

【水鏡回天錄白話解】

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REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

LAYMAN YANG RENSHAN

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楊居士名文會，字仁山，清末安徽石埭人，十四能文，不屑科舉，洪楊之亂，棄文習武，練鄉勇，保鄰里，病中讀《大乘起信論》有省，啓示發揚佛教為己任。後於書肆中，偶見《楞嚴經》，讀之忘我，店主促歸，方知已黃昏矣。立志蒐集佛經，得之如獲至寶，印單行本流通。後與志同道合親友，於金陵成立刻經處，廢寢忘食，校對經典，費盡心機，將失傳之《唯識》及《華嚴》等經，從海外蒐羅尋回，勤加考證，木刻出版。宣統元年，於金陵創立佛學研究會，親主講席；三年疾逝，致力佛教四十五載，流通經典百萬卷，印製佛像無數。無門戶之見，悟「性相圓融」、「禪淨無礙」之境。

這位楊仁山老居士，名叫文會，字叫仁山。他是清末安徽石埭的人，生來就很聰明，所以十四歲他就會寫文章。他覺得當時有洪揚之亂，所以他棄文習武了。這個武，不是單單武術的武，做個武士軍隊的軍人；這是排兵佈陣、運籌帷幄、決勝千里的學問，那麼他就在鄉下練兵——練鄉勇就是練兵。那時候為什麼要練兵？就是因為有這個洪秀

Essay:

Layman Yang's name was Wenhui, and he was also known Renshan. He was from Shidi in Anhui and lived at the end of the Qing dynasty. Gifted with keen intelligence from birth, he mastered composition at fourteen, but did not wish to attend the national exam. During Hong-Yang Rebellion, he gave up his literary studies and learned the military arts. He trained people in his hometown to safeguard the neighborhood. During an illness, he read the Shastra on the Awakening of Faith in the Mahayana and had an epiphany. He was inspired to take up the propagation of Buddhism as a personal duty. Later, he came across the Shurangama Sutra in a bookstore. He became so absorbed in reading it that it was only when the owner urged him to leave that he realized it was evening. He resolved to collect the Buddhist Sutras, which he prized as treasures and had printed in single volumes for distribution. Later he and his fellow cultivators, relatives and friends formed the Society for Inscribing Sutras in Jinling. He neglected to eat and sleep as he devoted himself to proofreading Sutras. He brought back books of the Consciousness-only School, the Avatamsaka Sutra, and other Sutras from overseas, diligently reviewed them and printed woodcut editions. In the first year of the Xuantong [1909] reign period, he formed a Buddhist Study Society in Nanjing and personally gave lectures. Only three years later, he passed away. He had devoted himself to Buddhism for 45 years, circulating over a million volumes of Sutras and commissioning countless Buddhist images. Free from sectarian views, he had awakened to the essential integrity of nature and attributes and the unobstructed unity of Chan and Pure Land.

Commentary:

Elderly Layman Yang, whose first name was Wenhui, was also known as Renshan. He was a resident of Shidi in Anhui Province, China at the end of the Qing Dynasty. Because of his innate intelligence, he wrote



全和楊秀清。那個時候，洪秀全就假借天主教的名義，其實也就是一個廣東話所說的「鬼上身」；他以神設一種邪教，也不是天主教、也不是耶穌教、也不是佛教、也不是道教，他就是一股邪教，這種邪教當時叫「長毛」。爲什麼呢？因爲當時很多老道把頭髮都留下了，到處去裝老道，就說他是什麼神、什麼神，就好像盧勝彥一樣的；盧勝彥現在也是鬼上身，如果他的勢力大了，可能也就是要做洪秀全或是楊秀清。那麼這兩個人在廣西起義，因爲他們這一作亂，地方就都不平安；楊文會想要保衛地方，所以他就在地方練兵。那麼在他練兵的時候，（頭先我們周老師不是講過？他在二十四歲的時候就有了病，這種病大約也就是憂國憂民的。）看時局這麼亂，到處都邪說橫行。那時候洪楊之亂，也就是一個當時的革命黨，借著這個神來騙這些個愚夫愚婦，就起義；他那些個部下很多都是裝老道的，以後就去殺人、放火、擾亂啊，什麼都幹，所以百姓把他的軍隊叫「長毛」。

那麼這位楊居士，他有病了，也是他善根發現，見到一本《大乘起信論》；他讀過之後，覺得人生是沒有什麼大意思啦！於是乎就學習佛經。學習佛經，他就看佛書；在一個賣書的店裡，見到《楞嚴經》。這《楞嚴經》和他特別有緣，所以他看這《楞嚴經》的時候，把時間也忘了。怎麼把時間忘了呢？他看得手不釋卷，也捨不得放下，把這什麼時候也都不知道了。店主人要關門了，就催他說：「喂！先生我們這要關門了，你應該走了！」他這個時候才知道天黑了。所以看這部經，看得把時間都忘了。

