

具行法師 (續)

Dharma Master Ju Xing

(continued)

宣化上人講述於1987年10月10日

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BIOGRAPHIES | 人物誌

那麼這一般的在這廟上住的出家人，就通知老和尚——那時候老和尚正在雲棲寺那兒造廟呢！正趕上雲南那個省長（那時候叫「督軍」）唐繼堯來到廟上拜佛，並訪問老和尚；聽廟上說這和尚自己燒了，還是在那兒坐著；老和尚就對唐繼堯說：「啊！這個具行他能這麼樣子做！你到那兒看看，該怎麼樣子料理，就幫他辦一辦！」那麼唐繼堯就去了。

唐繼堯到那兒一看，具行法師還在那兒坐著，相貌還都是和活著的人一樣的，衣服也都沒有壞。唐繼堯用手一碰他身體，哦！這個身體頹然而化，就變成灰了。於是乎唐繼堯就給他辦了一個追悼會。辦追悼會的時候，全雲南省三天不准殺生。因為這樣子，唐繼堯也很信佛，當時也把一般人影響更信仰佛教。所以這修行，一定要往真了去做，才能有感應的。

The other monks at the temple reported this incident to Master Xuyun, who was overseeing renovation at Yunqi Monastery in Yunnan Province during that time. Tang Jiyao, the Governor of Yunnan Province, came to pay respects to the Buddha and visit Master Xuyun. People at the monastery told them that a monk had immolated himself, but his body was still intact. Master Xuyun said to him, "Ju Xing has done something truly rare. Go and see what you can do for him." And so Tang went.

When Tang arrived, Master Ju Xing's body was still sitting there, with his face, body, and even clothes all undamaged, as if he was still alive. Tang approached and touched the body with his finger, and it immediately collapsed into a pile of ashes. Later, Tang organized a memorial service for Dharma Master Ju Xing. During the ceremony, Tang issued an order that banned killing for three days throughout the entire Province of Yunnan. By virtue of this experience, Tang became a sincere Buddhist and influenced many people to follow the Buddhadharma. In conclusion, only diligence in cultivation will garner a response.

Just now, we said that even after death, he was still sitting straight and tall. Think about it. If an ordinary person were to be burned by fire, he would not be able to sit still. For instance, you would jump if a burning incense rod touched your leg. How high would you jump if a lit match was held to your skin? How is it that he did not collapse or jump around when he was burned? This is because he had attained the "soul" in Confucianism; the "original spirit" in Taoism; or the inherent nature in Buddhism. If your cultivation is successful, you have returned to the Buddha nature. If not, it is called the consciousness.

If you succeed in your practice, you will gain self-mastery and be able to go wherever

那麼方才你們說他頭也沒有低也沒有歪，你們想：一個人要是被用火一燒，這普通人不跳起來才怪，根本就坐不住的！用香火一燒你這個腿，你都會跳起來了；你用火柴稍微往你身上的肉一燒，你會跳得多高？那麼他整個身體一燒，怎會不躺下呢？怎會不跳起來呢？這個原因，就是他已經修成了「這個」——在儒家裡叫靈魂，在道教裡叫元神，在佛教裡叫自性。你修行成了，這個就是佛的本性；沒有修行成，這個就叫神識。

那麼這個東西你修成了，可以來去自如；所以他只須要一點點的火，就能靠著三昧真火把自己的身體燒了。他那個自性是入水不溺，入火不焚的，所以在火裡也不怕燒，在水裡也不怕淹。因為這樣子，他那個肉體沒有倒下，是有這個原因。

他這個修行，主要是具行。「具行」是什麼呢？就是他沒有欲念了；沒有欲念了，這就六度萬行都具足了。我們修道的人若沒有欲念，那一定是成功的。一般人修行不成的原因，就是因為有欲念，這個欲念把人都給累死了！以致情牽物累——因為你有欲了，就被這個五蘊遮蓋住了，被五蘊山壓住了。

