目 录 / Table of Contents

整理后记 *Organizing the Postscript*

整理后记

Organizing the Postscript

先祖父的佛学全集终于得以印行。这一全集由发起、搜集、整理到编辑付梓，经六年之久。虽称全集，但远远够不上一个“全”字，而从现在所能搜集到的幸存文稿说，应是较为完备了。这总算了结了我多年的宿愿。	My late grandfather’s collected writings on Buddhism have finally been published. Six years have passed since the project began, from gathering and organizing the manuscripts to editing and printing them. Although the title calls these the complete works, the collection still falls far short of being truly complete. Yet, judging from the surviving manuscripts that can now be gathered, it is relatively comprehensive. This has at last fulfilled a long-cherished wish of mine.
几年前中国佛教协会会长赵朴初先生与我谈及先祖父往事，看到我保存的《王骧陆居士讲演录》，就说：“此书应出版，对修行者很有帮助。”赵老见到全集文稿非常高兴，连声说：“太好了！太好了！”并亲自为本书题写书名。	Several years ago, Zhao Puchu, then president of the Buddhist Association of China, spoke with me about my late grandfather. When he saw the Records of Lectures by Lay Practitioner Wang Xianglu that I had preserved, he said, “This book should be published; it would be of great help to practitioners.” Elder Zhao was delighted when he saw the manuscripts for the collected works, repeatedly saying, “Excellent! Excellent!” He also wrote the title of this book in his own calligraphy.
我想为祖父出全集，并非因我是他的后代，而是因为祖父确系修证大德、得佛法精髓的佛学家。不论从修行还是从研究的角度，他的论著公诸于世，都是有益于社会的。关于祖父的生平与传修经历，我在《王骧陆居士传略》中已作了简略叙述，在这里，我仅着重谈谈“心中心法”的特点及文集整理要点。	My wish to publish my grandfather’s collected works stems from his stature as an accomplished practitioner and a Buddhist scholar who grasped the essence of the Buddhadharma, rather than from our family relationship. Whether from the perspective of practice or of scholarship, the publication of his writings will benefit society. I have already given a brief account of my grandfather’s life and his experience of practicing and transmitting the Dharma in A Brief Biography of Lay Practitioner Wang Xianglu. Here, I will focus only on the distinctive features of the Heart-of-Heart Dharma and the main points involved in compiling these writings.
“心中心法”乃本世纪二十年代庐山东林寺高僧大愚法师所传。	The Heart-of-Heart Dharma was transmitted in the 1920s by Dharma Master Dayu, an eminent monk of Donglin Monastery on Mount Lu.
此法应世界大战后民苦动乱修行条件极差、许多人又不得修行要领之时崛起，其法异于禅净、融会禅净密三宗	This Dharma emerged in the wake of world war, when the people suffered hardship and upheaval,

而开般若、尽利法而速其成，它的真谛在于强调修行目的在印心，得真实受用。	conditions for practice were extremely poor, and many did not understand the essentials of cultivation. Distinct from Chan and Pure Land practice, it integrates Chan, Pure Land, and Esoteric Buddhism; it opens the way to prajñā, makes the benefits of the Dharma fully available, and hastens attainment. At its heart, the practice aims at Mind-Seal and the genuine benefit that comes with realization.
其特点先修至明心见性，悟后除习气正修。许多人往往只需如法修习二三年功夫即可开悟，实乃修行之捷径。为近代特定环境中特传的大法，在济世度人上有其特殊的意义。	Its distinctive feature is that one first cultivates until realizing the mind and seeing one's true nature, and then, after awakening, engages in proper cultivation to eliminate habitual tendencies. Many people need only practice in accordance with the Dharma for two or three years to awaken. It offers a more direct path of practice. As a great Dharma specially transmitted in the particular circumstances of modern times, it has special significance for benefiting the world and liberating beings.
我本人自幼受先祖父熏陶，及长大后好佛学，曾广求大法，多方拜师，受数位阿阇黎上师灌顶传法，后主持编辑《中国密宗大典》经亲身实践后方对此大法的重大意义有了更深的认识，故立志出版此书。	Having been influenced by my late grandfather from childhood, I developed an interest in Buddhist studies as I grew older. I sought teachings far and wide, studied under many masters, and received empowerment and Dharma transmission from several acharyas and gurus. I later led the editing of The Great Compendium of Chinese Esoteric Buddhism. It was through practicing this Dharma myself that I came to appreciate its significance more deeply. I therefore resolved to publish this book.
本大法从二十年代起至今仅六十余年，海内外广为传修，后学无数，获得成就者亦不可胜数，大愚法师除早期《解脱歌》一首，临归隐前告别诗一首仅存外，别无著作，印心精髓尽由祖父著述。	In the little over sixty years since the 1920s, this Dharma has spread widely in China and abroad. Countless students have taken up the practice, and many have attained its fruits. Apart from an early poem, "Song of Liberation," and a farewell poem written before his retirement into seclusion, no other writings by Dharma Master Dayu survive. The essential teachings of Mind-Seal are preserved entirely in my grandfather's writings.
祖父创办佛学研究社，后改为印心精舍，几十年著作不下数百万字，所藏文稿惜已被毁殆尽。本书所收者皆为其弟子所存。幸重要部分尤其修法篇完整，堪为后学至	My grandfather founded the Buddhist Studies Society, later renamed Mind-Seal Vihara. Over several decades, he wrote no fewer than several

