

馬文安 (續)

Ma Wenan (continued)

宣化上人講述於一九八八年四月九日

晨瑋譯組 英譯

Composed by the Venerable Master Hsuan Hua on April 9, 1987

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贊曰：

反者道動弱爲用
任運行之即天命
鬥爭堅固人難捨
忍辱負重自本性
家庭失和背倫理
社會混亂浩劫病
文安調和婆媳間
可作榜樣復清淨

Another verse says:

Reversal is the movement of the Dao: yielding its function.

One follows Nature's course, that is the Will of Heaven.

The mindset of fighting is deeply ingrained and hard to put down.

Bearing responsibility and blame, one finds the inherent nature.

A disharmonious family is against the code of family ethics.

A chaotic society is afflicted with the calamities.

Wen'an brought harmony to his wife and mother,

Becoming our role model for restoring tranquility to families.

又說偈曰：

「反者道動弱爲用」：道德經上說：「反者道之動，弱者道之用。」《清靜經》上說：「清者濁之源，動者靜之基。」逆來順受。逆境造英雄。反是相反的。相反的來了；你所不願意的事來了，正是成就你的德業，這就是修道的基礎，看你認識不認識。

譬如你有病，給你打針灸，刺激一下，打針更痛，可是病治好了，這叫反者道之動。以此類推，凡是逆來的境界，你能處之泰然，不

Commentary:

Reversal is the movement of the Dao: yielding its function. In the book *Dao De Jing*, there is a saying, "Reversal is the movement of the Dao: yielding its function." *The Classic of Purity* (清靜經 Qīngjìngjīng) says, "Purity is the source of turbidity, movement is the foundation of stillness." According to such principles, one should deal with adversity with patience. Adversity means opposition. When you are opposed and fall upon undesirable circumstances, that is the very moment meant to help you accomplish the virtuous deeds, which then become the foundation of your cultivation. They are testing whether you recognize those states or not.

For example, if you get sick, you may need to be treated with needles (such as acupuncture) or have an injection, they may hurt, but can help cure your illness. This is the principle of "reversal" at work. The rest can be done in the same manner of inference. If you can bear whatever adversity you face with an imperturbable mind of equanimity, then you are laying the foundation to cultivate the Way. On the other hand, if you cannot

動於心，即成道之基礎；你若忍不住，發起脾氣，和人打起來，便把德行推出去，不要。故有人給你加肥料或汽油是好的。柔弱是道之大用。柔勝剛，弱勝強。它有無窮無盡的能源。「用」即能。能是個力量，千變萬化，比什麼力量都大；比原子彈、氫彈的力量都大。會用則生生不息，化化無窮，不像核子彈，一爆就沒有了。

「任運行之即天命」：這種道，你若會用，它就是神通；以智慧處理問題，會把事情處理圓滿，這就是天命。不會用則不靈。所謂「天命之謂性」，天命也就是自性。我們和佛、天都是相通的，和而為一。

率性之謂道，
修道之謂教。
道也者，
不可須臾離也。

依照自性去做事的品德叫做道，修明這道推行的法則叫做教化。這道是不能有一刻離開身心的。

「鬥爭堅固人難捨」：佛住世時是正法堅固，佛滅度後五百年是像法堅固；寺廟堅固。人們不能親自見到佛，給佛叩頭頂禮，於是到處建寺廟。但是佛的寺廟很大，人沒有房子住，這也未免是一種顛倒。我的邏輯是沒有廟的地方我要造廟，有廟的地方我要拆廟。有佛的地方，我不拜；沒有佛的地方，我拜。要雪中送炭，不要錦上添花。我就怕有錢。有

bear it, lose your temper, and fight, then you are “cancelling out” your own virtuous practices. Do not be like this. Thus, it is a good thing if somebody adds “fertilizers” or “gasoline” for you. Hence, yielding is the great function of the Dao. Thus, if someone challenges or opposes you, it can be as beneficial as adding fertilizer (to a plant) or oil (to a bonfire). The soft overcomes the hard. The weak overcomes the powerful. From both of these functions, boundless energy arises. “Function” as in “great function of the Dao” refers to ability; ability is energy, which can change and transform thousands of things. This is more powerful than anything else, and even more powerful than atomic bombs or hydrogen bombs. If one knows how to use it, it is ever-changing yet everlasting, unlike a nuclear bomb that can only detonate once. If one knows how to use it, it will exist forever and endlessly transform.

