

# 具行法師

## Dharma Master Ju Xing

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BIOGRAPHIES | 人物誌

民初雲南人，嗜煙好酒，一家八口，於雞足山祝聖寺做苦工。後全家從雲公出家，師斷酒絕煙，放下嗜好，白天種菜，晚間拜佛；雖不識字，但能誦早晚課及〈普門品〉。常為僧人補衣，補一針，念一聲「南無大悲觀世音菩薩」聖號。發願朝拜四大名山，歷經八載。回寺後，仍修苦行。臨終時，將衣物變賣，打齋供眾，向大眾告假；然後以稻草一束，自焚其身。火化後，屹然正坐，不傾不倒；袈裟之鉤鐙，手中之引磬，未有掉落。唐繼堯主席來寺叩訪，以手觸之，頽然而化，成為灰燼。因之，雲南佛法大興。

那麼今天講的這一位是苦行的修行人。這一位修行人他的名字叫「具行（xíng）」，也可

Dharma Master Ju Xing was a native of Yunnan Province and was born in the early years of the Republic of China. He loved to smoke and drink. All eight members of his family worked at Zhusheng Monastery at Jizu Mountain. After a period of time, his entire family entered the monastic life under the Venerable Master Xu yun. He gave up his bad habits of smoking and drinking, and worked in the fields during the day and bowed to the Buddhas at night. Although he could not read, he could recite the morning and evening ceremonies and *the Universal Door Chapter*. He patched robes for other monks. With each stitch, he recited the holy name of “Namo Greatly Compassionate Guan Shi Yin Bodhisattva.” He vowed to make a pilgrimage to the Four Sacred Mountains, which took him eight years to complete. After returning to the monastery, he resumed his ascetic practice. Before his death, he sold all his belongings to buy food and make offerings to the assembly before bidding farewell. He used a pile of straw to start a fire and immolated himself. When the fire died down, his body was still upright, neither leaning over nor falling backward. The hook on his precept sash remained intact and the hand-bell had not fallen out of his hand. At that time, Tang Ji Yao, the Governor of Yunnan Province, came to visit the monastery. When Tang touched Master Ju xing’s body with his finger, it collapsed into a pile of ashes. The Buddhadharma flourished in Yunnan Province thereafter.

Today I will introduce an ascetic cultivator whose name was Ju Xing (xíng), which can also be pronounced as Ju Heng (héng). The character “行” can be pronounced as Xing (“practice”) or Heng (“conduct”) but in this case, either one is a fitting description of his character and accomplishment.

以說「具行（héng）」。因為「行（xíng）」和「行（héng）」是同一個字，你怎麼樣讀怎麼樣有理。

「具行（xíng）」就是他修行一切的法門都具足了，他修行的功德圓滿。「具行（héng）」呢？是他三千威儀、八萬細行也都圓滿。所以這個名字不要執著它，具行（xíng）、具行（héng）兩個音都可以講得通，這二種的意思他都具足了。

這位法師他出生在一個貧苦的家庭，早上、晚間飯不容易吃飽。他修行的法門是具足了，可是飲食卻是缺少、不具足的。因為飲食不具了，做工也沒有什麼大的本領，所以就沒有人用他。

沒有人用他，虛老在雲南修廟的時候，就收拾這些個「破爛」；所以就「划拉划拉」（東北這位門居士講家鄉話，給他「划」了起來了，就是把他這個「破爛」也都收拾起來），收拾到廟上。他能做什麼工就做什麼工；能做輕的工就做輕的工，能做重的工就做重的工，不能做的也不要緊的，所以他把八口之家都帶到廟上。

帶到廟上後，小孩子就做「哭的工」，在那兒「吱吱哇哇」地哭；那麼有的小孩子大約也在那兒做「睡覺的工」，就睡覺——最小的他不會做什麼，只可以睡覺；大一點的，只可以吃飯，吃不飽就要哭。所以有的做睡覺的工，有的做哭的工，又有的做吃飯的工；因為他們不能做事，都是小孩子。八口之家，都能生活，都安定了，各從其類。

