

讀王鳳儀事跡感想之二：

自利利他行中道《續》



菩提田

Bodhi Field

INSIGHT GAINED THROUGH READING THE BIOGRAPHY OF WANG FENG-YI

PART TWO: THE CONDUCT OF THE WAY OF BENEFITING SELF AND OTHERS <CONTINUED>

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

還有一些家庭，母親是居喪的寡婦，帶一個孩子。母親給孩子做衣物的時候，也不要做得太好，如果做得太好，將來就會有問題。因為將來妳兒子結了婚以後，會看不中媳婦做的針線，那時候夫婦倆就會吵架，所以做母親的也要忍耐。

這一條對我們的啓發也是這樣的，每一個人都有不同的優點缺點，你做事時若要考慮到別人的心智發展的過程的話，就不要走極端，走到一個均衡的位置就好了。

下面還有幾個例子，在處理問題時，有時雖然理上很對，但是你處理得太硬，也有因果；處理得太軟，也有因果；出了問題你不管，也有因果。這裡邊有三個例子，先講一個處理得太硬的。

王善人有一套辦法看人的性格，就可把人的病講好，他分析你的性格，講給你把性格改好來。他有個弟子石清泉，善於給人講病，一天石的母親忽然把腰給跌傷了，他去問王善人怎麼回事。王善人說：「你平時給人講病時口氣太硬了，人有病本身一定有因果，那個因果雖然是業障，你講得太硬不能把業障勸服，所以那人的病沒有了，但業就轉到你母親身上了。你以後勸病，一定要把因果的業勸開它。」這個是處理得太強的例子。

再講個太軟的。有個舉人姓李，品行操

In families where the mother is a widow and has to raise her child alone, when she sews for her son, she should not do too good of a job. If she does an excellent job, there would be problems in the future. When her son gets married he would find fault with his wife's needlework and the couple would quarrel. Hence the mother has to be patient.

The instruction from this example is the same. Everyone has strong points and shortcomings. In everything you do if you take other's feelings into consideration, you will not go to extremes. You should simply maintain a balance.

What follows are a few more examples. When we handle problems, we might be right, but if we deal with them too harshly, there is cause and effect. If you are too soft, there is cause and effect, and if you don't take care of problems when they rise, there is also cause and effect. There are three examples here; first I will speak of one that is too harsh.

Good Man Wang had a set of methods to tell a person's character. He could heal people by talking to them. He analyzed your character and told you to reform yourself. He had a student, Shi Qingquan, who was apt at diagnosing illnesses for people. One day Shi's mother fell and injured her back. He went to ask Good Man Wang what had happened. Good Man Wang told him, "You have been too harsh in treating illnesses. When people are sick there are causes and effects involved. Causes and effects result in karmic obstructions. If you treat someone's illness harshly, you might cure his illness but not his bad karma caused by cause and effect. In this case the bad karma transferred to your mother. Next time when you cure illnesses, you must try to dissolve the karma created by causes and effects." This is an example of being too harsh in handling problems.

Next, I will give an example of being too soft. There was a second-degree graduate named Lee. His conduct was good and he

守都好，對人也溫和。後來他被土匪抓去，受了很慘的刑罰，昏死過去好幾次才被人贖出來。後來王善人去他們家講善書時，鄉裡人就問：「李舉人這麼好一個人，每個人都說他好，為什麼受這麼大的罪？這老天爺是不是不講理了？」王善人說：「這個李舉人雖然名叫舉人，我問你他到底舉了幾個人？」

「大家說他一個也沒舉。這個「舉」就是勸幾個人改變心性，提高德行的意思。王善人說：「既然如此，他就是違反天命；違反天命怎能不受罪呢？」讀書人的天命就是幫人提升道德，你沒盡職就有業。

這個例子告訴我們，我們有我們的職位，沒盡職就是有罪了。

下邊還要講一個逃避責任的事，這個也不是太硬也不是太軟，也不是不管的例子。有一個人叫鍾雨昆，他已經有個兒子，後來又生了個女兒；他想把女兒送人，就可以減輕經濟負擔來養兒子。他跑去問王善人，王善人說：「你這個虧天理，因為你喜歡這個兒子，就不要這個女兒。可是你有女兒在家裡角色是什麼呢？你有了女兒以後你兒子可以盡悌道，你把女兒送走了兒子也不能盡悌道。這樣將來你兒子也無法成材，不成材你們家老人心裡也擔心，這樣你又虧孝道。」從這樣看來，一個人的角色牽連那麼多人，都相互關連的，所以處事不能不均衡。

他有一句話很有啟發性，他說：「有的人在家裡很有福報，到外邊就沒有福報了，這樣的人死了以後福報就盡了。還有的人在很熟悉的地方，看著他沒什麼很平常的，他一到生疏的地方，他有福報了，這樣的人福報就是無窮無盡的。」這給了我們一個啟發

，就是我們要學到那種最普遍，最樸實，就是隨處都有因緣的法，這樣我們福慧才能逐漸健全。依佛教來講，最根本的就是緣起，你把福報積全了的話，到處都會有福報的。阿彌陀佛！

(全文完)

had a gentle disposition like that of a girl. Later he was kidnapped by bandits and tormented. He fell unconscious several times before he was ransomed. Subsequently when Good Man Wang went to his household to speak on the Good Books, the villagers asked, "Lee is such a good person. Everyone says so. Why did he suffer so much? Isn't Heaven being unreasonable?" Good Man Wang said, "Although Lee is a second-degree graduate, let me ask you, how many people has he promoted?" They said that he has not promoted anyone. "Promotion" in this context means to exhort people to reform and improve their virtue. Good Man Wang said, "Then he is defying the heavenly decree. How could he not suffer? Heaven decrees that a scholar must help people improve their morality. If you do not fulfill your duty, there are karmic consequences.

This example tells us that if we do not fulfill our official duties, we create offenses.

Next, I will tell a story of shirking responsibility. In this case the person was neither too harsh nor too soft, nor was he uncaring. Zhong Yukun had a son first and later a daughter. He wanted to give away his daughter so he would have better financial means to raise his son. He went to seek Good Man Wang's advice. Good Man Wang said, "Your conscience would not be clear. Since you like your son, you don't want your daughter. Do you know the role of your daughter in the family? With this daughter, your son could cultivate fraternity. If you give your daughter away, your son would not be able to practice it. In the future, he would not amount to anything and your parents would be worried. And you would be deficient in filial piety." From this we can see that a person's role involves many people. Everything is connected so when we take care of matters we have to maintain balance.

Good Man Wang said something very insightful: "Some people enjoy many blessings when they are at home but not when they go out. When these people die, their blessings are used up. Some people look rather ordinary in their own place but as soon as they are in a new environment, they enjoy many blessings. These people have boundless and inexhaustible blessings." This shows that we have to learn the most common and most simple Dharma, namely, the Dharma that would enable us to have good conditions wherever we go. In this way we can gradually perfect our blessings and wisdom. In Buddhism, causes and conditions are a very fundamental issue. Once you have accumulated enough blessings, you will be blessed no matter where you are. Amitabha!

(The End)