



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
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在他圓寂的時候，預知時至；他很早就知道自己某天要圓寂，等到那天他面向西方，合掌念「南無阿彌陀佛」，念念佛就大聲疾呼說：「佛來接我。」說完話後站著就往生了。這真是「身無病苦，心不貪戀，意不顛倒」，生到西方極樂世界去了。這位居士有真正的功夫，可以說得到念佛三昧了。他並且重編纂《無量壽經》，成為《大阿彌陀經》，亦流傳於世。這是這位居士大略的一生。我們應該學習他這麼懇切念佛的精神。

贊曰：

老實念佛 不加琢磨
身心放下 死中求活
龍舒淨文 波羅蜜多
三根普被 同離娑婆

「老實念佛」：他並沒有什麼神通，或與人不同的地方，他只是老老實實的念佛。

Longshu knew when he would enter the stillness, well in advance of the exact date he would leave the world. When that day arrived, he faced the west, put his palms together, and chanted “Namo Amitabha Buddha.” He kept chanting and suddenly shouted at the top of his voice, “The Buddha is here to receive me!” He then passed away while standing. This is truly “the body not suffering from illness, the mind unattached to anything in the world, and the thinking not inverted,” and thus being born into the Western Pure Land. This upasaka had true skills and we can say that he had attained the Buddha-recitation samādhi. He edited and recompiled the *Infinite Lifespan Sutra* (*Sukhāvatīvyūha Sūtra*), which came to be known as the *Expanded Version of the Amitabha Sutra*, and which has spread widely in the world. The above is an overview of the life of this upasaka. We should learn from him and emulate his spirit of earnestly chanting the Buddha’s name.

A verse in praise says:

*Reciting the Buddha’s name sincerely and honestly,
He neither seeks nor ponders any further.
He lets go of the body and mind,
And seeks for life within death.
Longshu’s Articles on Pureland,
A guide for reaching Paramita,
Encompasses beings of all three potentials,
So all transcend the Saha World.*

「不加琢磨」：他不想我去參禪、學學教、修修密宗、持持戒，什麼都不想，就是老實念佛。

「身心放下」：他什麼妄想也不打了，就是一心念佛，所以他能得到念佛三昧，身也空了，心也空了。他為什麼要這樣呢？就為了要「死中求活」。我們若不修行，都是要死的。但死的時候很糊塗，那就沒什麼意思。修行也一樣要死，但是要死得明白，自己知道什麼時候要死，預知時至，所以他向蓮友們臨終前告辭，這因為他生死有把握，知道怎麼樣生的，也知道怎麼樣死去。不像我們人病的時候，八苦交煎，業報現前，地獄相現，你不要去也要去，要去也得去，不要去還要去。預知時至的人，是自己願意去他就去，他不願意去還可以延期，不需辦延期手續，很簡單的，這叫自己做得主。

「龍舒淨文」「波羅蜜多」：龍舒淨土文，你依照這個法去修行，就可以達到彼岸。

「三根普被」「同離娑婆」：三根就是上根、中根、下根。上根就是聰明有智慧的人，中根就是普通的人，下根就是愚癡的人。念佛的法門，最聰明的人可以修行，不聰明不糊塗的人也可以修行，最糊塗最愚癡的人只要懂得念「南無阿彌陀佛」也可以修行。

待續

Commentary:

Reciting the Buddha's name sincerely and honestly. He didn't have any supernatural power or anything special compared to other people. He just sincerely and truly recited the Buddha's name to attain mindfulness of the Buddha.

He neither seeks nor ponders any further. He did not think of trying out other practices, such as Chan meditation, the sutras studies, the Esoteric School, or upholding the precepts. He thought of nothing except sincerely reciting the Buddha's name.

He lets go of the body and mind. He did not give rise to false thoughts, just focusing on reciting the Buddha's name single-mindedly. That was why he was able to attain the Buddha-recitation samādhi, a state where both the body and the mind are empty and free. Why did he do this? He sought for 'life within death.'

And seeks for life within death. If we fail to practice, we all still die some day, and when we die, we die in delusion, muddle-headed, which is meaningless. As for people who cultivate, they too will die, but they will be able to die with a clear mind, knowing in advance the time of death, and be able to bid farewell to fellow practitioners. They have control over birth and death, thus knowing how they will be born and how they will die. They are not like us who, when we are sick, are tormented by the eight sufferings. When our karmic retributions become due, the hells may appear right in front of us, and we may have to go regardless of whether we wish or not. Those who know in advance their time of death can decide to leave as they wish, or delay their departure as they will. They do not have to apply for an extension of life; it is a very simple matter. This is called "being in control of one's birth and death."

Longshu's Articles on Pureland, a guide for reaching Paramita. If you follow this Dharma practice, you would surely reach the other shore of liberation.

Encompasses beings of all three potentials, so all transcend the Saha World. The three potentials represent the potentials that are superior, medium, or inferior. "Superior" refers to the wise or smart ones; "medium," ordinary people; and "inferior," the ignorant and deluded ones. Regarding the Buddha-recitation Dharma-door, the wisest can practice it, an average person can practice it, and even the very muddled and ignorant can practice it as long as they can recite "Namo Amitabha Buddha."

To be continued