

【水鏡回天錄白話解】

王鳳儀

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

WANG FENGYI

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王善人名盛誼，字鳳儀，清末熱河朝陽人。雖未讀書，知做人之本份；為人做工，研究「幹活」二字有省。腰患癰疽，十二年不癒；偶知懺悔，對天道過，其疾不藥而癒。廬墓三年，悟通性理，善於講病。明白家庭不和之因，關鍵在婆媳之間不了解。為婆者，說媳不是；為媳者，說婆不好。若能待婆如母，待媳如女，家庭自然和睦相處，平息糾紛。人稱王善人。後受江希張先生委託，擔任「萬國道德會」之會務；該會後改為「滿洲國道德會」，分會遍及東北各地，創辦女校八百餘處。勸人向善，改過自新，懺悔前愆，重新做人。教導婦女如何相夫教子，為賢妻良母，所謂「妻賢夫禍少」。有《篤行錄》行世。

人皆可以為堯舜，所以，只看你有沒有志願。你若有志，志

Good Man Wang was named Shengyi, alias Fengyi. He was a native of Zhaoyang (Rising Sun) County in the Rehe (Hot River) Province in the late Qing Dynasty. Although he did not received a proper education, he understood the foundation for being a person. When he worked for others, he contemplated the two characters gan huo (to work) and had an insight. Later on, a carbuncle sore grew on his waist and did not heal for twelve years. On one occasion, he realized his fault and repented to heaven. Soon afterwards his disease healed by itself without the use of any medicine. He mourned by his parents' grave for three years, during which he was awakened to the principles of human nature. Since then he could eloquently explain the causes and conditions that lead to illnesses. He understood that the main cause that led to discords in a family was the misunderstanding between mother and daughter-in-law. The mother-in-law complains about the faults of the daughter-in-law, who in turn holds grudges against her. If one could treat one's mother-in-law as one's own mother and take one's daughter-in-law to be one's own daughter, the family would naturally get along harmoniously; all disputes would surely subside. Everyone thus called Wang "Good Man Wang." Afterwards, Good Man Wang was entrusted by Mr. Jiang Xizhang with the responsibilities to undertake the affairs of the Society of Virtues of All Nations, which was then renamed the Society of Virtues of the Manchu Nation [Note: 1932.3-1945, Japanese puppet regime in Northeast China]. The Society of Virtues established branches throughout Northeast China and founded more than 800 schools for girls. Good Man Wang advised the people to repent of their faults, to reform and turn over a new leaf. He also taught women that it was the duty of a wife to support her husband and teach her children, and encouraged them to be virtuous wives and kind mothers. It was said, "If a wife is virtuous, her husband would have little misfortune".



在聖賢，則為聖賢；志在佛菩薩，則為佛菩薩；你志在忠臣孝子，就是忠臣孝子。今天我們講這一個不識字的人，我們中國六祖大師這一位祖師也是個不識字的人。那麼這一位王老善人他也不識字，也是最老實的一個人，也是最真的一個人，也是最守本分的一個人；他一生就是實實在在的，沒有任何的虛偽。那麼他出生在光緒的時代（一八六四年），是熱河省朝陽縣人。朝陽縣那地方的人是最壞的，最狡猾的，最不老實的；可是就出一個最好的、最老實的、也最笨的一個人。他這一生不投機，不取巧，做事就是認真，腳踏實地這麼去做去。

在他長大以後，給人家做扛活；扛活也就是做工，他做工做得非常好。有一次他和他一起做工的人，這個人是叫打頭的；他是普通做工的，可是兩個人一起劃地，這個打頭的，譬如一天賺四十塊錢，他一天只賺二十塊錢。他就問這個打頭的說：「我們兩個人做的工，有沒有什麼分別？是不是一樣的？」打頭的說：「是一樣的。」他說：「我做得有沒有你做得那麼好？」他說：「有。」又一起劃地，就把這個草劃走了它，留下這個苗，那麼這個叫打頭的又這麼跟著做著。他說：「那我們兩人做的工一樣，我也不做得比你少，也不比你做得壞，那你拿的錢就比我多一半，嗯！我們兩個人要是算這個帳呀，我是有存了，你是虧本了！」這個打頭的說：「我怎麼虧本呢？你怎麼存呢？」他說：「我和你做的工一樣，拿的錢少，我在那兒有存，有儲蓄了。你和我一樣做的工，你拿錢拿多，已經是透支了。」這個打頭的也不明白他說的這個道理是什麼意思？其實就是他知道他做的工和那個人一樣的，可是拿的錢少；他這有餘剩了，也對得起良心了。那一個拿錢拿多，那麼當然他值那麼多錢；可是

Good Man Wang left behind The Record of Honest Deeds that was widely circulated in the country.