One follows Nature's course, that is the Will of Heaven. If you know how to use the Dao, spiritual powers will manifest. Using wisdom, you will handle problems and resolve them perfectly—this is Heaven's will. If you do not know how to use it, then it will not be effective. Heaven's will is just the nature, which is our inherent nature. Then, we, as humans, will be harmonious and united as one with the Buddhas and (the Will of) Heaven.

*What Heaven has conferred is called the nature;
According with this nature is called the path of duty;
Regulating this path is called instruction.
The path may not be left for an instant.*

Doing things in accord with our true nature is called the Dao (Way). Practicing and understanding the teaching methods of the Dao is called edification. This Dao cannot be apart from the body and mind for a single moment.

The mindset of fighting is deeply ingrained and hard to put down. When the Buddha was alive in the world, the Proper Dharma was solid and strong. Five hundred years after the Buddha's passing into Nirvana, it was during the Dharma Image Age in which many statues and buildings were solid and strong. As people were unable to see, pay respect to, or bow to the Buddha, they built temples everywhere. There were situations in which Buddhist monasteries were very large and grand, but the common people had no housing. That would have been upside-down. My logic is: if there is a place without a monastery, I will build one there; but if there is a place with a temple then I will “tear it down.” If there is a place with a Buddha, I will not bow; but if there is a place without a Buddha, I will bow. My principle is: wherever there is an excess, I don't want to add more; wherever there is a shortage, I rush to provide. As the Chinese

錢睡不著，吃不下飯，幹什麼呢？

現在是末法時代。西方以前沒有佛法，我在西方要提倡正法，我的願力是我所到之處祇准有正法，不准有末法。即使末了，我也叫它正。正法裡有末法，末法裡有正法。末法時代提倡正法即正法。不是法有正法、像法、末法，而是人有正法、像法、末法。耶穌為何提倡獨一無二的真神？因為那時的人迷信，什麼神都拜。見到樹，拜樹神；求草神、土神、江神、河神，甚至水果神等等保護自己，消災免難。土神若能使你消災去病，它就不做土神了。自己為何不能保護自己？耶穌提倡獨一無二的真神是對治當時的風氣。有的人說拜偶像犯罪。不拜偶像就不犯罪嗎？不拜，你比佛、耶穌、天主、神都大嗎？貢高我慢，不知慚愧！因為鬥爭堅固，人人捨不了鬥爭。

「忍辱負重自本性」：你能忍辱負重，忍耐著勞怨，擔任艱巨而重大的責任，才能認識你本來的自性。你若自以為是頂天立地的大丈夫，不可一世，就不能忍辱負重，不認識自己的本性。

「家庭失和背倫理」：家庭不和，不合乎倫理；倫常不倫，理也不理，違背倫理。

「社會混亂浩劫病」：社會發生混亂不安的狀況。人們心中一天到晚憂愁煩惱，擔心天會不會塌下來，地會不會陷下去，太陽會不會掉下來……，天天把這個當營養品，當飯吃，因此造成浩劫，天災人

idiom goes, “Don’t put icing on the cake, but add coal to the furnace during the freezing snow.” I am afraid of having money; with money in hand, I won’t be able to sleep, or eat well. Why?

Right now this is the Dharma Ending Age. There has not been Buddhadharma in the West before. I would like to establish the Proper Dharma in the West. My vow is that wherever I go, only the Proper Dharma will be found there. I will not permit the Dharma to come to an end. Even if it is the Dharma Ending Age, I will make it into the proper Dharma period. Within the Proper Dharma, there is the phenomena of the Dharma’s ending; within the Dharma Ending Age, the Proper Dharma also abides. If the Proper Dharma is advocated for during the Dharma Ending Age, then it is the Proper Dharma Age. then it is the proper Dharma period. Actually, there are no ages of Proper Dharma, Dharma Image, and Dharma Ending. It is the people who have the idea of Proper Dharma, Dharma Image, and Dharma Ending.

Why did Jesus advocate for the one and only God? This was because people were superstitious at that time and worshiped whichever gods they came across. They worshiped a tree’s spirit when they saw a tree. They worshiped grass spirits, earth spirits, river spirits, and even fruit spirits to protect themselves, avoid disaster, and dispel calamity. If the earth spirits could help you avoid sickness and disasters, then he would not just be limited to being an earth spirit, then why wouldn’t he protect himself?