因為老和尚在那兒造廟，也就是給很多遊手好閒或不能做粗工的人飯吃。那麼因為這樣子，就所謂「三根普被，利鈍兼收」——就是你有智慧的、利根的，在那兒可以當個書記，寫寫文書、管管帳目；沒有知識的，也能在那兒做得苦工。無論你是什麼樣的人，都可以有生活的，這位具行就是其中之一。

他最初又抽煙、又喝酒、又賭錢——抽不抽鴉片煙，這是沒有說清楚。在廟上一做工，他覺得大家天天拜佛，做早晚功課，出家人這種行為他看得都很不錯的，也都可以吃飽飯；於是乎，他也就要求老和尚要出家。他太太就想他丈夫出家了，也帶著一些小孩子出家；所以八個人都在廟上出家了，這樣八口之家可以無飢。出家之後，具行法師白天種菜，專門做苦工，好像燒水、煮飯、做菜這些個苦工他都做，也行堂。「行堂」就是其他人吃飯的時候，他給人添飯菜。晚間就拜佛，學習佛的經典，還給人補衣服。

那麼這樣子在這種生活之下，他很用功的；可是他有一樣和人不同的地方，就是不和人講話——和誰也不講話，除了學經以外，不和人囉嗦。誰要他

The name Ju Xing suggests that this Dharma Master had perfected all of the Dharma doors in his cultivation and was replete with merit and virtue. Pronouncing his name as “Ju Heng” implies that as a monk, his conduct and bearing were in perfect accord with the three thousand kinds of deportment and the eighty thousand subtle practices. It is not necessary to argue about which pronunciation is correct because both make sense. He fulfilled both meanings.

Dharma Master Ju Xing was born in a poor family, where there was never enough food. Although his cultivation was flawless, his living condition was rather unfavorable. Since there was never enough food to go around, he did not have very good physical abilities or job skills, so he was often unemployed.

When the Venerable Master Xu Yun was renovating a monastery in Yunnan Province, he gathered many poor people in the area. These people moved to the monastery and did whatever work they could, heavy or light. Even people who could not do any work were also welcomed. Thus, Ju Xing brought his whole family to the monastery.

After they had moved to the monastery, the babies were doing the job of crying and sleeping because they could do nothing but cry and sleep. The toddlers could do nothing but eat or cry when they were hungry. I say that these children had “the jobs of crying, of sleeping and of eating” because they were too young to work. Although Dharma Master Ju Xing’s family was large, they could live a secure life and contribute their labor to the temple.

During the time when Ven. Xu Yun was renovating the monastery, he gave a lot of unemployed people the opportunity to work. In other words, the monastery was open to people of all talents and abilities. Those with a higher level of education could do secretarial and bookkeeping work, while the less educated could do physical work. Regardless of the level of one’s capabilities, everyone was able to make a living. Ju Xing was one of these people.

Originally, he smoked, drank, and gambled. We don’t know if he smoked opium or not. When he lived and worked at the monastery, he watched the monks bow to the Buddhas and chant the morning and evening ceremonies. He appreciated the monastic life. In addition, everyone was well fed. He requested Master Xuyun to let him leave the home life. Seeing her husband’s decision, his wife led their children and followed suit. Thus the family of eight all became part of the monastic and did not have to suffer from hunger anymore. From then on, Dharma Master Ju Xing toiled in the fields and worked in the kitchen during the day. His jobs included boiling water, cooking, and serving food. At night, he bowed to the Buddhas, studied the Sutras and even patched clothes for others.

做什麼，他一定做的；誰叫他給補衣服，他都補。他把自己的工作放下，幫助旁人，捨己為人。這樣子在廟上做了幾年，把〈普門品〉和早晚功課都學會了。因為他也不識字，那麼一個不識字一個粗人，能把這麼多的早晚功課，和〈普門品〉都學得能背得出，這是很不容易一件事！他很笨，如果沒有專心致志，他是辦不到的。