贊曰：

目不識丁 會念真經
縫衣種菜 禮佛敬僧
朝拜名山 得大感應
自焚報恩 教法大興

那麼讚他的話裡頭說：

「目不識丁，會念真經」：什麼叫「真經」？真經沒有字；那麼有字的不就是假經嗎？也不是！這沒有字的真經，不需要學習就會了，這是你本性具足的。這個「真經」是什麼呢？就是沒有欲念。你沒有欲念，那你真是會念真經了；你有欲念，那所念的經，都是黑的是字、白的是紙。所以達摩祖師到中國，對神光法師說：「你所講的經，黑的是字，白的是紙，你憑什麼你能了生死？」就是說的這個。

誰能把情欲斷了，欲盡情空，你就是會念真經，這個真經一個字也沒有了。你不能欲盡情空，你念那個黑的字、白的紙；念那個經，不過還是要往這條路上走。你沒到這條路上，所以要從那條路往這個地方走。你真若念真經，那麼：

大道一字無，誰也說不出；
也沒留下樣，更沒畫出圖。

you please. That is the reason he was able to activate the true fire of samadhi with a small amount of fire, and immolate his own body. The inherent nature cannot be drowned by water or burned by fire. For this reason, his body did not collapse.

His practice is “perfection in conduct.” What does “perfection in conduct” mean? It means he had no desires, making it possible to perfect the Six *Paramitas* and the myriad practices. Cultivators will definitely succeed if they are free from desires. Most people have yet to succeed in their practice because they are suffocated by their desires. They are entangled in their emotions and worldly attachments. Because of desires, you are covered and controlled by the mountain of the five skandhas.

A praising verse says:

**Though he was completely uneducated,
this man knew how to read the real sutra.
He planted vegetables, patched clothes,
bowed to the Buddha, and respected the Sangha.
He made a pilgrimage to the Sacred Mountains,
and obtained great spiritual responses.
His self-immolation to repay,
the kindness of the Buddhas caused Buddhism to flourish.**

The verse of praise reads:

**Though he was uneducated,
this man knew how to read the real sutra.**

What is a real sutra? It is a sutra without words. Does that mean that sutras with words are fake? Of course not! The wordless sutra is known without needing to study it, for it is contained within your inherent nature. What is this real sutra? It is the absence of desires. If you have no desires, you know how to read the real sutra. If you desire something, all sutras you read are mere black ink on white paper. When the Patriarch Bodhidharma came to China and asked Dharma Master ShenGuang, “The sutras you lecture on consist of words on white paper written in black ink. How can you end the cycle of birth and death?” This is what he was referring to.

Whoever can end desires and cut off emotions knows how to read the real sutra which does not have a single word. If you cannot, the sutras you read are merely black words written on white paper. You can read those sutras, but you still have to work towards this goal. If you are truly able to read the real sutra, then:

*The Great Way is without a word and beyond any description,
and needs neither description nor explanation.
The Great Way is formless,
It neither leaves a print nor illustrates an image.*

大道本來沒有形相，不需要你怎麼樣說、怎麼樣講。你說是空，你說了空，那還是著相。你說它有，那也著相。所以空有不二：也空、也有；也有、也空。你不要在空有上執著，你執空也不對，執有也不對，這非空、非有的。

所以佛法就要真去實行，真去行叫「具行」；你不真去行，就沒有具行，這是具不行了。就是這一點點！這一點點沒有了，像反掌那麼容易。你要是有欲有情，就有煩惱；無欲無情，就沒有煩惱。那真是「煩惱無盡誓願斷」！無欲無情，那也就是度眾生了，把一切眾生都度了。你無欲無情，那也真學佛法了；無欲無情，那也就是一定成佛道。就是在這個地方！能辦得到，就回頭轉面；你辦不到，那你就常沉苦海，永失真道。