Commentary:

Everyone can be Yao or Shun. It only depends on whether you have the aspiration. If you aspire to be a sage or a worthy person, you will become sage or a worthy one; if you aspire to be a Buddha or a Bodhisattva, you will likewise become a Buddha or a Bodhisattva; if you aspire to be a loyal minister and a filial son, then you will become one as well. Today we are going to talk about this illiterate man. The Sixth Patriarch in China was also illiterate. Good Old Man Wang was illiterate, yet he was the most honest person; he was both genuine and dutiful. He was practical and down-to-earth for his entire life and lived without any hypocrisy. He was born in 1864, during the Guangxu Reign Period of the Qing Dynasty. He was from the Zhaoyang (Rising Sun) County in the Rehe (Hot River) Province. Folks from Zhaoyang County were the worst sort of people; they were the slyest and the most dishonest. Yet the place produced the best, the most honest, or one may say, the most foolish person, too. For his entire life, the Good Man Wang neither exploited opportunities nor resorted to dubious shifts to further his interest. He did everything earnestly and conscientiously without any trickery.

After he grew up, he worked for others as a farm laborer. His work was extremely well done. One time, he and his coworker who were common laborers shoveled the ground together. This common laborer earned, say, 40 dollars per day whereas Wang earned only 20 dollars per day. He then asked this laborer, "Is there any difference between your work and mine? Aren't they the same?" The laborer said, "Yes, indeed. They are the same." Wang said, "Do I do work as well as you do?" He said, "Yes." So they shoveled the ground together again. Wang dug up the weeds with a shovel, leaving behind the seedlings. The laborer followed suit. Wang said, "The works that we do are equal: I neither work any less than you, nor is my work any worse than yours. Yet you get paid twice as much. Hmm...If we look at our accounts, I have made some deposits while you have lost your capital!" The laborer said, "How have I lost my capital and how have you made deposits?" Wang said, "I do the same work as you and yet I get less pay, so I have some deposits in my account. You do the same work as I and yet you get more pay, so you have overdrawn your account." The laborer did not understand the principle Wang mentioned. Wang understood that since he did the same work as the laborer and was paid less, he had some credit remaining. He could have his peace of conscience. The other person was paid more for he was worth that much. However, he did not save the money but instead overdrew his account.

Just now we mentioned the two characters *gan buo* (literally means

他沒有存，沒有儲蓄起來，他那兒可以說已經是透支了。

所以頭先說「幹活」這兩個字，這幹活嘛，要把它幹活起來；不要越幹越死，要越幹越活！越幹越活，這個「活」不是說東家的活，自己也活。怎麼自己活呢？自己生活也安定了，東家得到你給他幹活，他的生活也沒有問題了，這互相活。這互相活要怎麼樣？要「幹」；你若不幹就不活了，所以他明白這「幹活」兩個字要給人家幹活了。以後他凡事都是一半盡義務的性質，一半呢在他應該做的份外，他又多做了很多。所以他每在什麼地方給人做工，人家都歡喜他；因為他好像一個很蠢的人，不識數似的，就知道做工，不知道計較錢多少。不是像現在做工的，無論幹什麼不管工做到沒做到，先要commission（酬勞）；先要把酬勞算到頭裡，我能得到多少酬勞？我能得到多少傭錢？這就是沒有盡到自己的責任。現在有一句名言「向錢看」，就是向錢上看，那麼沒有看看自己的工作是什麼樣子；所以，他做工是到處受人歡迎。

可是他這一個人生來有一點怨天尤人的行為，看人家都不對，總是覺得他自己這麼老實，人家都不這麼老實，看人家都是不對的。看人家不對，他就有一股怨氣；所以怨天尤人就不自在，不自在，大約他的罪業也就找來了。罪業找來，腰上生了一個瘡——癰疽就是瘡；這個瘡不是說生了出頭就好了，它是總也不好。那個口總也不長肌肉，常常是流膿淌水的；流膿淌水這也可以說是漏，就是漏了。他家裡也窮，也沒有錢治，所以總也不好；所以你看！他家裡又窮，又要做工，又生了個漏瘡，這是很不幸的一個事情。所謂「屋漏更遭連夜雨」，這個屋子漏連著通宵下著雨。「船急更遇打頭風」，這個船本來想要走快一點，可是迎著船頭就有風，怎麼樣也走不快。