那麼學會了，他就要出去參方，朝禮四大名山。向老和尚告假，老和尚准許他出去參方，於是乎他就到外邊去參方去了；一去去了八年，音訊全無。這八年的期間，他都到什麼地方？怎麼樣參的方？也沒有詳細的說明。過了八年之後他又回來了；回來仍然是老工作：種菜、補衣服、舂米和拜佛，學習佛法。像六祖大師在廟上舂米，他也舂米。誰的衣服破了他就幫他補，誰要沒有衣服穿他也幫做。他做衣服的時候，縫一針念一句「南無阿彌陀佛」，縫一針念一句「南無阿彌陀佛」，他時時刻刻都是念佛。本來不認字，把早晚的功課他也學會了，把《金剛經》他也學得能背得出來了。在廟上不講話，只是念佛，不論誰說什麼，他都是念佛「南無阿彌陀佛、南無阿彌陀佛！」也不和任何人講話，無論誰說他有什麼不對，他都承認過來。

這樣過了一個時期，他這麼多年以來就有了些積蓄——在廟上做工也有一點單錢，結緣供眾都得到一點錢。或者人供養他衣服，也都有一點產業——他的產業就是他的衣單。

有一天他把他所有的衣單拿出，賣的賣，結緣的結緣——能賣就都賣，不能賣就誰要送給誰結緣。賣了錢幹什麼呢？就打齋供眾，請一些個出家人來吃飯；供完了，向大眾告假，說他要走了。大眾也不知道他「走」是怎樣一個走法？以為他又要出去參方了。

他就在他種菜那個園子裡邊，用了一捆稻草，坐到稻草上，手裡拿著引磬，這麼就念佛，自己把稻草就點著了。可是一捆稻草能把一個人就燒成灰了，這是根本不可能的事情。他為什麼能那麼燒了？就是他的功夫到了家了；他用外邊這一捆稻草和自己本身三昧真火，就把自己燒了。那麼雖然燒了，他也顯一個靈驗，雖然他引磬這個木頭把也燒斷了，但是他這個身體可是還像一個好人，在那兒端然正坐，還是坐得筆直，因此一般人也沒有注意到他究竟是怎麼一回事。

He was a diligent cultivator, but he was different from other people. Apart from studying and reading sutras, he talked to no one. Yet when people asked for his help, he would do so willingly. If their clothes needed mending, he would do it for them too. He always put aside whatever he was doing and sacrificed his own interests to help others. Despite the fact that he could not read, he learned *the Universal Door Chapter* and the morning and evening ceremonies after a few years. Since he was not as sharp, it was hard for him and he could not have done it without great determination.

After finishing his studies, Dharma Master Ju Xing wanted to travel and visit other monasteries, specifically, the Four Sacred Mountains. He asked for permission to leave, and Master Xu Yun consented. Master Ju Xing then set off and was not heard from for eight years. Nobody knew where he went and what he learned. He returned after eight years, and resumed his former duties of working in the fields, patching clothes, pounding rice, bowing to the Buddhas, and studying the Buddhadharma. He pounded rice like the Sixth Patriarch Hui Neng of the past; patched clothes; and made new ones for those who needed new clothes. As he mended clothes, he recited "Namo Amitabha Buddha" with each stitch. In fact, he recited the Buddha's name all the time. He could not read, but learned the daily recitations and memorized *the Vajra Paramita Sutra*. He never spoke and only recited the Buddha's name. No matter what people said to him, he did nothing but recite, "Namo Amitabha Buddha, Namo Amitabha Buddha." If anyone pointed out his mistakes, he would accept them all.

Over the years, he had accumulated some wealth, consisting of stipends for work and offerings from lay people, including articles of clothing.

One day, he sold or gave away all of his belongings. He used the money to buy food and made offerings to the assembly. After the offering, he bade farewell to everyone and said that he was leaving. The members of the assembly had no idea where he was going, and assumed that he was only going on another trip.

Dharma Master Ju Xing went to the garden where he usually worked and sat down on a pile of straw. Holding a hand-bell, he recited the Buddha's name and set the straw alight. But how is it possible for a burning pile of straw to reduce a human body to ashes? It was because he had perfected his cultivation. Using the straw fire, he set ablaze the true fire of samadhi within himself and immolated his own body. There was something quite inconceivable. When the fire had died down, and the wooden rod of the bell had been burnt to ashes, he was still sitting upright. No one actually know what had happened.

☞待續

☞To be continued