



年輕時期的上人 The Venerable Master in his youth

RECORDS OF THE MENDICANT CHANGBAI (ALWAYS WHITE)

長白乞士記

宣公上人講於一九八〇年二月一日於萬佛聖城無言堂

COMPOSED BY THE VENERABLE MASTER HUA ON FEBRUARY 1, 1980
IN NO WORDS HALL AT THE CITY OF TEN THOUSAND BUDDHAS

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中國有山，連年積雪，故名長白。山根有縣，東西二城，故名雙城。縣有農民，白氏子，名山。幼而憨直，家貧乞食，故名乞士。及稍長，好騎馬舞箭，尚武善鬥。路見不平，挺身相助。為友犧牲，引為榮耀；吃虧利人，乃覺樂事。十五就讀私塾，略有所成；十七成立義學於鄉里，親任教師。十九母故，廬墓居喪。出家修道，果為乞士矣。

有這麼一個人，我寫幾句偈紀念紀念他。在中國有一座山，這個山在東北叫長白山。為什麼叫長白山呢？終年積雪，一天到晚雪不消，常常有雪，所以就叫長白山。山下有個縣，在東邊有個城，西邊也有個城，所以叫雙城縣。

這個縣有個老百姓，姓白名山。他年幼的時候很愚癡的，怎麼愚癡呢？和小孩子在一起玩，小孩子用口咬他的腳後跟，他就會哭，不懂得去打對方，所

Text:

A mountain in China, since the snow accumulated on it year after year without ever thawing, was named Changbai (Ever White) Mountain. There was a county at the foot of the mountain with two cities, one in the east and one in the west. Thus, it was named Shuang-Cheng (Twin Cities) County. In this county lived a peasant of the Bai (White) family whose name was Shan (Mountain). As a child, he was simple and honest. Since his family was so poor that he virtually had to beg for food, he was nicknamed "The Mendicant." When he grew older, he took delight in horseback riding and swordplay. He had a military spirit and was an expert fighter. If he saw injustice on the road, he would go out of his way to aid the victim. He considered it an honor to give up his life for the sake of his friends. He found happiness in taking losses and benefiting others. At the age of fifteen, he attended a private school and gradually had some achievement. At seventeen, he founded a free school in the village, personally serving as the teacher. When he was nineteen, his mother passed away. He built a simple hut by her grave and lived there in mourning. Later, he left the home-life to cultivate the Way. Indeed, he did become a mendicant [a Buddhist monk is also referred to as a mendicant].

以很憨直。他家裏很窮的，要去做工才有飯吃，這就等於和要飯的是一樣的，所以叫乞士；你看，那麼小的時候就叫乞士！等長到十三、四歲的時候，歡喜騎在馬身上，站著跑，願意拿刀弄槍學武術。看見有什麼不平的事，不要命也要去幫助人；和人打架，也不怕死，他認為爲友犧牲最光榮。吃虧利人，這是快樂的事。

他十五歲才讀書，略微認識一點字。他注重教育，讀了二年書後，十七歲成立義學在鄉里之中，他在那個時候就教書了。十九歲母喪廬墓，出家修道，果然做了一個要飯的了。你看這個人，是不是一點出息也沒有？！

頌曰

長白乞士性憨直 助人利他唯恐遲
為法忘軀捐生命 應病與藥捨髓皮
願同十萬成一體 行盡虛空攝萬機
無去無來無現在 亦無南北與東西

長白乞士性情很憨直，憨就是愚癡，直就是不會轉彎，說一就是一，說二就是二，不會變化的。因爲這樣子，所以到處沒有人緣，不是被人罵就是被人看不起；這也因爲他是乞士，一般人是看不起乞士的。他有一個毛病，什麼毛病呢？就是幫助人。把自己的生命犧牲了，他也願意幫助旁人；他願意把自己忘了，去利益人，就怕幫助人這個事做晚了。你看，這世界那有這麼愚癡的人，幫助人還怕晚了，利益他人還怕遲了；人都願意幫助自己、利益自己，他卻相反。

他捨命爲佛事，造命爲本事，正命爲僧事；即事明理，明理即事，推行祖師一脈心傳。他爲法忘軀，不要生命也都可以的。誰要有病需要藥，甚至於要他的骨髓，他也願意給，要他的皮毛更沒有問題。他願把十方世界，所有的

Commentary :

I'd like to write a few verses to remember this person. There was a mountain, called Mount Changbai (Ever White) in Manchuria. Why was the mountain called "Ever White"? It is because the mountain was covered with snow that never thawed all year long. At the foot of the mountain, there was a county with a city in its east and another in its west. Therefore, it is called Twin-Cities (Shuang-Cheng) County.

