

# 六和敬

## Six Types of Harmony

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DHARMA TALK DHARMA RAIN | 法語法雨

「性定魔伏朝朝樂，妄念不起處處安」，修道的人就要修這個定力。定力怎麼樣修呢？就是先要持戒。這個戒是止惡防非，諸惡不做，眾善奉行。持戒就要常常律己，檢討自己，問問自己：「我今天所行所做，對世界是有功還是有過？」若是有功，不妨繼續去做去；如果是有過，就要趕快改悔。

持戒的人不可以障礙其他的人，尤其不可令其他人生一種退道的心，這叫障礙他人發菩提心。你若障礙其他人發菩提心，你修道就不會很快地有所成就。你不可以惱亂一切眾生，況且是發菩提心的人。無論任何人發菩提心，你都應該幫助他、成就他，不要破壞他這個菩提心。戒律若不清楚，你盡想用勢力去欺壓人，這是不可以修道的。

修道的人要慈心下氣，恭敬一切。修道的人要講六和。六和就是：

(一) 身和同住。不能說這個地方只能有我，不可以有你，更不用說他了。不能和師兄弟或者同參道友，一天到晚用身來鬥爭、用口來鬥爭、用意來鬥爭。不能只知道有自己，不知道有他人。不可以用地位或者勢力來壓迫其他人。如果你壓迫其他人，就談不到身和同住了。

(二) 口和無諍。不能總覺得自己比其他人好，不能盡是用口來辯論、戰爭，總是覺得自己對，其他人不對，這是口不和。

“When one's nature is calm and demons are subdued, one is happy every day. When no discursive thoughts arise, one is at peace everywhere.” Cultivators of the Way have to cultivate *samadhi*. How does one cultivate *samadhi*. First of all, one must hold the precepts. The precepts stop evil and prevent wrongdoing. Refrain from all evil and practice all good deeds. Holding precepts requires that we constantly restrain and examine ourselves. We ask ourselves, “Have I created merit or offenses in the deeds I have done today? If I have created merit, then I ought to continue. If I have created offenses, I should quickly repent and reform.”

Those who hold precepts should avoid obstructing other people. They must be careful never to cause anyone to retreat in their cultivation. That amounts to obstructing others from making the resolve for bodhi. If you obstruct others from making the bodhi resolve, you will not achieve rapid success in your own cultivation. You cannot disturb any sentient being, how much less one who has made the bodhi resolve. No matter who he is, if that person has made the Bodhi resolve, you ought to help him to succeed instead of ruining his resolve. If you do not hold the precepts clearly and you try to oppress others with your authority, you will not be able to cultivate the Way.

Cultivators should be kind, humble, and reverent toward all. They must observe Six Types of Harmony:

1. *Harmony of bodies through dwelling together.* You cannot say, “I can be here, but you cannot.” You have to live together. You cannot engage in physical, verbal, and psychological battles with your Dharma peers and fellow cultivators all day long. You have to live together in harmony. You should not be so absorbed in yourself that you have no consideration for anyone else. Don't use your authority or status to oppress others. That's not allowed. If you oppress people, you are not practicing “harmony in body through dwelling together.”
2. *Harmony of mouths through refraining from argument.* Don't use your mouth as a vehicle for debate and contention, always arguing your own case and putting others down. You should not think that you are better than everyone else.

