



## 孝丐武訓 (續)

### Filial Beggar Wu Xun (continued)

宣化上人講述於一九八七年一月九日

晨瑛譯組 英譯

Composed by the Venerable Master Hua on January 9, 1987

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這時他才豁然覺悟，不認字會吃這麼大的虧，但他欲讀書也太晚了，於是立志辦學校，令鄉村裡的兒童有受教育的機會，不要像他自己這樣目不識丁，受人欺騙。他開始一點一點積錢，集腋成裘，積少成多，於是辦了一所義務學校。學生中，大概地痞流氓也很多，他們看這是叫化子辦的學校，想：「我們學你這叫化子幹什麼？」便一邊讀書一邊搗鬧，老師對這些問題兒童、頑皮學生也毫無辦法，大概他的村子裡有很多不讀書的野蠻人。

武訓看學生們犯了過錯，不聽老師的教導，他自己就跪在學生及老師面前懺悔說：「這都是我的不對，你們好好讀書，學生沒犯錯，老師也慈悲。」他央求老師教學生好好讀書，盡心教導。從此之後，老師也不發脾氣，認真教學，學生一看這叫化子能下跪，以後不欺負他了，也乖乖的讀書了。他先後成立了四個義務學校，教出的學生有多少？現在

That's when he suddenly realized that it was a huge disadvantage to be illiterate. However, it was too late for him to study, so he vowed to build a school for all the children in his hometown so that they wouldn't grow up to become like him, illiterate and easily tricked by others. He started to save money, little by little. After a while, he saved up enough to build a free school. There were many delinquents among the students, and when they found out that the school had been built by a beggar, they thought, "What good can we learn from this beggar?" They were mischievous while they studied at school, and the teachers had no way to control those rascals. Maybe, many of the uncivilized villagers were uneducated.

When Wu Xun saw the students making mistakes, violating school rules, or disrespecting the teachers' orders, he would kneel and repent before the students and the teachers saying, "It's all my fault. The students are doing a good job, and the teachers are kind and compassionate." He begged the teachers to try their best to teach the students more diligently and patiently. Gradually, the teachers became less angry and taught more conscientiously, and the students, moved by the beggar's kneeling, stopped bullying him, and studied harder. He set up a total of four public schools. How many students graduated from his schools? There is no way to verify this. As a beggar, he was able to save money little by little and set up public schools, which is a very rare and difficult achievement. Nothing could have changed what he aspired to do. The whole nation regarded him as a role model, and people everywhere were deeply influenced by his actions. Everyone thought that if a beggar could build a school, then they should be able to do even more to educate others. As the saying goes "Whatever the leader does, the followers are more likely to completely submerge themselves in it. The more virtue you have, the more power you have." Wu Xun accomplished a very noble feat during his time. I believe at that

不可考，不過以他要飯的出身，集腋成裘，辦義務學校，這種捨己為人的精神是很難得的。這種的志氣，是頂天立地的。國家看到這位乞丐的好榜樣，也受到他的影響。大家認為既然要飯的可以辦學，那我們不是要飯的，當然更要興辦學校，教育英群。所謂「上有好者，下必有甚焉者矣；君子之德，風也；小人之德，草也。」武訓在下做高尚的事情，相信當時的一些財迷、官迷、貪官污吏、爭權奪利的人都懺悔不已。可惜社會上不是時時有這樣的人。若時時有這樣的人，中國還是會一天比一天好，不會有貪官污吏，不會有種種的問題發生。可惜很多人沒有高尚的志節，所以弄得亂七八糟，不堪收拾。

為什麼叫「水鏡回天錄」？是希望人看到，善者所以為法，不善者可以為戒；擇善而從，不善而改。「水鏡」是水裡的月，鏡中的花，根本是不實在的，意思是想要挽回天意，可是這事不一定能夠實現，好像水中月，鏡中花，有影而無形，所以是很渺茫的。雖然是很渺茫的，但是我也不怕它渺茫，在沒有希望之中，找一點希望來做。如果沒有希望就不做了，那麼這個世界永遠都不會好的，所以我們每個人都要負起做人的責任，盡我們的本份。做人的責任，就是要利益人，不是利益己。利益人，就是要有功於世，對這個世界有貢獻；有德於民，令老百姓都能得到好處，對他們要有道德。有利益於天下，對世界所有的國家人民都要有利益。因此萬佛聖城設有六大宗旨：一、不爭：你要的我不要，你不要的我要，你丟我撿。二、不貪：所有名利和權力，財色名食睡，我都不。三、不求：什麼也不求，不向外馳求。四、不自私。五、不自利。六、不打妄語。

☞待續

time many people who pursued fame and profit, many corrupted officials and governors fighting each other for power and money, all felt ashamed and repented. It is a pity that people like this are born few and far in between. If people like Wu Xun were born all the time, China would become better day by day. There would be no corruption and people wouldn't fight each other anymore. It is too bad that we don't have many people with such noble spirits anymore; modern society is chaotic and disorderly, this problem is difficult to resolve.

Why is it called, *Reflections in the Water-Mirror: Turning the Tide of Destiny*? The purpose of this book is to teach readers to follow good moral examples, to learn from the mistakes of others, to mirror good moral conduct, and to work on one's behavior. "Water mirror" refers to the moon's reflection on the surface of the water, and the flower's reflection on the surface of a mirror. Actually they are not real. My purpose is to help turn things around.

But even images reflected on the surfaces of water and mirrors are hard to grasp and difficult to realize. Those reflections are like shadows without substantial form. It is uncertain whether I will be able to realize my goal. However, I am not deterred by an unlikely outcome. I will try in all earnestness to make the best of my situation. If we give up when things seem hopeless, then the world will never become a better place.

So, everyone, as human beings, should take responsibility and work diligently at becoming better people. This responsibility means doing everything we can to benefit others rather than ourselves. To benefit others means to bring merit and virtue to all the people around us, so that everyone can benefit from those actions; but this also means that we must be virtuous enough ourselves to inspire others. To benefit others further means we should help everybody, everywhere around the world.

In order to reach this goal, there are six guidelines at the City of Ten Thousand Buddhas.

1. No fighting: If someone wants something, then I don't want it. I only take things that no one else wants. I only pick the things that people throw away.
2. No greed: We should give up all (the) fame, profit, and power, including the five roots to hell, which are greed for wealth, sex, fame, food, and sleep.
3. No pursuing: I never seek anything outside.
4. No selfishness.
5. No self-benefiting.
6. No lying.

☞To be continued