無論講多少法，你若懂得這個了，那是真懂佛法；你不懂這一點，那學多少佛法也是不夠的。你若懂得這個了，真明白了，你真能去欲斷愛。

要真去了欲，要真斷了愛，那才算！不是口頭上說：哦！我去欲了、斷愛了。到了好東西一來了，哦！一個口還不夠吃，要找十個口往裡邊填。你看！總也填不滿這個吃。啊！財有多少也不夠，總是覺得還差一點。「還差一點，再弄多一點我就修行了！」哦！再弄多一點又不夠：「我再弄多一點，我就修行了！」永遠都沒有夠的時候。

色也是，一個太太不夠，弄二個，二個還不夠，弄三個，三個還不夠。像做皇帝，哦！後宮三千還是覺得不好，又去要選美，把天下的美女都選來了，還覺不夠，你看！

「名」是名譽。你說：「我要是大家知道我就夠了！」唉！大家都知道了，你還是會覺得不夠！吃的也是，睡的也是！睡了，以為：「今天我睡八個鐘頭，明天我睡十二個鐘頭，大約差不多了。」能睡十二，要是睡十三個，總是都不夠，這些個沒有夠的時候。你若明白了，這些都不成問題了，就好了。

「縫衣種菜，禮佛敬僧」：他在廟上專門做苦工，在種菜、幫人做衣服之餘，他也沒有休息，就是拜佛、學習經典，時時恭敬佛、法、僧三寶。

待續

If you describe it as emptiness, you are attached to an appearance of emptiness. It is the same if you say that it has a form. Hence, emptiness and form are non-dual. It is empty, yet exists; it exists, yet is empty. Do not be attached to either side.

The essence of the Buddhadharma lies in practice. To truly practice is to perfect one's practice (Ju Xing). If you don't put cultivation into action, then there is no perfecting of practice. That is a small but critical point, but when you understand it, then succeeding in cultivation is as easy as a flip of the hand. By indulging in emotion and desire, you will be subject to afflictions, but if you refrain from emotions and desire, then you will be free from afflictions. Therefore a verse says: "Afflictions are limitless; I vow to eradicate them all." When you are free from emotions and desire, you are truly learning the Buddhadharma. You will be capable of rescuing all beings, and you will definitely attain Buddhahood. This is the key! If you can do it, then you turn over a new leaf. If you don't, you will remain submerged in the sea of suffering and forever lose the way to finding the truth.

No matter how many Dharma talks you listen to, only if you recognize this principle will you truly understand the Buddhadharma. Otherwise, no amount of studying will help. With a true understanding, you will be able to cut off desires and cast out emotional love.

You must genuinely cut off desires and cast out love, not just talk about it. "Hey, I have gotten rid of desire and emotional love." But when something delicious is served to you, one bite is not enough; you need ten bites to fill your insatiable appetite. As for wealth, no amount of money is enough. No matter how much you make, you always want a little more, so you say, "Just a little more, and then I will cultivate." It will never be enough.

The same goes for lust. One wife is not enough, so a husband goes for a second one. Not satisfied with two wives, he seeks a third. His desire for lust is like that of an emperor, who is not content even with three thousand concubines living in his harem. He still wants more.

As for fame, you say: "I won't stop until I am world famous," but you probably wouldn't be happy even if every person in the world knew your name. The same goes for food and sleep. You think: "Eight hours of sleep today and twelve hours tomorrow will be enough." In fact, when you do sleep twelve hours, you will want to increase it to thirteen. Desire will never be satiated. However, if you know the importance of cutting off desire, then there should be no problems.

He planted vegetables, patched clothes, bowed to the Buddha, and honored the Sangha. In the monastery, he did all the arduous chores, making clothes for others and working in the fields. Instead of resting, he used his spare time to bow to the Buddhas and learning Buddhist sutras. He always paid respect to the Three Jewels of the Buddha, Dharma and Sangha.

To be continued