於是乎他就回去，大概就想辦法請《楞嚴經》。請楞嚴經以後，他就要更往深的一層研究，以後就蒐羅佛經。當時佛經很多被毀壞了，沒有多少了，他就各處收集佛經；有的佛經中國已經都沒有了，好像有《唯識》、有《華嚴經》等等很多，他在海外出錢出力，把經典都尋找回來了。於是乎就和他的同參道友、志同道合的一些個親戚朋友成立「金陵刻經處」。這個時候，他自己來考正、校對經典，有一絲的漏字，他都

good articles at the age of 14. Due to the impact of the Hong [Xiuquan]- Yang [Xiuqing] Rebellion in society at that time, he gave up his literary studies and learned the military arts. This doesn't mean that he only became a soldier; rather, it included the study of the art of military training, military strategy, and how to attain victory. So he underwent the training for citizens to become soldiers. Why did he have to do this training? It's because of Hong Xiuquan and Yang Xiuqing. Under the guise of Catholicism, Hong Xiuquan set up a deviant teaching that involved channeling by spirits, or mediums. Actually, it wasn't Roman Catholicism, Protestant Christianity, Buddhism, or Daoism, but a deviant teaching nicknamed "the long haired ones", because many people wore long hair and claimed that they were such and such spirits.

These two people rose in revolt in Guangxi, and consequently the region became unsafe. In order to safeguard the place, Yang Wenhui started military training. The political situation was chaotic and heretical ideas were pervasive. He saw that the Hong-Yang Rebellion was actually a revolutionary political party using God's name and deceiving foolish people, and that it was creating an insurrection. Many of the troops under their command pretended to be Daoists and engaged in all crimes, like killing, setting fires and making trouble. People thus called them "the long haired ones".

Later, Yang Wenhui became ill. Perhaps because of his good roots, he encountered a copy of the *Shastra on the Awakening of Faith in the Mahayana* and realized his life was not very meaningful. Therefore, he studied the Sutras. In a bookstore, he saw the *Sburangama Sutra*, which he had an affinity with, and he read the Sutra to the point he lost track of time. How was that? He couldn't close it or put it down. Having no sense of time, he didn't realize it was dark until the owner told him: "Hey! We're closing. Time to go home!"

After acquiring the *Sburangama Sutra*, he investigated it more deeply. Also, because many Sutras no longer existed in China at that time, he went everywhere to collect and bring them back from other countries. These books included those of the Consciousness-Only School and the *Avatamsaka [Flower Adornment] Sutra*. Some of his fellow cultivators, relatives, friends and himself established an organization called the Society for Inscribing Sutras in Jinling. He certified and proofread the Sutras. He would correct the text, catching and adding even tiny amounts of missing words. Therefore the books of the Society for Inscribing Sutras in Jinling went through a thorough process of research. Later, with his fellow practitioners, they formed a Buddhist Study Society and made a great contribution to Bud-

把它加上；所以金陵刻經處這些經典，都經過一翻的功夫來研究成的。以後他又和他一班的志同道合的人在金陵成立佛學研究會，對佛教有很大的貢獻。

他自己是很圓融的，所以沒有什麼門戶之見，也不排斥其他人，不抑人揚己，也不標異現奇，也不用自己的異策。怎麼他會圓融呢？就因為他明白性相是融通的、是圓融無礙的。怎麼性相圓融呢？性不離相、相不離性，所以這性相是二而不二的。那麼他沒有這一切的執著，所以對禪、淨的法門他都是互相尊重。像淨土就說禪宗不對、禪宗就說淨土不好，互相攻訐的這一種言論，他也沒有的，他都是很圓融無礙的、很自在的；所以他的為人一定是很圓融，沒有很大的執著。

他在宣統元年成立了佛學研究會，過了三年以後，他就圓寂了——累得病了，也就圓寂了。他這一生在佛教裡頭，努力了有四十五年那麼久，流通的經典百多萬卷。所以在這個時代，這一位居士是值得我們每個人效法和尊重的；做居士的一定要學楊仁山那麼樣流通法寶，能護持佛教。

贊曰：

現居士身 弘揚正法
如來遺教 盡力啓發
流通聖典 志遍河沙
金陵刻經 普種蓮華

這個讚是這樣說的：

「現居士身，弘揚正法」：他現一個居士身，來弘揚正法。「如來遺教，盡力啓發」：如來的這個遺教，他盡力啓發。「流通聖典，志遍河沙」：他的志願，要把經典流通到恆河沙那麼多的國家去。「金陵刻經，普種蓮華」：他在金陵成立刻經處來印經，普遍地把經典流通到各處去。

又說偈曰：

大權示現近事男 投筆從戎定江山

dharma. He was very open-minded, with no prejudice against any party or individual. He didn't denigrate others to praise himself, nor did he feel he was special in relation to others, nor did he put on a special style.

How was he well-rounded? He realized that "the nature and its attributes" are essential integrated and unobstructed. The nature is not apart from attributes and attributes are not separate from the nature. Nature and attributes are non-dual. Without attachments, he respected the practices of both the Chan and Pure Land. Some Pure Land practitioners say that Chan is incorrect, and some Chan practitioners criticize the Pure Land practice. He was not like this. He was very flexible and at ease, probably due to his open mind and freedom from major attachments.