There was a citizen with the surname Bai and first name Shan. He was rather dull at a young age. How dull-witted was he? When he played with other children, he would cry if another child bit his heel. He did not know how to fight back since he was very naïve. His family was so poor that he had to work in order to put food on the table. It was virtually the same as begging for food; therefore, he lived like a beggar from his youth. When he was about 13 or 14 years old, he liked to mount a horse and stand on its back. He was also fond of martial arts and learned how to use spears and knives. When he saw injustice, he would help others even at the risk of losing his life. In fighting with people, he had no fear of death. He thought that sacrificing his life for friends was the greatest honor and benefiting others by taking a loss made him extremely happy.

He did not study or learn to read until the age of fifteen. He valued education highly. After studying for two years, he established a free school in his own town and taught other villagers. At the age of nineteen, he lost his mother and stayed by her grave as a form of filial respect. Eventually, he entered the monastic life and truly became a mendicant. You see, isn't this person unpromising and useless?

Verse:

The Mendicant Changbai was simple and honest in nature.

He was always quick to help people and benefit others.

Forgetting himself for the sake of the Dharma, he was willing to sacrifice his life.

Bestowing medicines according to people's illnesses, he gave up his own marrow and skin.

His vow was to unite in substance with millions of beings.

His practice exhausted empty space as he gathered in the myriad potentials.

There is no past, no future, and no present,

No north, no south, no east, or west.

Commentary:

Mendicant, Changbai's temperament was very naïve and straightforward. Being naïve meant he was dull-witted; whereas being straightforward meant he was scrupulous and methodical without knowing how to adapt to changes. Because of this, he did not have good affinities with people. He was either scolded or scorned due to being a mendicant, whom ordinary people looked down upon. He had a problem. What was it? He liked to help

國家民族都融為一個，沒有中國、美國、日本、暹羅、緬甸之分。

我知道我說這話，很多人都反對。很多人都不到這個境界，他們以為我就是我、你就是你；我這個國家是我的，我愛我這個國家，我不愛旁人的國家。今天單愛自己的國家，只顧自己國家好，而旁人的國家沒有好，這是不行的。要整個世界、每一個國家都好，每一個人都好；不是單單這個國家和那個國家要好，我們往小的說，每一粒微塵都要教它平安、沒有災難，令每一粒微塵都是平安無事的地方。

度人，不要只度一個國家的人，要度全世界的人類；不是單單度人，一切飛潛動植都包括在內；所以沒有過去，也沒有未來，連現在都沒有了。有人說：「那真是糊塗了！」只怕你不能這樣糊塗，你要能這樣糊塗，那什麼問題也沒有了。沒有西方，也沒個東方，也沒有南方，也沒有北方，大家都是一樣的，不要分別那麼多；沒有你，沒有我，沒有他，就沒有爭了。這個世界為什麼爭？就是因為有你我他，才造成這個世界一場糊塗。你們究竟懂不懂這個道理？我也不知道。

others even if it meant losing his own life. He was willing to forsake himself to benefit others only worrying that his help would come late. You see, there was such a fool, who was afraid the aid he provided people would come too late. All people wished to help themselves, but he was just the opposite.

He renounced his life to do the Buddha's work, molded his destiny as his basic duty and rectified his life to fulfill the Sangha's role. Encountering specific matters, he understood the principle. Understood the principles, he applied them to specific matters. He carried on the single pulse of the Patriarchs' mind transmission. He forsook his body for the Dharma. He was willing to give up his life. Whoever needed medicine or even his bone marrow, skin and hair, he was willing to give it to them. His wish was to help all countries and all races in the ten directions to unite as one, until there were no distinctions of China, United States, Japan, Thailand, or Burma.

I know many people who disagree with what I said and who have not reached this frame of mind. They think I am I, you are you; this country is mine and I love my own country not others'. Having the mindset of only loving and caring for my own country and not others' is not right. We should have the heart to wish good for every country and every individual - and not limit ourselves to wishing our own country's allies well. Going down to a smaller scale, we should ensure that every particle of dust is peaceful and free from disasters.

As far as liberation is concerned, we are not just liberating people in a single country but all human beings in the entire world; not only all human beings, but all creatures whether they fly or swim including plants. There is no past, no future and not even the present. Some say, "You are really muddled!" I only fear that you cannot become this muddled. If you can be muddled like this, there are no more problems. There will be no west, no east, no south, and no north, and everyone is just the same without so many distinctions being made. There are no notions of I, you, and he; as a result, there will be no fighting. Why is there contention in the world? It is because of the notions of I, you, and he that there is such chaos in the world. Do you really understand this principle? I am not sure if you do.



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