所以他這個命運，把他弄得也是很糊塗的，親戚他也怨，朋友他也怨，無論誰他都怨人家，總覺得人家都是不好。這麼樣一怨，

to do, to live)—to work. It means we have to make our work come alive. It should not be the case that the more we work, the more dead we become; instead we should be livelier as we work more. Not only would our employer be well off, we ourselves would likewise be well off. How is it so? Our livelihood would be stable, and since we provided services to our employer, his life would be hassle-free. These are mutual benefits. How can we mutually benefit each other? We have to work. If we do not work, then there would not be any benefit. Good Man Wang understood that to *gan buo*, to work, is to serve and benefit others. Since then, he did everything on a half voluntary basis. In addition to the half that he was supposed to fulfill, he offered much more than that. Therefore, no matter where he worked, everyone liked him. Ostensibly he was a fool who did not know how to count, who only knew to work without caring about the pay. He was unlike people nowadays. No matter what they do, whether they complete their work, they first request some commission. They calculate the reward beforehand: how much remuneration will I get? How much commission will I get? A person with this mindset will not be able to fulfill his responsibilities. There is a saying nowadays, "To look up to money", to worship money without reflecting upon one's own work. Good Man Wang was thus welcome wherever he worked.

Nevertheless, Wang had a tendency to blame heaven and bear grudges against men since he was born. He liked to find faults in others. He constantly thought that he himself was very honest and everyone else was not as honest as he was. Since he saw that everyone else was at fault, he felt some resentment towards others. His complaints and grudges made him uncomfortable, and as a result, his offense karma came to look for him. On his waist there grew a carbuncle sore which would never heal. On the sore no muscle would grow; instead it oozed pus and serum. Some may say, "He had outflows." His family was poor and did not have the money to cure his disease. Therefore his sore did not heal. You see, his family was poor, and he still had to work even though he suffered this disease. He was indeed very unfortunate, like the saying, "A leaking roof on rainy nights; a hurried ship sailing against the wind." The roof of the house is leaking, yet it rains all night. The ship is trying to sail faster, yet it was going against the wind so it could not move any faster.

Wang's destiny caused him to be confused. He blamed his relatives and his friends. He blamed others for everything and always thought that others were no good. Therefore his karma took the opportunity to look for him, causing him to suffer the carbuncle sore. One day, he realized that he was not right. He thus ran outside, lit incense, and offered it to heaven, saying, "I saw that this family in the east was wrong, and that family in the west was also wrong. This



這樣？就生這個瘡了，那個業障就來找他。有一天，自己就知道自己是不對了；於是他就跑到外面，燒上香對著天就說了：「我看東家也不對，西家也不對，這個鄰居也不對，那個鄰居也不對，這個親戚也不對，那個朋友也不對，誰都不如我。我儘看人家的毛病，自己心裡滿肚子都是怨恨，這真是不對的，自己真正是錯了！」這樣痛哭流涕，這樣一懺悔，結果怎麼樣？回來，他的漏瘡就好了。他就知道人「彌天大罪，一悔便消」；若真能懺罪，這是病癒的一個好辦法。

所以以後他就覺得對父母不孝順，內心很內疚，於是他就去守孝。在墳上因為不認字，他也談不到格物，就是一點一點念人間的經——看看這個人這部經，看看那個人那部經，又看看所有的人。譬如：做婆媳的經典是什麼？妯娌的經典是什麼？做兄弟的經典是什麼？做朋友的經典是什麼？做親戚的經典是什麼？觸類旁通，這麼一點一點，他就明白了，明白人原來都是自私的，人原來都有偏見；如果沒有偏見，那世界上什麼問題都沒有了。譬如拿婆媳來講，做婆婆的多數都是說媳婦做什麼不對，如何如何不好，對她孝順她也不接受；做媳婦的對婆婆總也有個隔膜，總說婆婆怎麼樣偏心、不平等，總是這樣嘀嘀咕咕的。他講：假使做婆婆的能拿媳婦做自己女兒那麼看待，婆媳之間沒有問題了；做媳婦的若能看婆婆像自己的媽媽那樣，這家庭也沒有吵鬧爭端了。

這樣他把家庭社會一想，就發明出來三本：性本、心本、身本。四計：志、意、心、身。又說明白五行：金、木、水、火、土。比如木生火、火生土、土生金、金生水、水又生木，這是相生的。又木回頭剋土、土又剋水、水又回頭剋火、火又回頭剋金、金又回頭剋木，這是五行相剋。他把家庭裏的兄弟父母祖，也都定成五行的位置；比如當家的兒子就像木位，父親就是火

neighbor was at fault, and that neighbor was likewise at fault. This relative was not doing the right thing, and that friend was not very proper. Everyone was inferior to me. I only looked at others' faults and harbored resentment in my heart. This attitude was improper. I was wrong indeed!" So he cried his heart out and repented. As a result, after he returned, his sore healed. Then he knew that, "Any monstrous offence will be eradicated as soon as one repents." To sincerely repent of one's offense is a good way to heal one's illness.

