


首届世界佛教论坛文集·征文获奖卷

# 和谐世界 从开始

 宗教文化出版社

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WORLD BUDDHIST FORUM

世界佛教论坛

和 諧 世 界  
從 心 開 始

丙戌年初

一誠書



中国佛教协会一诚会长题词

## 出版说明

首届“世界佛教论坛”将于 2006 年 4 月 13 日至 16 日在中国浙江省杭州市和舟山市召开。这是中国佛教 2000 年历史上的一次盛事、盛会、盛典。届时将有来自世界各地佛教三大语系的代表出席,千人同聚,海会云集。

值此殊胜因缘,我们特将参会者提交的论文和获奖征文汇集成册,按照此次论坛主题,定名为《和谐世界 从心开始——首届世界佛教论坛文集》。全书共三卷:论文中文卷、论文英文卷、征文获奖卷,作为对此次盛会的献礼。

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## 和谐世界 从心开始

叶小文

首届世界佛教论坛的主题“和谐世界,从心开始”,是一个以菩提心起步、向菩萨道迈进、自度度人、自觉觉他的充满“人间佛教”精神的命题,一个浸润着佛教深邃智慧和不懈追求的命题,一个凝聚着世界人民共同关切的命题。

“和谐世界,从心开始”这一命题中的“和谐世界”,中国在呼吁,世界在呼唤。2005年9月,在联合国成立60周年首脑会议上,胡锦涛主席发表了题为《努力建设持久和平、共同繁荣的和谐世界》的重要讲话,在一个历史性的重要时刻,向全世界郑重提出了建设“和谐世界”的理念。2005年12月,温家宝总理在法国作了题为《尊重不同文明,共建和谐世界》的演讲,进一步阐述了中国政府关于建设和谐世界的主张。“和谐世界”理念的提出,体现了中国政府对于当今世界局势的深刻洞察,表达了中国政府和人民关于世界发展的正确主张,是中国政府对内建设“和谐社会”的理论延展,是我国一贯奉行的独立自主的和平外交政策的理论升华和高度概括,也是中国构建和谐社会、坚持和平发展,对外部环境的基本诉求。和平发展的中国,期盼着和谐共



生的世界。和谐安宁的世界,必然欢迎和平崛起的中国。

尽管和平与发展是当今世界的主流,但主流之外暗流汹涌,波诡浪急。尽管科技高度发达、物质空前丰富,同时人类也陷入另一种困境:环境污染加剧、生态失衡日重,贫富差距拉大,穷困饥饿增生,飓风海啸骤起、莫名疫病流行,暴力冲突不断,恐怖袭击频仍。人类实现普遍和平、共同发展的理想还任重道远。建设和谐世界既是人类梦想,更是现实呼唤!

“和谐世界,从心开始”这一命题中的“和谐”,根植于源远流长、博大精深、独具特色的中华文化。“和”是中国传统文化的基本精神,是中华民族不懈追求的理想境界。正如温家宝总理在法国巴黎综合理工大学的演讲中精辟指出的,中国自古就有“以和为贵”、“和而不同”、“和实生物”的思想。“以和为贵”就是说国家之间、民族之间、人与人之间要以团结互助、友好相处为最高境界;“和而不同”就是说一个国家、一个民族既能容纳不同的文明存在,又能保留自己的优秀文明传统;“和实生物”就是说只有不同文明之间相互吸收借鉴,才能文物化新,推进文明的进步。“和”的精神,是一种承认,一种尊重,一种感恩,一种圆融;“和”的内涵,是人心和善,家庭和睦,社会和谐,世界和平;“和”的基础,是和而不同,互相包容,求同存异,共生共长;“和”的佳境,是各美其美,美人之美,美美与共,天下和美。例如,工业感谢农业的支持,反哺农业;人类感谢自然的恩赐,回馈自然,不也是“一种承认、一种尊重、一种感恩、一种圆融”吗?几千年中华文化蕴涵着的“一团和气”,氤氲着的一股“和风”,正在建设社会主义和谐社会的实践中得到继承和创新。昔称“紫气东来”,今有“和气东来”;人叹“文明冲



