditions of Three Major Languages

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The Buddha entered nirvana 2,550 years ago. His teachings have spread to the whole world and Buddhism has become one of the five major religions in the world.

Buddhism is an open, introspective, humanistic and humanitarian religion, a sharp contrast to other closed, external beseeching, god-based, and god-centered religion.

In compliance with the needs of space-time background and living beings' capacity, many Buddhist schools of different contents, styles, and rituals emerged. If classified by language, there are three major languages of Pali, Chinese, and Tibetan. If classified by the direction of dissemination with India as the center, there are three major traditions of Southern, Chinese, and Tibet. Their appearance may differ, the essence of their practice, i.e. the three trainings of precepts, concentration, and insight, remains the same. The later tradition developed on the basis of the previous one.

The monastic groups which practice the three trainings of precepts, concentration, and wisdom take the six principles of reverent harmony as the rules of taking refuge. Therefore, the six principles of reverent harmony can be deemed as the foundation of unity and cooperation among the Buddhist traditions of the three major languages. The six principles of reverent harmony are: body harmony to live together, verbal harmony to have no dispute, mental harmony to share pleasures, precept harmony to practice together, view harmony to share same understanding, and profit harmony to enjoy equal property.

1. Body harmony to live together

The skandha in the Vinaya-pitaka and the monastic rules in China are the living principles of ancient sangha order. The contemporary Buddhist traditions of three major languages should establish an international organization of communication platform. The constitution of this organization should follow the Buddhist spirit. Besides, it has to make reference to modern organization theory, emphasize the efficiency of management and the harmony of organization, and divide the operation of the organization into five processes: planning, organizing, commanding, coordinating, and controlling. It may adopt the 14 principles of management proposed by Henri Fayol (1841-1925), the father of modern management science: specialization of labor, authority, discipline, unity of command, unity of direction, subordination of individual interests, remuneration, centralization, scalar chain (line of authority), order, equity, personnel tenure, initiative, and esprit de corps.

2. Verbal harmony to have no dispute

No lying, no division speech, no harsh speech, no senseless talk. One has to speak words of love, gentle words, right speech, words of truth, and meaningful speech. Five principles of speech: 1. Listen carefully, and talk after thinking. 2. Make clear speech, and use proper words. 3. Tone of speaking should be gentle, and attitude sincere. 4. Make speech of rich contents and humorous charming. 5. No talk of other people's wrong doings, and keep privacy.

3. Mental harmony to share pleasures

Mind is the basis of all behaviors and speeches. Which kind of mind will produce which kind of behaviors and speeches, and then form up which kind of world. A Buddhist should regulate his/her mind and concentrate on what he/she is doing. Use the three trainings of precepts, concentration, and wisdom to calm down one's mind. Generate detachment to free oneself from afflictions. Use bodhicitta to benefit oneself and others. Use the mind of Six Perfections and the mind of Four Immeasurables to

help all living beings. In daily life, maintain mind of effort, sincerity, depth, vow, merit-sharing, loving-kindness, com-compassion, great wisdom, determination, equity, empathy, brightness, freedom, emptiness, faith, softness, purity, and penetration. Use six kinds of mentality to face all people, and all things: breadth, insistence, happiness, gratitude, ambition, and virtue.

4. Precept harmony to practice together

Precept is the foundation of ultimate enlightenment, and the first of all virtues.

Precept is the basis of concentration and wisdom. If there is no precept, concentration and wisdom are just the high buildings on sandy beach, easy to collapse. If there are no compass and rule, one cannot draw the circle and straight line. Precept is the pillar of maintaining sangha order. No matter whether it is monastic precept or laity precept, pratimoksa precept or bodhisattva precept, sutric precept or tantric precept, they are all aimed to stop doing wrong things and to do good things in order to prepare the foodstuffs of practice, i.e. wisdom and merit. Of course, the observance of precept stresses on its sprit, not the dogma. The precept should be modified with time and locality. After gaining the common consensus of the organization members, modification may be made by making reference to contemporary social situations.

5. View harmony to share same understanding

View determines the direction and the success or failure of a person or an organization. Buddhism puts right understanding and right view to the front. But after development of 2,500 years, different Buddhist schools have developed their own views. A Buddhist should have an overall understanding. The basic views of Buddhism are the inter-dependent origination, Three Characteristics of Phenomena, and the middle path. The Northern Tradition should not look down upon the Southern Tradition as Hinayana. The Southern Tradition should not deny the Northern Tradition as not the Buddha's teachings. The Tantric Tradition should despise the Sutric Tradition as not complete. One should follow the Buddha's teachings of ultimate, not the Buddha's teachings of skillful means. If the teachings contradict the newest finds of modern science, one should adopt the science.

6. Profit harmony to enjoy equal property

Even friends have the duty to help each other. The practitioners should share the good and the bad fortunes. Charity is the first of the Six Perfections and the Four Means of Helping Living Beings, because greed is the greatest of three poisons. Buddhism takes compassion as its core. Through the compassionate charity of emptiness wisdom, the gap between the rich and the poor can be narrowed, and the economic wealth can be

balanced. Most human conflicts come from the struggle for resources. The profit harmony to enjoy equal property is available with the socialism of compassion, wisdom, peace, prosperity, and earthly pure land. This will bring mankind to the Ultimate Paradise of sharing the world with equity.

