



## 王日休 (續)

Rixiu Wang (continued)

宣化上人講述於一九八六年十二月二十六日  
國際譯經學院記錄

Composed by the Venerable Master Hua on December 26, 1986

English Translated by the International Translation Institute

在南宋高宗的時候，他因為博覽經史，是一位博洽淹貫之儒。「博」，是廣博，看的書多。「洽」是通達無礙，所有中國的三墳五典、諸子百家，他都讀過，所以學問的基礎非常好。在南宋高宗時，被選為國子監，也就是進士，相當於現在的博士學位，其次還有秀才、舉人以及翰林。秀才相當於現在的大學畢業生，舉人相當於碩士，翰林相當於院士。

他知道儒教所講的道理，只是教人如何做人，不是修性養心的；儒教祇是修身。它雖然講格物、致知、誠意、正心、修身、齊家、治國、平天下，但是它所注重的還是修身，不太注意心意的最高境界。因為他知道儒學不是究竟法，所以棄儒學佛，官亦不作而學佛法，來專修淨業。什麼叫淨業呢？「淨」就是清淨，什麼也沒有，乾乾淨淨的，這就是念佛法門。念佛法門既不費錢，又省工，又省力氣，是一個很容易、很方便修行的法門。

Wang of the Southern Song (1127-1279), under Emperor Gaozong's reign, was well-versed in the ancient Classical texts and profoundly understood Confucianism. He was very learned and proficient as a Confucian scholar. "Learned" means he was very knowledgeable and widely read; "proficient" means he thoroughly understood without any impediment. Wang had read all the Chinese classics of antiquity and the works of the Hundred Schools, thus resulting in his solid foundation of knowledge.

He was appointed to the Imperial Academy of Education with a title equivalent to a *Jin Shi* scholar then, (or a modern-day Ph.D.); the other grades being the *Xiu Cai* — a talented person, and *Ju Ren* — a selected talent. There are also those *Han Lin* — scholars of the Imperial Academy. *Xiu Cai* is the equivalent of a present day Bachelor's degree holder; *Ju Ren* equivalent to a Master's degree holder, and *Han Lin* a formal academic.

He knew that Confucian principles taught people to be better human beings, but not the spiritual cultivation, so its focus was on conduct. Although Confucianism teaches investigating things, acquiring proper knowledge, sincerity, setting the heart in the right place, cultivating the self, putting family in order, ruling the country and unifying the world in peace. However, as its focus is on behavior, it does not put too much emphasis on the higher states of spiritual cultivation one can attain. Realizing that Confucianism is not an ultimate method, he gave up on that and left life as an official to practice Buddhadharma specifically with a focus on cultivating pure karma. What is pure karma? "Pure" is clean, free from any contamination, which is just the practice of Buddha recitation. This Dharma-door, requiring neither

他修淨業，著作有「龍舒淨土文」十篇，教人修清淨的業。誰都有業，有善業、有惡業，有染污業、有清淨業。染污業就是做一些旁門左道外道的功夫。清淨就是念佛，念佛能收攝身心，令你心裡清淨。

他導人念佛，上自公伯王侯、公卿將相，下至販夫走卒，沒有不在他的教化中。不單人類他不分貴賤貧富，甚至見到飛禽走獸、蝸飛蠕動一切的含靈，他也為牠們念佛，令牠們得聞佛號的功德，然後為牠們念佛迴向，令牠們離苦得樂，早生西方極樂世界。他一生奔走跋涉，不辭辛苦、不遠千里，到處去提倡念佛的法門——淨土法門。到六十多歲，他都是布衣素食，穿得非常簡樸，吃得也非常簡單，所謂「粗茶淡飯」，不吃魚肉之類。他自己念佛也教人念佛，每天拜一千拜，用功用到午夜方寢；到深夜才休息。他天天都是如此修行，沒有懶惰的時刻，所以他一生的精力都用在念佛法門。

龍舒淨土文，是提倡念佛的法門，一篇篇很短的文章，無論是士農工商官什麼人都可以念佛，老的可以念，年輕的也可以念佛；有病的人可以念佛，無病的人也可以念佛。他盡量提倡，令人修淨土法門。在刻龍舒淨土文版的時候，刻到精要處時，刻版都流出舍利來，這證明他所寫的淨土文，不是一種普通性質的文章。他對念佛法門說得非常詳盡。

☞待續

money nor much labor, is an easy and expedient Dharma method. He practiced pure karma and authored ten articles in *Longshu's Articles on Pureland* that teaches people how to cultivate pure karma. Everybody has karma. There's good and bad karma, and also pure and defiled karma. The defiled karma refers to the practices of heterodox doctrines; pure karma represents mindfulness of the Buddha. Buddha recitation practice helps to gather in the body and mind, making one's mind pure.

He encouraged and taught everyone to practice Buddha-recitation, from the upper classes, (dukes, marquises, kings, military generals and prime ministers, etc.), to the lower classes of society (peddlers and menial servants)— none were excluded from his teaching and transforming. He never discriminated against people based on their social status, whether high or low, or whether they were rich or poor. Not only that, he would also recite the Buddha's name for all sentient beings, including birds, beasts, insects and worms to enable them to hear the Buddha's name and receive the merit. He would then dedicate the merit of reciting the Buddha's name to these beings so that they can be free from suffering, attain bliss and be quickly reborn in the Western Land of Ultimate Bliss.

Throughout his life, he traveled to a lot of places to promote the Buddha-recitation Dharma-door, and the Pure Land Dharma, and was never afraid of distance, difficulties or troubles. In his sixties, he was still dressed in simple clothes and kept a simple vegetarian diet, the so-called "coarse tea and plain food" in Chinese, without any fish or meat. He himself practiced Buddha-recitation and taught others to do the same. He bowed a thousand times to the Buddha daily and practiced diligently, not resting until midnight. He cultivated like this every day without a moment of laziness. He spent his entire life and energy practicing this Dharma-door of reciting the Buddha's name.

*Longshu's Articles on Pure Land* by Wang consists of several short articles that promote the Buddha recitation Dharma-door. This Dharma-door of reciting the Buddha's name is suitable for all types of people to practice, irrespective of whether one is a scholar, peasant, worker, businessman, or government official. The elderly and young, the sick and healthy, can all recite the Buddha's name. He did his best to propagate so that people can cultivate this Pureland Dharma-door. In the process of carving the printing blocks for *Longshu's Articles on Pure Land*, when reached the essence section of the articles, relics manifested and flowed out from the blocks. This proved that his *Longshu's Articles on Pureland* is not an ordinary type of work. His work explained in great detail about the Buddha recitation Dharma-door.

☞To be continued