突”，我有“和风西送”！

“和谐世界，从心开始”这一命题中的“和谐”，也是佛教理论的本质内涵，是佛教一向的深沉关切。佛教的根本原理是缘起论(Pratiya - samutpāda)。诸法因缘生，诸法因缘灭。佛教的教义正是从缘起论这个源泉流出来的。所谓“缘起”，就是互相依存，和合共生。用一个字表达，就是“和”。佛教的慈悲、平等、中道等理念，源自这个“缘起”之“和”；佛教的最高境界——涅槃寂静，也是指一种和谐圆满的状态。佛教传入中国后，在中华“和”文化的海洋中浸润了两千年，已经地地道道地成为中华文化的组成部分，其“和”的思想已经深深地打上了中华文化的烙印。

“和谐世界，从心开始”这一命题中的“世界”两字，本来就源于佛教。“世”含流迁意，指过去、现在、未来的时间；“界”含方位意，指十方空间。“世界”是时空的统一。在浩瀚如海的佛教典籍中，对“世界”有着精密的分析与阐释，如“娑婆世界”、“华藏世界”、“极乐世界”等等。佛陀教化的主旨，是净化人类，解决人类所面临的种种苦厄和灾难，使国土庄严、众生安乐，实现美轮美奂的和谐境界。

我们今天所提倡的“和谐世界”，就是要争取人类的一个“新六和”的愿景，即“人心和善，家庭和睦，人际和顺，社会和谐，人间和美，世界和平”，最终共同致力于一个持久和平、共同繁荣的和谐世界。调动一切可以调动的资源、发挥一切可以发挥的力量，构建一个和谐世界，这是全世界、全人类的共同责任。

“和谐世界，从心开始”这一命题中的“从心开始”，更是佛教的独特贡献。建设和谐世界是个大目标，具体从哪里开始？佛教为我们提示了一个“和谐同心，从心开始”的范



式。心灵的沟通,是达成和谐的最好桥梁。人心安宁,世界和谐。

佛教是最重视“心”的宗教,对于“心”和世界的关系有着精深的阐述。佛教三大语系都讲“心”,汉语系佛教《楞严经》云:当平心地,则世界地一切皆平。《大般若经》云:于一切法,心为前导。若善知心,悉解众法,种种世法,皆由心造;心不自见种种过失,若善若恶,皆由心起。《维摩诘经》云:若菩萨欲得净土,当净其心;随其心净,则佛土净。《心地观经》云:心清净故,世界清净;心杂秽故,世界杂秽。我佛法中,以心为主;一切诸法,无不由心。《六祖坛经》云:于一切时,念念自净其心。巴利语系佛教《法句经》云:心是诸法的前导者,心是主,诸法唯心造。《杂阿舍经》云:心恼故,众生恼;心净故,众生净。藏语系佛教《一切法大圆满菩提心普作王》云:心性普作王我自身者,即是一切诸法之宝藏。可见,一切法门,以明心为要;一切行门,以净心为要。

“和谐世界”是我们努力的方向,对佛教而言,“从心开始”则是途径、方法。当今世界,许多人心烦意乱、心浮气躁,要发挥佛教的思想资源,调心、摄心、安心。静心去沉思,用心去祈盼,以内心的平和与安定来带动外界的和谐与安定。心净则佛土净,心安则众生安,心平则天下平。心无挂碍,则无有恐怖,远离颠倒妄想。人们只有从自我发心开始,从心净、心安、心平开始,从平常心、欢喜心、慈悲心开始,由“心动”而“行动”,才能追求和而不同、求同存异、各美其美、美美与共的境界。这也就是所谓“和谐世界,从心开始”。

“和谐是自然界的最高秩序,是人类追求的最高境界”。“和谐世界,从心开始”,是中国佛教对当今世界的深切呼

唤,体现了中国佛教的宽阔视野和宽和心态,体现了中国佛教勇于精进、勇于承担的历史使命感和社会责任感。尽管开始这种呼唤还比较微弱,但只要我们从“我”开始、从“心”开始,始终如一地坚持下去,我相信,中国佛教将和世界佛教一起,为实践胡锦涛主席代表中国在联合国 60 周年大会上提出的“建设一个持久和平、共同繁荣的和谐世界”,作出其有益的贡献。

