



# 王日休

## Rixiu Wang

宣化上人講述於一九八六年十二月二十六日  
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王居士名日休，字虛中，南宋廬州龍舒人。端靜簡潔，博通經史。舉國學進士。知儒學為非究竟之法，棄官學佛，專修淨業。和光混俗，著龍舒淨土文十篇，導人念佛。不辭辛苦，千里行化，上達公卿將相，下至販夫走卒。勸修「萬人修萬人去」之法，為捷徑之捷徑也。見飛禽走獸，蝸飛蠕動之類，念佛十聲，願度盡生西方。

年已六十，布衣蔬食。日課千拜，午夜方寢。臨終之時，遍訪蓮友辭行，勸以精修淨業。及期三更，面西高聲念佛，唱曰：「佛來接我！」言畢立化。曾重編纂無量壽經，為大阿彌陀經行世。

今天講的王日休是念佛的。古人修行都是一門深入，不亂用心，不像現在的人修行東拉西扯的，參幾天禪，又念幾天佛，又去學幾天教，又學幾天密宗，又學幾天律宗，禪教律密淨五宗都

Layman Wang's given name was Rixiu and his courtesy name was Xuzhong. He lived in Longshu, Luzhou during the Southern Song Dynasty. Upright, quiet, simple, neat and tidy, he had an extensive and thorough understanding of the classics and history. He became an imperial scholar after passing the imperial court exam and was accepted into the Imperial Academy of Education. Realizing that Confucianism was not an ultimate dharma, he left the government to practice Buddhadharma and focused on cultivating the Pure Land method. He concealed the brilliance of his talents, and kept a low-profile, blending well with the common folk. He authored the ten-chaptered *Longshu's Articles on Pureland*, which guided people on the Buddha recitation method. Undeterred by difficulties, he traveled thousands of miles propagating this Dharma, transforming all levels of society, from the upper classes of dukes, marquises, high commanders, and ministers, to the lower classes of peddlers and common servants. He persuaded people to practice a method which is commonly referred to as "ten thousand people recite, ten thousand people go (to the Pure Land)"— the ultimate shortcut of all shortcuts.

Each time he saw creatures such as birds, animals, insects, and worms, he would do ten recitations of the Buddha's name and vow to take them all across to the Pure Land. In his sixties, he still wore plain clothes and ate simple vegetarian food. He made ten thousand recitations to the Buddha daily and only retired at midnight. In his final days, he visited fellow Pure Land practitioners everywhere to bid them farewell and encourage them to focus on and vigorously



修遍了，可是一宗也沒有成就。古人不是那麼貪心，聽說這個好就修這個，聽說那個好就修那個。他是一門深入，不七扯八拉去投機，修行人不可以投機，一有投機的思想，就與道相違背；一有取巧的思想，與道離得更遠了。所以古來的人他修什麼法，就是修什麼法。

這位王日休居士姓王，名字叫日休。「日休」，按字義來講就是太陽沒有了。他把時日都忘了，而一心念佛。字叫虛中，就是中午沒有太陽；太陽虛了，不是中氣虛，而是他不管時日專心念佛。

他是廬州龍舒人，所以他寫的淨土文叫龍舒淨土文。龍舒是地名，後人尊稱他龍舒，而不稱他的名字。他寫的淨土文和其他的淨土文有所分別，叫龍舒淨土文。他的品行端靜簡潔。「端」是他的品行端正。「靜」，他是常常很寂靜的，不到各處去攀緣。「簡」，他為人行事很簡要。「潔」，是很清高，很廉潔，就是不貪。

◎待續

**practice the Pure Land method. At the third watch of the night (11 pm - 1 am), while facing the West, he loudly chanted the Buddha's name, and said "The Buddha is here to receive me!" With that, he went off to rebirth in the Pure Land while standing. He edited and recompiled the *Infinite Lifespan Sutra*, which came to be known as the *Expanded Version of Amitabha Sutra*, which has spread in the world.**

Today, we are going to discuss Wang Rixiu, who practiced Buddha recitation. Cultivators of the past devoted their practice to deeply entering one Dharma-door. They were quite different from people today who like to try various methods—for example, one spends a few days on Chan, then a few days reciting the Buddha's name, and then studying sutras, reciting mantras, and precepts, (these people) practice all five schools without accomplishing any. Practitioners of the past were not that greedy. They did not cultivate this or that just because someone recommended it. Layman Wang was deeply focused and devoted his Dharma-door practice, instead of opportunistically seeking quick results from many various approaches. Buddhist practitioners should not be opportunistic. Such thoughts are not in accord with the Way—one who seeks shortcuts, deviates further from the Way. That is why practitioners of the past chose a single method.

This upasaka's surname was Wang, and Rixiu was his given name. "Rixiu" translates literally as "the sun is gone."

Layman Wang single-mindedly recited the Buddha's name, and was oblivious to the passing of time. His courtesy name was Xuzhong, meaning there is no sun even at midday; the sun itself has been "emptied," it "disappeared"; it's not just that the vital energy was "empty." He was totally oblivious to the passage of time, mindful only of reciting the Buddha's name.

He came from Longshu of Luzhou which was why his essay was titled *Longshu's Articles on Pure Land*. Longshu was the name of his hometown, but later generations referred to him respectfully as "Longshu" instead of directly calling him by his name. His Pure Land essays were quite distinct from the other essays and later generations refer to them as *Longshu's Articles on Pure Land*.

Layman Wang's conduct was righteous, tranquil, simple, precise, and pure. "Righteous" means he was very upright; "tranquil" means he was always calm and still, never going about everywhere or seek favors from people; "simple and precise" means he was a simple person, and everything he did was simple and precise; "pure" means his integrity was impeccable, and he was not greedy or corruptible.

◎To be continued