



# 馬文安

## Mǎ Wén'ān

宣化上人講述於一九八八年四月九日

晨瑋譯組 英譯

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清代江蘇興化人，品學兼優，喜研佛理，經商為業，和氣生財。事母純孝，對妻和善。

但婆媳間，常發齟齬，各向文安訴其苦，有水火不容之勢，使文安左右兩難。自思：「母有十月懷胎，三年哺乳，推乾就溼，嚙苦吐甘之恩。妻善理家政，個性耿直。」乃以善巧方便法謂妻曰：「母老，思想不開通，吾已知。如另居，恐遭人議論。汝暫任勞任怨，曲意承奉，忍耐一時，人便知汝孝，而母不慈。」其妻改變態度，對婆和顏悅色，順意服侍。婆因媳從己意，心生喜慰。婆媳和睦相處，情同母女。

古人云：「愛人者，人恆愛之；敬人者，人恆敬之。」若婆待媳如女，媳侍婆如母，則化戾氣為祥和。所謂「善為媳者無惡婆」。

Mǎ Wén'ān was from Xīnghuá, Jiāngsū, during the Qīng Dynasty. He excelled in morals and academics, and liked to study Buddhism. He was a businessman who believed that “harmony brings about wealth.” He was extremely filial to his mother, and very kind and gentle towards his wife.

However, his mother and wife could not get along well with each other, and they were constantly squabbling over trivial matters. Each of them complained to Wén'ān about their dissatisfaction with one another. Their relationship was as discordant as fire and water, which put Wén'ān into a predicament.

He reflected on this (how to improve their relationship.) He considered his mother's kindness: carrying him in her womb for ten months, breastfeeding him for three years, changing his diapers, and giving the best to him while taking the worst for herself. Meanwhile, his wife had a straightforward and upright character, and took good care of their household.

Using an expedient method, he gently explained to his wife that his mother was already old and not open-minded. If they moved out, he was afraid there would be a lot of gossip. He asked his wife to be tolerant of her complaints and the extra work, and requested that she accommodate his mother's wishes and be patient for the time being. Then others who saw would see her as being filial to her mother-in-law, and that her mother-in-law was not being kind enough. Since then his wife changed her perspective, and treated her mother-in-law with a kind and pleasant demeanor, and helped her as she wished. His mother became happier and was comforted knowing her daughter-in-law would go along with her wishes. From then on, his mother and wife lived harmoniously with each other, and their relationship was like that between a mother and daughter.

The ancients have said, “One who loves others is constantly loved by others. One who respects others is constantly respected by others.” If a mother-in-law treats her daughter-in-law like a daughter, and the daughter-in-law likewise treats her mother-in-law like her own mother, then this will transform enmity

「天下本無事，庸人自擾之。」我記得黃果君在香港，有一次畫一個菩提達摩的像，說了幾句話：

「你問這個是誰？人道達摩老祖。自西天來東土，面壁一坐九年，明心而見性，原來沒事找事做。」所以我現在叫他沒事找事做，教他給你們講《金剛經》。

這個馬文安，可是武不安。為什麼武不安？因為妻子和母親不和。照理來說，為了要使母安，應不問青紅皂白，把妻子打一頓，這是以武力來安。可是他叫文安，用幾句話就解決問題，不需用武力。

馬文安是清代江蘇興化人。這個人生來就很孝順，事母純孝，品學兼優。以商為業，親戚朋友都是做生意的，生來耳濡目染，所謂「近朱者赤，近墨者黑。」沒有稱王稱霸。和氣生財，做生意的人對人要氣和氣才會生財，否則人家看你板起面孔像個羅剎鬼，一定不會來買東西。

他心地善良，對太太也很和善。他的優點是喜歡研究佛法，喜歡研究古往今來善巧方便因果報應的公案。結果他遇到家庭的考驗。母親和太太常常不和，發生口角。你說兩句，她說四句；她說四句，你說八句，互惹是非，互找瑕疵，互不相讓。婆媳不和，各向文安訴其苦，母親痛哭流涕對他說：「你的太太，我真受不了她的氣。我好不容易把你養大，現在居然要受她的氣。」太太也哭哭啼啼地對他說：「你的媽媽，我真無法侍候她！和她在一起，一天也不能相處，我實在受不了她的氣。」

待續

**to harmony. There is a saying, “If one is good at being a daughter-in-law, then there will be no fierce or mean mothers-in-law.”**

“Originally, the world has no trouble but foolish people find trouble for themselves.” I remember once when Upasaka Hector Wong was in Hong Kong, he drew an image of Bodhidharma and added some words on it. “Do you know who this is? He is the Patriarch Bodhidharma. He came from India to China, and sat in a cave for nine years facing the wall. Understanding his mind, he saw his true Nature. As a matter of fact, he was someone who had nothing to do, but just found something to do.” That’s why I made him (Upasaka Wong) find something to do — lecturing the *Vajra Sutra* to all of you.

His name was Wén’ān, not Wu’ān. [Wén’ān means “bringing about peace by peaceful means, whereas Wu’ān “bringing about peace by force.”] Sheer force alone can not bring about peace. Why? His wife and mother did not get along well. Traditionally, a man would have scolded or beaten his wife just to console or please his mother. However, he was named “Wén’ān,” which meant that he could resolve problems with a few words without resorting to brute force.

Mǎ Wén’ān lived during the Qīng Dynasty and was from Xīnghuá, Jiāngsū province. Not only was he extremely filial in serving his mother, but he also excelled morally and academically. He was a businessman, and his relatives and friends were also in commerce. Having grown up and been immersed in a business environment, he was influenced by what he saw and heard. As the saying goes, “Drawing near to rouge, one becomes red. Alongside ink, one is stained black.” Thus, he did not have a domineering disposition, because when in business, it is emphasized that “harmony brings wealth.” Only by being amiable towards others can one expect to create wealth. Otherwise, if one puts on a stern expression or has a sour face, just like a rakshasa ghost, no one will keep coming to buy things.

Wén’ān was kind and gentle, and treated his wife gently as well. One of his strengths was being fond of studying and investigating the Buddhādharma. He especially liked investigating ancient and present-day koans (or public records which contained morals or taught expedient methods, or illustrated cause and effects, as well as their karmic retributions. So eventually, he encountered this test from his own family, his mother and wife constantly did not get along well. They squabbled and found fault with each other over trivial matter. One would speak ill of the other, and then the other would bad mouth them. One would criticise the .

Thus, the mother and wife were not harmonious with each other, and they complained about their issues and grievances to Wén’ān. Shedding tears bitterly, his mother said to him: “I really cannot stand your wife; it is not easy for me to raise you and now I have to put up with her temper.” Likewise, his wife sobbed tearfully, and said to him: “I really cannot serve your mother well; not even a single day goes by where I can get along well with her. I just cannot stand her temper.”

To be continued