围绕“和谐世界,从心开始”的主题,世界佛教论坛筹备办公室于 2005 年 12 月初开始举办了“首届世界佛教论坛征文活动”。令人欣喜的是,这一活动在社会上引起了积极的反响,得到了广大佛教信众、学者、专家和社会人士的热烈响应和热心参与,短短几个月,就收到近 400 篇征文,分别来自全国各省、市、自治区和台湾、香港和澳门特别行政区,以及远在万里的异国他乡。征文来稿有汉语、藏语以及英语、日语。作者中有法师、专家、学者、高校学生以及其他社会各行各业的人士。这些论文从不同角度对论坛主题进行了探讨、整理、挖掘,有的梳理概念,有的探索源流,有的针对现实建言献策,有的抒情写意,有感而发,真是“人人持荆山之玉,个个握灵蛇之珠”。可以说,此次征文活动取得了圆满成功,为首届世界佛教论坛的成功举办提供了理论上的准备。相信这些优秀征文的结集出版,将会为论坛抛砖引玉,再引高论。

## A Harmonious World Begins in the Mind

Ye Xiaowen



The theme of this first World Buddhist Forum is “A Harmonious World Begins In the Mind”. It is based on the Buddhist teaching of compassion and care for others and embodies the essence of Buddhism-wisdom. As humans, we all aspire for a harmonious world and, in this sense, the theme concerns us all.

**“A Harmonious World” is the aspiration of China and of the whole world.** At the historic UN Summit last September, President Hu Jintao delivered an important speech entitled “Build Towards a Harmonious World of Lasting Peace and Common Prosperity”, in which he introduced the concept of a “harmonious world”. Three months later, Premier Wen Jiabao made the speech in France titled “Showing Respect for Different Cultures, Building a Harmonious World Together”, further expounding on the Chinese Government’s vision for a harmonious world. The concept reflects the Chinese Government’s understanding of the world today and represents the position of the Chinese Government and people on the future development of the world. It is an extension of China’s domestic policy of “building a harmonious society”, the

quintessence of China's long-standing independent foreign policy of peace, and the appeal for an enabling external environment for its peaceful development. A China of peaceful development needs a world of harmonious co-existence, which, in turn, welcomes a peacefully rising China.

Although peace and development are the mainstream of the world today, there are nevertheless waves of instability and unrest. For all its material wealth and technological achievement, our world is beset with such challenges as pollution, ecological degradation, disparity, poverty and famine, hurricanes and tsunamis, outbreak of epidemics, continued violence and terrorist attacks. A world of universal peace and common prosperity remains a dream of mankind, yet the time is now for us to strive towards this goal.

**The concept of “harmony” is deeply rooted in the ancient, profound and unique culture of China.** “Harmony” represents the fundamental nature of the traditional Chinese culture and a timeless pursuit of the Chinese people. As Premier Wen aptly pointed out in his speech in Paris Ecole Polytechnique, the Chinese cherished such ideas as “Peace is of supreme value”, “Harmony but not sameness”, and “Harmony of different elements creates lives” since ancient times. “Peace is of supreme value” means solidarity, friendship and mutual assistance should be regarded as the highest values governing relations between countries, races and individuals. “Harmony but not sameness” means that a country or a nation should be able to tolerate the existence of other cultures while retaining its own tradition.



“Harmony of different elements creates lives” means progress in human civilization comes with different cultures learning from each other. In essence, “harmony” is acceptance, respect, gratitude and the ability to accommodate. It emphasizes gentleness of the heart, happiness of family, harmony in society and peace in the world. It is based on diversity, mutual accommodation and “live and let live”. What “harmony” aspires to achieve is the best for oneself and the best for others; that the best is shared among all in the spirit of complete harmony. For example, the industry should pay back what it has got from the agricultural sector and mankind what it is bestowed by Mother Nature. Isn’t this an act of respect and gratitude? For thousands of years, harmony remains the soul of the Chinese culture and is now carried on and given new meaning in our effort to build a “harmonious socialist society”. The ancient spoke of “Auspicious wind coming from the East”; we now witness “Harmonious wind coming from the East”. While people deplore clashes of civilization, we bring a harmonious breeze to the world.

**“Harmony” is also the essence of Buddhist teachings.** The principle of the Buddhists teaching is rooted in the doctrine of Dependent Origination (Paticcasamuppāda), that is, as matters arise conditionally, so, too, do matters decay conditionally. In other words, all things depend on each other and prosper only when provided with the necessary conditions. The necessary condition is “harmony”. The seminal Buddhist concepts of compassion, equality and the middle way all originated from this “harmony” of Dependent Origination. Nirvana - the highest bliss described in Buddhism - also refers to a harmonious, perfect state.

