

具行法師 (續)

Dharma Master Ju Xing (continued)

宣化上人講述於1987年10月10日
孫果秀、林果富 英譯

Lectured by the Venerable Master Hsuan Hua on October 10, 1987
English translation by Jennifer Sun and James Lin



BIOGRAPHIES | 人物誌

「朝拜名山，得大感應」：有八年的時間，他曾經出去參方，朝拜四大名山；因為他專心致志、真誠樸實，所以得到很大的感應。

「自焚報恩，教法大興」：這位具行法師，他也不認字，也沒有什麼學問，就是一念的真誠；所以他為報佛恩，自己把自己用火燒了來供佛，但是還像一般人這個身體一樣。等唐繼堯督軍到那地方，他才變成灰了，這就令唐繼堯增加信心。以後唐繼堯在雲南更相信佛法、提倡佛法，佛的教法就大大興盛起來了。

又說偈曰：

大道本來出平常 好高驚遠徒碌忙
禮佛種菜清閑課 學法補衣自在王
朝山拜頂培福慧 搬柴運水作棟樑
具行禪師不識字 六祖歡迎入聖堂

He made a pilgrimage to the Sacred Mountains and obtained great spiritual responses. For eight years, he traveled and visited four famous mountains. Due to his dedication and sincerity, he obtained great spiritual responses.

His self-immolation to repay the kindness of the Buddhas caused Buddhism to flourish. Dharma Master Ju Xing could not read and was not knowledgeable. He had only his single-mindedness and sincerity. He burned himself to make offering to the Buddhas in order to repay their kindness, but his body seemed to be undamaged. Only until it was poked by Governor Tang Ji Yao did his body collapse into ashes. Because of this miraculous event, Tang's faith in Buddhism increased, and he fervently promoted the Buddhist dharma in Yunnan Province. The Buddha's teachings greatly flourished as a result.

Another verse says:

**The original source of the Great Way is in the ordinary.
Being unrealistically ambitious merely makes you hustle and bustle in vain.
Bowling to the Buddha and planting vegetables, he cultivated at ease.
Learning the Dharma and sewing clothes, he was his own master.
A pilgrimage to the Sacred Mountains nurtured his merit and wisdom;
Transporting wood and water made him a pillar of the Bodhimanda.
Though Chan Master Ju Xing could not read,
The Sixth Patriarch welcomed him into the Hall of Sages.**

「大道本來出平常」：這大道本來就不該是高不可攀或玄之又玄的，都是存在於平常日用衣、食、住、行裏邊。

「好高騖遠徒碌忙」：誰若好高騖遠、不切實際，也只是白忙一場，不會有什麼成就的。

「禮佛種菜清閑課」：以種菜、拜佛為修習的日用功課，他生活清淡，內心平和，總是很悠閒的。不像我們，成天就忙著打妄想，然後說自己忙得不得了，沒空修行。

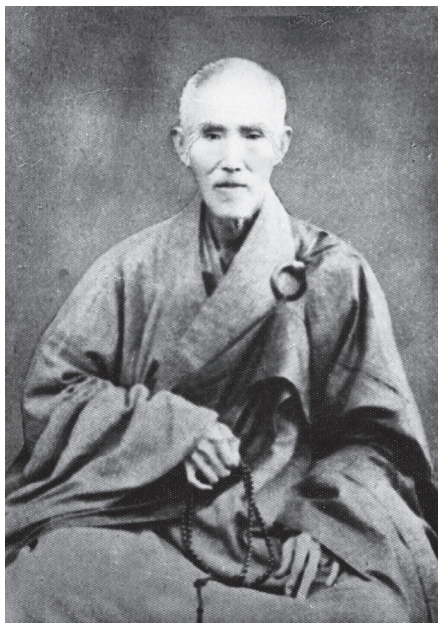
「學法補衣自在王」：他從不拿笨拙作藉口而自己放棄自己，還是不斷地努力學習佛法；甚至在幫人修補衣服的時候，他也用來念佛。他就這樣殷勤實在地去修行，別人所認為的苦差事，他都做得很自在，覺得很安然。

「朝山拜頂培福慧」：出去參方的時候，他不辭辛苦地三步一拜，去朝四大名山；以這樣的苦行，來為自己培福、培慧。

「搬柴運水作棟樑」：在廟上住著的時候，他總是任勞任怨地搬柴、挑水，為大眾服務，終於成為佛教的棟樑。

「具行禪師不識字」：具行禪師雖然本來不會讀也不會寫，但是他的真修實煉，使他真正有了成就。

「六祖歡迎入聖堂」：所以圓寂以後，被大家供奉在六祖的聖堂中，和六祖一起接受後世的恭敬禮拜——這就好像六祖歡迎他的加入，也成為聖堂裏的一份子似的。



這個痴漢有甚來由
末法無端為何出頭
嗟茲聖脈一髮危秋
拋却已華專為人愛
向那峯頂直釣釣鯉
入大海底撥火煎滷
不獲知音徒自傷悲
笑破虛空罵不啞留
意剛渠為何不放下
蒼生苦盡並那時候
幻游比丘
虛雲自題

虛雲老和尚 Venerable Master Xu Yun

The original source of the Great Way is in the ordinary. The Great Way shouldn't be unattainable or esoteric. It exists in the daily actions of putting on clothes, eating, standing, and walking.