Jesus advocated for the one and only God to provide an antidote for society’s ills at that time. Some said that it was a sin to worship an idol. Does this mean that people do not sin if they do not worship an idol? If you do not worship, are you superior to the Buddha, Jesus, God, and the devas and other deities? If you think so, then you are just being egotistical, arrogant and shameless. All such mindsets are due to an age characterized by our deeply ingrained habits of fighting and contention, which people find difficult to put down.

Bearing responsibility and blame, one finds the inherent nature. Only by being patient, enduring hard work, and being willing to take the blame from others can you shoulder a great task or responsibility, and recognize your own inherent nature. If you think that you are an indomitable hero and consider yourself above everyone else, thus becoming haughty and aloof, then you don’t have enough patience to shoulder a great task and cannot recognize your own true nature.

A disharmonious family is against the code of family ethics. A family in disharmony goes against familial ethics. When these ethics are transgressed, no moral principles or ethical standards can exist any longer.

A chaotic society is afflicted with the calamities. Society is in chaos and not peaceful. People are worried all day long. They worry that the sky will collapse, the earth will sink, the sun will drop, and so on. Taking

禍，刀兵水火，飛機、火車、輪船、汽車失事，每天死的人不知道多少，每天生的人不知道多少，亂七八糟，無法統計。

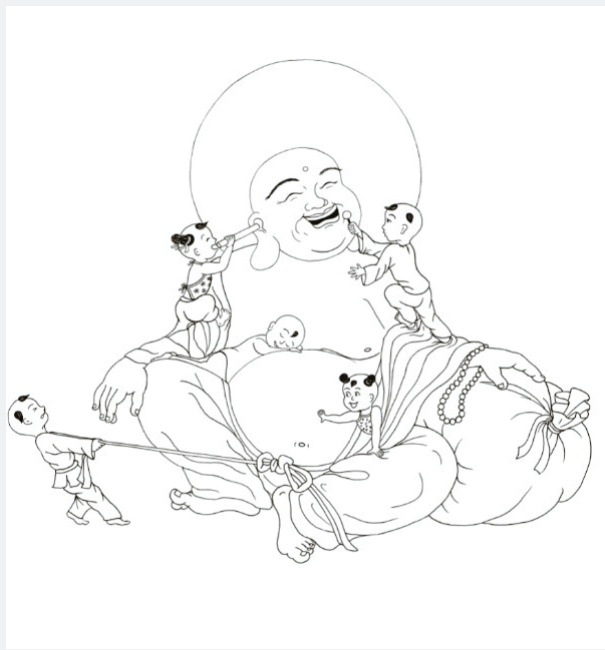
「文安調和婆媳間」：這位文安，不用武安，不費一刀一槍一箭，很文明地用真理解決問題，不費吹灰之力打破婆媳間的隔膜。如果他任總理，國家一定也會治理很好。他能治家就能治國，能治國即能平天下，可惜他沒有做總理。

「可作榜樣復清淨」：若每個家庭效法馬文安，以他作榜樣，明白真理，家庭和樂，國家康泰，天下自然太平。「復清淨」，世界就沒有問題，沒有戰爭及煩惱。若明白真理，一切事情都能迎刃而解。✻

these thoughts as their food and supplements, they cause disasters, natural and man-made calamities, including wars, floods, fire, airplane crashes, train, boat, and car accidents. Every day the death toll is countless. The number of those born is also countless. It is chaotic, and cannot be counted statistically.

Wenan brought harmony to his wife and mother. Wenan created harmony with his words, without using a knife, a gun, or an arrow. He solved his problems in a civil manner with truth and principles. He broke down the barrier between his mother and wife — as easily as blowing off dust. If he had been the prime minister, the country would have been governed very well. Since he could manage his family, he could govern the country well too. If he could have governed the country, he could have made the world peaceful, but it was a pity that he did not become the prime minister.

Becoming our role model for restoring tranquility to families. If every family took Ma Wen'an as an example and understood these true principles, then families would be in harmony, the country could enjoy peace and happiness, and naturally the world would be peaceful. "Restoring tranquility" means there are no problems in the world, and people are free from worries and war. If we can understand such true principles, all troubles will be easily resolved. ✻



小孩不是生來就浪壞的，而是沒有人來教育他；所以做父母的，要以教育子女為當務之急；做父母的若是把子女教育好了，比你為他賺多少錢都有價值。

—摘自《世紀末警鐘》宣公上人法語彙編

Children are not born evil; rather, it is because no one has educated them. Therefore, parents should make their children's education a top priority. Educating your children well is worth much more than however much money you make for them.

—Excerpted from the *Warnings at the End of the Century*, a compilation of Venerable Master Hua's Instructional Talks