Ever since its introduction to China, Buddhism has been immersed into Chinese culture of “harmony” and, conversely, becomes an integral part of Chinese culture. The Buddhist concept of “harmony” is a lasting influence on Chinese culture.

**“Shijie”, the Chinese word for “world”, originates from the Sanskrit word “lokadhatu”, which is a Buddhist term.**

Loka, or shi, refers to transience, specifically, the past, present and future. Dhatu, or jie, refers to directions, or more accurately, all the different dimensions in the ten directions. In other words, lokadhatu, or shijie, is time and space united. There are detailed analyses and explanations on this concept of world, which include the Samsaric World, the Avata? saka World and the Sukhāvati World. Buddhists seek first and foremost to purify humankind and to resolve conflicts and suffering that human beings face. Buddha’s teachings have the ability to turn a conflicted world into a blissful world, a world of harmony where all living things thrive in happiness and peace.

The “harmonious world” we envisage today is one of “sixfold harmony”: harmony of mind, of family, of relationships, of society, and of nations; ultimately, a harmonious world of lasting peace and common prosperity. It is the duty of each and every one of us to mobilize all resources and resort to all means to bring about such a world.

**“Beginning in the Mind” is a unique contribution from Buddhism.** Now that we have set this lofty goal, how should we proceed to reach it? Buddhism provides us a framework—“A harmonious world begins in the mind”. The language of the heart



is the best medium to create harmony. From a peaceful mind comes a peaceful world.

Buddhism is a religion which puts great emphasis on the “mind”, and teaches the profound relationship between the mind and the world. The Buddhist scriptures, though written in three different languages, all teach followers to understand the “mind”. According to Chinese Buddhism,

*“Only when the mental landscape becomes tranquil, can the worldly landscape become tranquil.” (Avatamsaka Sutra)*

*“Amongst all Dharma, mind is the foremost. Through understanding one’s mind all Dharma become clear, as all worldly phenomena arise from the mind. If the mind lacks introspection, then man will commit all sorts of mistakes. Thoughts, wholesome or unwholesome, all arise from the mind.” (Mahāprajñāpāramitā Sutra)*

*“If a Bodhisattva wishes to attain Pureland, he should purify his own mind. Once the mind is pure, the Buddha Land is also purified.” (Vimalakīrti Sutra)*

*“If the mind is pure, the world becomes pure as well. If the mind is defiled, the world, too, becomes defiled. The Dharma as taught by Buddha emphasizes the mind, and there is no Dharma that does not arise from the mind.” (Xin-di-guan-jing)*

*“At all times, observe and purify your own mind” (Platform Sutra)*

*“Mind is the driver of all Dharma. The mind is the agent and all Dharma are created by it.” (Dhammapada)*

*“If the mind is disturbed, all sentient beings are disturbed. If*



*the mind is purified, all sentient beings are purified.” (Saṃyuktāgama / Za-a-han-jing)*

Our mental propensity rules over our body and is therefore considered the most valuable essence of all Dharma. Thus we can see that all these spiritual teachings emphasize understanding and purifying the mind.

A “harmonious world” is our goal. As far as the Buddhists are concerned, “beginning in the mind” is considered a means to achieve this goal. In our current world, many people are beset by problems which fill their minds with frustration and anger. We should utilize Buddhism’s spiritual resources to bring about peace of mind. We need to meditate and listen to our heart. Only through inner peace can we bring about peace in the external. If the mind is pure, the Buddha Land, too, becomes pure. If the mind is peaceful, then all sentient beings become peaceful as well. Once the mind rids itself from worries, mankind will be free from illusion, fantasy and fear. To bring about all-win for everyone, one must start by purifying his own mind, by cultivating a mind of purity and peace, a mind of equanimity, joy and compassion. This is the meaning of a “harmonious world begins in the mind”.

“Harmony is the supreme order of Nature and the ultimate goal of man’s pursuit”. “A harmonious world begins in the mind”, such is the call from the Chinese Buddhists to the world, a manifestation of their broad vision and all-embracing heart. It also shows their commitment to progress and to social and historical responsibilities. Their voices might sound feeble at the outset. But

和谐世界  
从心开始

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