In the first year of the Xuantong reign period, he established a Buddhist Study Society. After three years, he fell ill from over-exhaustion and passed away. He had spent 45 years of effort in Buddhism and the Sutras that he helped to circulate numbered over a million. In our time, this layperson is worthy of everyone's emulation and respect. Laypeople should learn from the way Yang Renshan circulated the jewel of the Dharma and protected Buddhism.

A verse in praise says:

**Manifesting in the form of a layperson
He propagated the orthodox Dharma.
With the teachings bequeathed by the Tathagata,
He devoted his effort to inspire others.
Disseminating the Holy Sutras,
He resolved to spread them to lands like grains of sands.
Inscribing Sutras in Jinling,
He planted lotus flowers everywhere.**

Commentary:

Manifesting in the form of a layperson / He propagated the orthodox Dharma. He appeared as a layman to promote the Proper Dharma. **With the teachings bequeathed by the Tathagata, / He devoted his effort to inspire others.** He did his best to enlighten others to the teachings left by the Tathagata. **Disseminating the Holy Sutras, / He resolved to spread them to lands like grains of sands.** He was determined to see the Sutras spread to countries as numerous as the grains of sand in the Ganges River. **Inscribing Sutras in Jinling, / He planted lotus flowers everywhere.** He established the Society for Inscribing Sutras in Jinling in order to print the Sutras so that they could be circulated everywhere.

Another verse in praise says:



太平滅法稱天國 居士護教遍地翻
流通法寶盡全力 整頓經藏邁前賢
洪楊劫後續正脈 燈燈相映萬古傳

「大權示現近事男」：大權，就是他本來已經是一個過來人，或者他不知道是哪一位菩薩再來的。菩薩再來，這都叫「大權示現」。近事男，他現著一個居士身。近事男就是優婆塞，優婆塞是梵語，翻譯過來就叫「近事男」，就是親近佛教、親近三寶的一個男人。「投筆從戎定江山」：他把這個筆不要了，去從軍隊，練鄉勇以保衛鄰里，這是把江山定了。

「太平滅法稱天國」：洪秀全和楊秀清兩個人把南京佔領了，他的國號叫「太平天國」，他先把佛教給滅了。因為滅佛教，所以他也就不太平了，以後不久他就完了。「居士護教遍地翻」：居士他護持佛教，到處去蒐羅佛經，這等於遍地去翻天覆地那麼樣蒐羅佛經。

「流通法寶盡全力」：他流通佛的法寶，盡了全力了。「整頓經藏邁前賢」：以前的居士恐怕沒有他對佛教這麼樣努力的，這位居士他能一生為佛教來努力，把佛教又弘揚起來了。

「洪楊劫後續正脈」：洪秀全和楊秀清這兩個人也就好像文化大革命一樣的，在這個劫難之後，他來續佛的正脈。「燈燈相映萬古傳」：燈燈互相輝映，這個燈照那個燈、那個燈照這個燈，這是一種佛法繼續發揚光大的證明。

With great skill-in-means he appeared as an Upasaka. Casting aside the brush, he joined the army to bring peace to the country.

The Taiping Rebellion destroyed the Dharma and called its nation “the heavenly country.”

To protect the Teaching, the layman traveled the earth.

He exhausted his efforts to propagate the Dharma Jewel.

He surpassed the ancient sages in his compilation of Sutras.

After the Hong-Yang disaster, he continued the orthodox tradition.

The mutual illumination of lamps signifies the transmission through the ages.

Commentary:

With great skill-in-means he appeared as an Upasaka. This means that he was someone who was already enlightened, or perhaps it means that he didn't know which Bodhisattva he was. A Bodhisattva who is already enlightened is called one who manifests with great skill-in-means. “Upasaka” is a Sanskrit word, which means a man who draws near to Buddhism or the Triple Jewel. **Casting aside the brush, he joined the army to bring peace to the country.** He trained citizens to protect the homeland.

The Taiping Rebellion destroyed the Dharma and called its nation “the heavenly country.” Hong Xiuquan and Yang Xiuqing occupied Nanjing and the name of their nation was Peaceful Heavenly Country (Taiping Tianguo). The first thing they did was destroy Buddhism. Because they destroyed Buddhism, they had no peace and soon were finished. **To protect the Teaching, the layman traveled the earth.** He supported Buddhism and gathered Sutras everywhere. He overturned heaven and earth in his quest for Sutras.

He exhausted his efforts to propagate the Dharma Jewel. He exerted himself to the utmost in spreading the Dharma Jewel. **He surpassed the ancient sages in his compilation of Sutras.** Probably laypeople in the past did not work so hard for Buddhism. During his entire life, this layperson strove very hard to cause Buddhism to spread and flourish.

After the Hong-Yang disaster, he continued the orthodox tradition. The trouble Hong Xiuquan and Yang Xiuqing caused was like the Cultural Revolution. After that, the layman carried on the Buddha's proper teaching. **The mutual illumination of lamps signifies the transmission through the ages.** This light shines on that light and that light shines on this one. This represents the continual flourishing of the Buddhadharmas.