Since then, he felt that he had been unfilial to his parents and thus felt very guilty. He decided to mourn by his parents' grave. Since he was illiterate and did not know enough to study the phenomena of nature, he instead studied the sutra of the world of men. He looked at the sutra of this person and that person, and studied all people. For example, he contemplated the scripture of mothers and daughters-in-law, the scripture of sisters-in-law, the scripture of brothers, the scripture of friends, that of relatives and so forth. By means of inferences, he gradually understood that people were invariably selfish and prejudiced. If people were not prejudiced, then there would not be any problem in this world. For example, in the relationship between a mother and a daughter-in-law, the mother-in-law usually complains about how the daughter-in-law did this and that wrong; even when she is filial to the mother-in-law, the mother-in-law does not appreciate it. The daughter-in-law in turn grumbles about how biased and unfair the mother-in-law is. They lack a mutual understanding and keep complaining about each other. Wang thought, "If the mother-in-law could treat the daughter-in-law as her own daughter, and the daughter-in-law could reciprocate and regard the mother-in-law as her own mother, there would not be any problem between them. Then this family would no longer have any disputes or conflicts."

In such a way he contemplated family and society, and subsequently invented the concept of the Three Fundamentals: nature, mind and body, and the Four Kinds of Reckoning: will, intention, mind and body. He further explained the relationships among the Five Elements: metal, wood, water, fire and earth. For example, wood begets fire, fire begets earth, earth begets metal, and metal begets water, which in turn begets wood. They give rise to one another. Reciprocally, wood overcomes earth, earth overcomes water, water overcomes fire, and fire overcomes metal, which in turn overcomes wood. These five elements overcome one another in such pattern. He placed each of the five roles in a family—older and younger siblings, father, mother and grandparents—in a category according to the Five Elements. For example, a son who manages a family was placed in the wood category; his father was in the fire category.

位，火又生土，土又生金；可是木又剋土，互相生剋。這個道理他研究得很清楚，所以他成立道德會，所講的道理，就是「三本、四計、五行」這家庭倫常的道理。

☞待續

(上接第15頁)

「關是非門慶昇平」：什麼叫是非門呢？我們這個口就是是非門；你close your mouth (閉上嘴)，那麼你沒是也沒非了，沒有是非門了。你開口便錯，舉念即乖；你一開口已經錯了，你一動念頭已經就離道很遠了。所以若關上是非門，這時候天下就太平了；都誰和誰也不爭，也不吵，也不發脾氣了，所以慶這個昇平盛世。

「祥符良度源流遠」：祥符良度禪師他這個法符的淵源是很遠的，以後替文慧禪師發揚他的這種宗旨家風，照他這個法去做。「宣化德濟甘露深」：宣化德濟禪師他這個甘露門是很多的。甘露門深，就是言其教化的人也很多。

「寶林枝榮開新運」：寶林寺雖然葉落了，可是又發出新枝，又很欣欣向榮；又開一個新的局面，開一個新的氣運。「南華曹溪燦古今」：南華寺這個曹溪水，經過古今都不變的；他燦古燦今——就是照耀古今——令古今都是光明萬丈的樣子。

Fire begets earth, which in turn begets metal. Yet wood overcomes earth. They mutually beget and overcome one another. Wang studied this principle thoroughly. He then established the Society of Virtues that taught the principles governing family relations that were based on the Three Fundamentals, the Four Kinds of Reckoning and the Five Elements.

☞To be continued

(Continued from page15)

Close the door to right and wrong, and celebrate in peace. What is the door to right and wrong? It's your mouth. Therefore, if you close your mouth, there won't be any more gossip. "Open your mouth, and you've made a mistake. At the stirring of the first thought, you've already gone astray." As soon as you say something, you are wrong. The moment you give rise to a thought, you stray far from the Path. If you close the door to right and wrong, there will be true peace. Nobody will fight or bicker or get mad. There will be peace on earth.

Master Liang Du of Xiangfu traces his source from afar; Dhyana Master Liang Du spread the lineage broadly and deeply. He helped Dhyana Master Wen Hui to propagate his essential teachings and cultivation in the same way. **Master Xuan Hua De Ji draws sweet dew from profound depths.** Afterwards, Master Xuan Hua obtained the transmission and used the profound sweet dew of Dharma to teach and transform many people.

The branches at Jeweled Grove thrive and are rejuvenated. Although the trees at Jeweled Grove Monastery had dried up, now they sprang back to life; and with great exuberance and energy, a new era dawned. **Nanhua Monastery at Cao Creek shines on throughout past and present.** The waters from Cao Creek flow on and on, from past to present, never changing. The light from this place shines throughout all times in glorious splendor.