Being unrealistically ambitious merely makes you hustle and bustle in vain. People with impractical ambitions are merely making themselves busy and achieving nothing.

Bowing to the Buddha and planting vegetables, he cultivated at ease. With bowing to the Buddha and planting vegetables as his daily practices, his life was simple and his mind always peaceful and at ease, unlike us, constantly occupied with false thoughts and claiming to be too busy for cultivation.

Learning the Dharma and sewing clothes, he was his own master. He never used his clumsiness as an excuse to give up learning and practicing, but was continuously diligent in studying the Buddhadharma. Even when patching clothes for others, he used the time to recite the Buddha's name. He happily did whatever people refused to do. He was attentive and true to his practice.

A pilgrimage to the Sacred Mountains nurtured his merit and wisdom. In his journey, he made a three steps, one bow pilgrimage to the Four Sacred Mountains. By doing this ascetic practice, he nourished his blessings and wisdom.

Transporting wood and water made him a pillar of the Bodhimanda. While dwelling at the monastery, he always carried firewood and water willingly to serve the Assembly. In the end, he became a pillar of Buddhism.

Though Chan Master Ju Xing could not read. Although Chan Master Ju Xing didn't know how to read or write, his genuine practice helped him succeed in cultivation.

The Sixth Patriarch welcomed him into the Hall of Sages. After entering nirvana, he was enshrined in the Hall of the Sixth Patriarch, where both of them would receive the reverence of the later generations. This is as if the Sixth Patriarch welcomed him as a new member to the Hall of Sages.

【Appendix】 Ven. Xu Yun's poem in memorial of his disciple Chan Practitioner Ju Xing's Rebirth in the Western Land of Ultimate Bliss:

With your legs crossed, facing west, you returned to the Pure Land.

With your body cleansed in the pond of lotuses, you realized non-birth.

My heart is torn apart and I helplessly cry to the Heavens.

I am so sad that the Chan practitioner has died all too young.

In a few years time, you visited the Sacred Mountains and then returned to resume the routines of working in the field and reciting the Buddha's name.

【附錄】虛雲老和尚追悼其徒具行禪人生西詩：

趺坐向西歸淨土，蓮池浴體證無生；
 枯腸欲斷只呼天，痛惜禪人殞少年。
 數載名山參偈遍，歸來念佛荷鋤邊；
 助興梵剎同艱苦，密行功圓上品蓮；
 燃臂藥王真供養，孔悲顏歿尚淒然。
 活到于今心更寒，惟師超逸不相干；
 人當末劫多緣累，君至臨終一火完。
 世念難忘蔬菜熟，西歸且尚夕陽邊；
 傷心老淚揮無盡，一磬留音示妙緣。

【語譯】孫果秀

「趺坐向西歸淨土，蓮池浴體證無生」：具行禪人面向西方結上跏趺坐，就此還歸清淨的西方極樂世界去了；他在蓮池中蓮華化生，有八大功德水來沐浴他的身體，他已經證得無生的果位。

「枯腸欲斷只呼天，痛惜禪人殞少年」：我傷心得好像腸子都要斷了，只能呼喚老天爺，痛惜具行禪人這麼年紀輕輕地就離開了世間。

「數載名山參偈遍，歸來念佛荷鋤邊」：在幾年間，一步一腳印地遍禮四大名山；回到廟上來，還是一邊種菜一邊念佛，過著平凡的日子。

「助興梵剎同艱苦，密行功圓上品蓮」：他幫助修建佛寺，與大眾一同過著艱苦的日子；他不為人知的修行，功德已經圓滿，終於得到上品蓮華化生。

「燃臂藥王真供養，孔悲顏歿尚淒然」：雖然他像當初藥王菩薩燃臂供佛一樣，是一種真誠的、真正的供養；但是我如今也和孔子當年對英年早逝的顏回那樣，尚且不免淒然感傷。

「活到于今心更寒，惟師超逸不相干」：我活到如今這麼大歲數，臨老失去愛徒更感覺心寒；但具行禪人如今能超脫塵累歸心極樂，卻與我這師父不相關的，不是我這個師父教導的功勞。

「人當末劫多緣累，君至臨終一火完」：人處於末劫時期，本來世緣的牽絆和拖累

Sharing the burden with everyone, you helped rebuild the temple.
 You cultivated quietly, yet attained the lotus of the highest grade.
 This is the truest offering like that of Medicine King's burning arm.
 My grief is like that of Confucius's for Yan's death.
 At my age, I am truly disheartened by your death.
 You are the only one who is
 no longer have anything to do with this world.
 People in the Dharma-ending age have attachments in excess,
 But in the end, you burned them all in a single blaze.
 Whenever the vegetables ripen,
 we, the living, will always be reminded of you.
 Every time we gaze at the setting sun,
 we recall your returning to the West.
 My tears of sorrow can never be wiped clean.
 The bell you left behind still speaks of this wondrous affinity.

