



## 馬文安 (續)

### Mǎ Wénān (continued)

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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婆媳之間有水火不相容之勢，互相相剋。水見火受不了，火見水也受不了；水想把火熄滅，火想把水燒乾。

馬文安此時真是不安。左右兩難，想起佛經裡有很多善巧方便的法門，試試靈不靈，於是對妻說：「你和母親合不來，本來我們可以搬出去住。但其中有很重要的道理，如果搬出去住，人家會說我是不孝之子，妳是不孝的媳婦，不願養老送終。妳暫時忍耐點，受點委屈，所謂『小不忍則亂大謀』，將來就有辦法。母親年老思想陳舊不開通，妳現在遷就點，好好孝順母親，曲意承奉，任勞任怨，妳就會有孝順的名義。人家知道妳孝順，那時我們再搬出去，自立門戶，旁人不會是是非非議論說妳不孝順，而是母親不慈。其妻聽後覺得他的話頗有道理。

婆媳間為什麼不合？因為雙方心裡互相不服氣，互不相讓。母親認為媳婦把她的兒子搶去；媳婦覺得兒子已結婚

They were as discordant as fire and water, which overcome each other. Fire cannot stand to see water and water cannot bear to meet with fire. Fire wants to vaporize water, and water wants to smother fire.

This situation really made Wénān uneasy and put him in a conundrum. He suddenly recalled that there were many expedient methods in the Buddhadharma, so he wanted to try them out. Therefore, he went to his wife, and said, "You do not get along well with Mother. Initially, we might consider moving out of the house. However, we should consider that if we move out, others will criticize us as being unfilial. I would be an unfilial son, and you would be an unfilial daughter-in-law for not taking care of her mother-in-law or attending to her funeral rites. Thus, it would be better if you could have some patience and could withstand some hardships, as the saying goes, "Impatience in small matters foils the best plans." In the future, we will be able to figure a way out. Mother is conservative and old-fashioned in her ways; you could consider being more accommodating and filial to her. If you could be compliant and agreeable to her while enduring all the work and her complaints then by doing so, you would earn the good reputation of being filial. Once others hear of your filiality, then we can move out of this house and live by ourselves. By then, people will not gossip about us, saying that we are unfilial, but they will say that it is mother who has been unkind to us." His wife felt that Wénān's reasoning made good sense.

Why was there such disharmony between his mother and wife? It was because they wouldn't yield to one another. The mother felt that her daughter-in-law had snatched Wénān away from her, and the daughter-in-law felt that the couple was married, and yet her mother-in-law was still very reluctant to let go of her son and still treated him like a child. Both of them were possessive of Wénān. They had competitive and selfish mindsets, which naturally led to conflict and discord. Neither of them saw the big picture clearly with their

了，做母親的還那麼捨不得，還把他當小孩抱著。互相想霸佔丈夫及兒子，這種爭心、自私心產生了彼此間的磨擦。不識大體，不明理，就帶來了很多麻煩。

馬文安身處考驗，不發脾氣，不打太太，也不批評母親，很自然的，絲毫不造作，也不露善巧方便的痕跡來解決問題，這叫任運。他想母親和太太兩人不安，他一個人怎麼能「安」？其妻被勸導之後，改變態度，對婆婆和顏悅色，順意服侍，不再一天到晚爭爭吵吵。

亂極思治，反者道之動。相反是刺激的，要由相反的一面明白道理，譬如你被人罵，違背你的意思，這叫相反。罵你的人是你的善知識，給你加肥料，看你能否忍辱，有沒有功夫，看你能否無動於衷。如果你想：「你為什麼罵我？」這個「我」究竟是誰？其實「我」是四大假合，不成一個「我」。所謂「無我無人觀自在，非空非色見如來。」

婆婆見媳婦態度完全改變，不像以前臉是臭的，現在盡心竭力孝順她，也不發脾氣，受寵若驚。媳婦既然不鬧脾氣，婆婆也不好對她生氣，不再像土地公土地婆那樣。婆媳之間和睦相處，情同母女。古人云：「老吾老以及人之老，幼吾幼以及人之幼。」要這樣推己及人，責己要嚴，恕人要寬，互相溝通，和平共處。古人云：「愛人者，人恆愛之；敬人者，人恆敬之。」

☞待續

own eyes, thus they could not understand this important principle.

Mǎ Wénān faced this challenge without losing his temper, beating his wife, or criticizing his mother. Rather, he dealt with it simply and naturally, without any trace of manipulation or coercion to solve the problem—this is called according with the existing conditions and situations. He thought that if his wife or mother could not be at peace, then how could he, whose very name meant “peace,” also be at peace? After he advised and encouraged his wife this way, she changed her attitude, and started to treat her mother-in-law with a gentle and pleasant demeanor and countenance. She assisted her mother-in-law compliantly, instead of constantly bickering and getting into arguments with her all day long.

When it is extremely chaotic, people long for order. “Reversal is the movement of the Dao,” because it provides a stimulus which helps people to understand principles from the reverse or opposite side. For example, considering opinions contrary to your own provides stimulus for understanding some principles. When you are being scolded, they are against you. This is meant by “reversal.” Therefore, people who scold you are your good and wise advisers who are adding fertilizer (to your cultivation) to see if you are able to be patient and endure it, to see whether you have skill or not, and if you can remain unmoved. If you think, “Why did you scold me?” Then you can contemplate who is this “me” or “I.” In reality, “I” is just a combination of the four primary elements, which conditionally come together. There is no “me” or “I” as the saying goes:

*Free from the notion of self or others, one contemplates at ease;*

*When there is neither form, nor emptiness, one sees the Tathagata.*

The mother-in-law saw that her daughter-in-law’s attitude had totally changed. She was not like before when she always seemed to have a sour face. Instead, her daughter-in-law became extremely filial and compliant, and never lost her temper. She felt overwhelmed by the change in her daughter-in-law. Since her daughter-in-law no longer threw tantrums, she, as the mother-in-law felt embarrassed to lose her temper too, as had typically described in the folk-lore tradition of China, where the earth gods and goddesses constantly squabble with each other. After that, the mother-in-law and her daughter-in-law were in harmony, and became as close as if they were natural mother and daughter. The ancients said, “One takes care of one’s parents, and extends the same care towards others’ parents; one takes care of one’s own children, and extends the same care towards all others’ children.” Such care can be extended to others. We should treat others as we should treat ourselves, being strict in self-discipline and forgiving when others are at fault. By doing so, we can hope to have clear communication, and dwell in peace and harmony with others. The ancients said, “One who loves others is constantly loved by others; one who respects others is constantly respected by them.”

☞To be continued