



讀王鳳儀事跡感想之二：

自利利他行中道

INSIGHT GAINED THROUGH READING THE BIOGRAPHY OF WANG FENG-YI

PART TWO: PRACTICING THE MIDDLE WAY OF BENEFITING SELF AND OTHERS

王青楠博士2001年3月26日星期一晚講於萬佛城大殿

BY QINGNAN WANG, PH.D. ON THE EVENING OF MONDAY, MARCH 26TH, 2001

IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

比丘尼恆田 英譯 ENGLISH TRANSLATION BY BHIKSHUNI HENG TYAN

師父上人，各位法師，各位善知識！

我叫王青楠，上次我提到王鳳儀王善人的事蹟，今天我想繼續講一些跟大家分享。我們常聽到「自利利他」和「度眾生」這個詞，可是我們實際去實行時，就會發現這個情況是很不容易的。但是在聖城這個很特殊的環境裡，我們身邊每天都有很多人和事，卻都和「自利利他」有關係，可以說這種機緣隨時發生。這個地方--有朋友告訴我--是真正的法界佛教大學；法界大學其實並不一定要有固定的教室，聖城環境的每一個角落，都屬於法大。可是我們在團體裡修行，這就涉及到一個問題，就是在團體生活裡，怎麼樣和修行相配合起來。在王善人的書裡，有很多情形很有啟發性，我覺得很有意思，所以我想分成幾方面，跟大家談一談。

首先，就是如果你想度人或度己，你除了有「知識」這個善巧方便以外，還絕對要有承擔的責任感，你要投入很大的心血才能完成一件事情

；如果只具形式，實際上就什麼也不能完成。我們先從王善人的言行錄上開始看，他說：「這個道，你是要去盡的，不是去要的要的；如果你硬去要的話，得了就是債。」所以做父母的要兒子盡孝道的話，結果父親就欠了兒子的債，來生這個父親還要去還這個債；如果父親去向兒子要孝道的話，即使你受到了孝道，也沒有滋味，所以王善人說你要來的不是孝。

The Venerable Master, Dharma Masters, and good and wise advisors, good evening!

My name is Qingnan Wang. Last time I mentioned the biography of Wang Feng-yi—Good Man Wang. Today I will continue to speak and share with everyone. We always hear the phrases “benefiting self and benefiting others,” and “saving living beings,” but when we actually do these things, we discover that it is not easy. However, in the unique environment of the Sagely City, everyday there are many people and matters that are related to benefiting self and benefiting others. Such opportunities happen all the time. This place, a friend of mine told me, is the real Dharma Realm Buddhist University (DRBU). Actually, Dharma Realm Buddhist University does not necessarily have fixed classrooms; every corner in the Sagely City belongs to DRBU. But as we are cultivating in a community, the issue arises of how to integrate community living and cultivation. In Good Man Wang’s book, there are many circumstances that are enlightening, which I think are meaningful, and hence I will classify them into several aspects and share them with everyone.

First of all, if you wish to save others or save yourself, besides having the expedient means of knowledge, you need to be responsible; you have to expend a lot of energy to accomplish a task. If you only did things on a superficial level, you wouldn’t accomplish anything. We will first begin looking at the *Record of the Words and Deeds of Good Man Wang*, in which he said, “As for the Way, you have to advance upon it, not demand it; if you demand it by force and obtain it, then that is a debt.” If a father were to demand his son’s filial respect, he would be indebted to the son and would have to repay the debt in future life. If the father demands his son’s filial respect, then even if he gets it, it has no flavor. Hence Good Man Wang said that what you get by demand is not filial piety.

If that is the case, then how does one educate one’s children? If



既然是這樣，那應該怎麼樣教育小孩子呢？如果父親能夠知道孩子的好處、優點，那你就是打他罵他，他也會樂呵呵的。所以你教育他，先要知道他的長處在什麼地方。

下邊這個例子說明你投入心血要到什麼程度，和你面對的業的強度是有關聯的。

有個叫周瑞英的人，她的母親想把以前過繼的兒子害死。周瑞英一看她媽起了這樣的惡念，就問她媽：「妳為什麼要把哥哥害死？」她媽說：「我如果把妳哥哥害死，那以後家裡全部的家產可以都給妳了。」因為她媽起的這個願很強，所以周瑞英就立了一個志--如果她媽不改變主

意的話，她就上吊吊死，這樣子她終於把她媽給勸過來了。王善人評說：「她母親想把她過繼的兒子害死，這個願很強，如果周瑞英不下必死的決心去勸她的話，絕不能成功地改回她的意願的

。這就像天平一樣，你這頭放八兩重的東西，那一頭你不放上八兩重的法碼的話，這怎麼能平衡呢？」所以你遇到一個業的時候，一定要度量你要投入多大的心血。

這個例子告訴我們，你如果真想幫助人，你如果看到別人真很執著，投入很多心血，意願很強的話；如果你真想做成功，那你自己投入的心血一定要夠份量。

第二個方面是說，每一個人一個大環境裡所擔任的角色，不是單一的；不是說你只要扮演這個腳色，照應這一個方面就好了，實際上你要均衡很多的方面。這裡邊也有好幾組例子，讓我們從一個家庭的環境開始講。

王善人講：「在一個家庭裡邊做一個後母，她是一個要照顧兩方面的腳色：一個是對丈夫的義務，另一方面是對丈夫前妻所生子女的影響。所以說後母對她丈夫的衣服、鞋襪治理時不要盡全力，要留出一些空檔來。因為妳做得太好，那前妻的子女連盡孝的機會都沒有了，所以妳要給他們留出盡孝的機會。後母如果把事情都做得盡善盡美的話，那等於是阻礙了子女盡孝的機會，這也不對的。

☞待續

the father knows his child's good points, then even if he beats and scolds him, the child will be happy. In order to educate him, first you have to know where his strength lies.

The following example illustrates that the amount of energy you have to expend is related to the intensity of karma.

There was someone by the name of Zhou Rui-ying, whose mother wanted to kill her adopted son. When Zhou Rui-ying noticed her mother's malicious intent, she asked her, "Why do you want to kill brother?" Her mother replied, "If I kill him, you will inherit all the family estates." Since her mother's will was very strong, Zhou Rui-ying vowed that if her mother did not change her mind, she would hang herself. In this way she managed to stop her mother. Good Man Wang commented, "Her mother's wish to kill her adopted son was very strong. If Zhou Rui-ying had not been determined to die in order to exhort her, she would not have succeeded in changing her mother's mind. It is like a scale: if you place an eight-ounce object on one end and not on the other, the scale will not balance." Whenever you encounter a particular karmic event, you must figure out how much energy you need to expend.

This example tells us that if we really want to help others, and we see that they are inflexible, zealous, and strong-willed, then we must expend an equal amount of energy in order to succeed.

The second facet of this is that each person does not just play one role. It is not enough for you to perform one role and take care of one aspect. In reality, you have to strike a balance among many aspects. There are many examples. Let us begin from the family.

Good Man Wang said, "A stepmother in the family has two roles: First, she has her obligation to her husband, and second, she exerts an influence upon the children of the former wife. Hence it is said that the stepmother should not do her best in taking care of her husband's clothes and socks. Instead she should leave some room. If she were to do an excellent job, then the children of the former wife would not be able to show their filial respect. She should give them a chance to show their filial respect. If the stepmother did everything perfectly, the children would not have any opportunity to show their filial respect, which would be wrong.

☞To be continued