宝。本书特点不似一般佛经注释，不是重在研究教理文字，但为引导修行之资助，故通译浅近教义，以启其机，以坚其信，以正其因。	million characters, but regrettably almost all of the manuscripts he kept were destroyed. Everything included in this book was preserved by his disciples. Fortunately, the main portions survive intact, especially the instructions for practice, which are invaluable to later students. Unlike ordinary commentaries on Buddhist scriptures, this book does not chiefly emphasize the study of doctrine and language. Yet, to support and guide practice, it explains basic teachings in plain language, helping practitioners recognize their potential, strengthen their faith, and begin on a sound footing.
全集根据出版年代及内容分为三大部分：（一）几部佛经的贯释与抉隐；二）王骧陆居士的重要演讲；（三）居士晚年撰写的杂感等。	The collected works are arranged in three main parts by publication date and subject matter: (1) comprehensive expositions and elucidations of hidden meanings in several Buddhist scriptures; (2) important lectures by Lay Practitioner Wang Xianglu; and (3) miscellaneous reflections and other writings composed by the lay practitioner in his later years.
数年来我和父亲王科祥曾数次前往天津、上海、杭州等地搜集祖父著述，先后得到曹崇芳、潘家瑞、王变章、徐恒志、朱宜佐众位师伯的协助，特别是祖父的传法继承人，我的师父元音老人（俗名李钟鼎），他在祖父去世后历尽艰辛，努力宏此大法，数十年如一日。	Over the years, my father, Wang Kexiang, and I traveled several times to Tianjin, Shanghai, Hangzhou, and other places to collect my grandfather's writings. We received assistance from several of my seniors in the Dharma lineage, including Cao Chongfang, Pan Jiarui, Wang Bianzhang, Xu Hengzhi, and Zhu Yizuo. Especially noteworthy was my teacher, Master Yuanyin (whose secular name was Li Zhongding), my grandfather's Dharma heir. After my grandfather's death, he endured every hardship in his efforts to spread this great Dharma and remained steadfast in this work for decades.
此次全集的出版，也多靠他亲自发动诸弟子向各地搜集祖父著述，在杭州的弟子又特别帮助整理。没有这一番苦功，本书的编集印行是不可能的。	Publication also owed much to his personally enlisting his disciples to collect my grandfather's writings from many places. His disciples in Hangzhou gave particular help in organizing the material. Without all this arduous work, the compilation and publication of this book would have been impossible.
几年前，在我出访新加坡时，新加坡的朋友释明义法师、谢光辉夫妇、施一般夫妇、陈连钩夫妇、洪孟珠博士、赖玉珠女士等数十位朋友及《简本大藏经》主编玉	Several years ago, during a visit to Singapore, dozens of friends there—including Dharma Master Shi Mingyi; Mr. and Mrs. Xie Guanghui; Mr. and Mrs.

安先生、《中国灯录全书》副主编净定先生，都为本书的印行予以赞助和支持。	Shi Yiban; Mr. and Mrs. Chen Liangou; Dr. Hong Mengzhu; Ms. Lai Yuzhu; Mr. Yu'an, editor-in-chief of the Abridged Tripiṭaka; and Mr. Jingding, deputy editor-in-chief of the Complete Records of Chinese Lamp Teachings—offered sponsorship and support for the publication of this book.
还要特别感谢无锡祥符禅寺对先祖父王骧陆居士《全集》的赞成和倡印，以及金陵刻经处的支持和承印。诚如倡印者所说，此书重印流通，对于接引后学、弘扬佛法、启迪智慧、净化人心是很有益的。	I would also like especially to thank Xiangfu Chan Monastery in Wuxi for endorsing and initiating the printing of the Collected Works of Lay Practitioner Wang Xianglu, my late grandfather, as well as the Jinling Scriptural Press for supporting the project and undertaking the printing. As those who sponsored the printing have said, the reprinting and circulation of this book will be of great benefit in guiding later students, propagating the Buddhadharma, awakening wisdom, and purifying people’s minds.
在《全集》印行之际，我谨在此对上述诸公和团体致以由衷的深切谢意，并愿此功德，普及一切，我与众生，皆共成佛。	As the Collected Works go to press, I offer my heartfelt thanks to all the people and organizations named above. May this merit reach all beings, and may we attain Buddhahood together.