【Explanation】Jennifer Sun

With your legs crossed, facing west, you returned to the Pure Land. With your body cleansed in the pond of lotuses, you realized non-birth.
 In the full lotus position, Ju Xing faced the west. You have returned to the Western Pure Land of Ultimate Bliss and have been reborn in a lotus flower in the lotus pond. Your body was cleansed with the Eight Waters of Merit and Virtue and you have attained the state of non-birth.

My heart is torn apart and I helplessly cry to the Heavens. I am so sad that the Chan practitioner has died all too young. My heart has been torn apart, and I can only cry to the Heavens. How grief-stricken I am to see Ju Xing leaving the world at such a young age!

In a few years time, you visited the Sacred Mountains and then returned to resume the routines of working in the field and reciting the Buddha's name. You spent a few years on a pilgrimage to the Four Sacred Mountains. Upon returning to the temple, you resumed a routine life of working in the fields and reciting the Buddha's name.

Sharing the burden with everyone, you helped rebuild the temple. You cultivated quietly, yet attained the lotus of the highest grade. You helped with the renovation of the monastery and shared the same hard work as everyone else. Your merit and virtue from cultivation unknown to others is now completed. In the end, you were able to attain the lotus of the highest grade.

This is the truest offering like that of Medicine King's burning arm. My grief is like that of Confucius's for Yan's death. Like Medicine King Bodhisattva burning his arm to offer to the Buddhas, Ju Xing is also making a sincere and true offering. Like Confucius grieving for the premature death of Yan Hui, I cannot help but feel the same.

At my age, I am truly disheartened by your death. You are the only one who is no longer have anything to do with this world. Losing a good disciple at this old age is utterly disheartening. However, Ju Xing's ability to transcend this world of turbidities and be reborn in the pure land is a great accomplishment. Yet I deserve no credit in your achievement, for it is all your efforts.

就多；但是具行禪人你到臨終，卻能用一把火燒了自己，也保全了自己，把世緣都完全了結了。

「世念難忘蔬菜熟，西歸且尚夕陽邊」：我們這些還在世間的人每當蔬菜成熟了，都念念難忘禪人辛勤的身影；尚且對著西天的夕陽，遙想已經西歸的具行禪人。

「傷心老淚揮無盡，一聲留音示妙緣」：我傷心地老淚縱橫，怎麼擦也擦不乾；禪人留下的那個燒化了柄的磬，彷彿還餘音裊裊地在為世人示現這個奇妙的因緣。 ❀

People in the Dharma-ending age have attachments in excess, But in the end, you burned them all in a single blaze. People in the Dharma-ending Age usually have more attachments to the world. Nonetheless, Ju Xing, you immolated yourself and relinquished all worldly affinities at the end of your life.

Whenever the vegetables ripen, we, the living, will always be reminded of you. Every time we gaze at the setting sun, we recall your returning to the West. Whenever we see the vegetables ripen, we will always remember the image of you working in the fields. When we see the setting sun in the West, it will also remind us of you.

My tears of sorrow can never be wiped clean. The bell you left behind still speaks of this wondrous affinity. My sadness is inconsolable. The reverberation from the bell that you left behind seems to tell this wondrous affinity to the world. ❀

* * * * *

這個痴漢有甚來由
末法無端謬欲出頭
嗟茲聖脈一髮危秋
己事不顧崑為人憂
向孤峰頂直鉤釣鯉
入大海底撥火煎漚
不獲知音徒自傷悲
笑破虛空罵不啣喙
噫問渠因何不放下
蒼生苦盡那時休

——戊戌年春虛雲幻游比丘
時年百有十九自題于雲居山

*This crazed fellow—where is he from?
What audacity sticking his neck out, defying the Dharma's bleak ending!
In lament for the sagely lineage that hangs by a precarious thread,
He casts his own affairs to the winds, yet worries solely for others.
Onto the top of a lone peak, with a straight hook he angles for a carp;
Into the great ocean on its bed, stoking a fire he fries a bubble.
No kindred souls to be found—only himself with his sorrows!
His laughter pierces the void; others' scolding gripes him not.
Alas! Ask him: "Why not let go?"
"When the masses' suffering comes to an end is when I'll rest!"*

— A Self-Portrait, Hsu Yun, Bhikshu Illusive Wanderer, at Age 119, on Mount Yun Ju [Cloud Abode], Spring 1958

宣公上人法語 Talks by Venerable Master HsuanHua

弟子：我最感遺憾的，是坐禪的時間不夠。
上人：你要百忙中抽閒，在混亂中不能浪費光陰。
修道；也不是閉目端坐才算修，隨時隨地都是禪機。

Q: The thing I regret the most is that there is not enough time for sitting meditation.
VM: You should try to find time in your busy schedule, and do not waste time in your chaotic schedule. It is not the case that cultivation is only about sitting up straight with your eyes closed. Chan is everywhere at anytime.