(三) 意和同悅。在你的心意裡頭和所有的人都應該和，要知道道場不是一個人的道場，是大眾的道場，所以不能用強迫的手段壓迫其他人。

(四) 見和同解。不能說：「我別開生面，獨出心裁，你們所見的都不對，我的見解比你們的都高超。」這見要同解，你不能認為自己是很特別的。有什麼特別？你不吃飯一樣餓死，有什麼特別的！你若能一百天不吃飯那算特別，你做得到做不到啊？哼，七天不吃東西就要偷東西吃，你有什麼特別的？

(五) 戒和同修。對於戒律大家都要共同遵守，不能說：「這個戒律是你守的，不是我守的。」

(六) 利和同均。有什麼好處也要大家得，不能一個人獨得。一個人得那就叫自私、偏重。什麼叫偏重呢？就是不公平，偏於一邊、重於一邊。

出家人時時刻刻都要明白這六和，不能障礙、壓迫其他的同道，這是最要緊的。你們要把自己看重了，不要把自己看得那麼沒有價值。你們要各守自己的本位，這才不會錯因果。如果不守自己應守的本位，那就叫錯因果。所以說：「性定魔伏朝朝樂，妄念不起處處安。」你若性定、能持戒，什麼魔也沒有了。

所謂「道高龍虎伏，德重鬼神欽」，有道德的人說出話來，諸佛菩薩、天龍八部都會擁護他所說的話。若是沒有道德，無論你說什麼話都不會靈驗；若有道德，你說什麼話都會靈驗。你有道了，龍也蟠起來，虎也臥起來，龍虎都降伏了。你的道德夠了，鬼神都恭敬你，見著你都叩頭頂禮的。

性定魔伏了，天天就都是快樂的。你這妄想心若不生出來，到什麼地方都是平安吉祥的。你若盡打妄想，到什麼地方都不會平安。「這山望著那山高，到了那山把腳翹」，所以我們修道的人若不能迴光返照找自己的毛病而盡向外照，這就是一個大錯誤。❀

3. *Harmony of minds through shared joy.* In your thoughts you are in harmony with everyone. You should realize that the Way-place does not belong to you alone. It belongs to the entire assembly. Therefore, you cannot use force or oppression with people.

4. *Harmony of views through a common understanding.* You cannot set yourself up as someone special and criticize everyone else as wrong, saying that your own view is superior. Everyone should have a shared understanding. You should not think you are special. What's so special about you? If you don't eat, you will starve just like anyone else. If you can go without food for a hundred days, you can consider yourself special. But can you do it? Humph! After seven days without food, you want to steal some food to eat. So, what's so special about you?

5. *Harmony of precepts through common cultivation.* Everyone must hold the precepts. You cannot say, "You have to hold these precepts, but I don't." The precepts must be held in common by everyone.

6. *Harmony of benefits through shared enjoyment.* If there are any benefits, they should be shared by all. If one person enjoys all the benefits by himself, he is being selfish and unfair. He is partial to himself.

Those who have left the home-life should always be clear about the Six Types of Harmony. They should never obstruct or oppress their fellow cultivators. This is of foremost importance. You should all take yourselves seriously. Don't see yourselves as worthless. Each person should fulfill his own duties, so as to avoid making mistakes in cause and effect. If you do not fulfill your duties according to your position, you are making mistakes in cause and effect. Therefore, I said, "When one's nature is calm and demons are subdued, one is happy every day." If your nature is calm and you can hold the precepts, no demon will bother you.

"When one's Way is lofty, dragons and tigers are subdued. When one's virtue is weighty, ghosts and spirits pay respect." If you possess virtue, the Buddhas, Bodhisattvas, gods, dragons, and the rest of the eightfold division will protect and support whatever you say. If you lack virtue, your words will not be efficacious. If you have virtue, everything you say will be efficacious. When you attain the Way, the dragons coil up and the tigers crouch down in submission. When you have sufficient virtue, ghosts and spirits will respect you. They will bow and make obeisance as soon as they see you. They won't be disrespectful.

When one's nature is calm and the demons are subdued, one is happy every day. When discursive thoughts no longer arise, everywhere is peaceful and auspicious. If you indulge in discursive thinking all the time, no place that you go will be peaceful. When you're on this mountain, that mountain looks higher to you. When you get to that mountain, you're ready to go on to the next mountain. If cultivators cannot reflect upon themselves and find their own faults, but instead direct their attention outwards, they are making a grave mistake. ❀