



# A Brief Introduction to the *Buddha Speaks the Sutra of Visualizing the Buddha Infinite Life* (continued)

## 《佛說觀無量壽佛經》簡介（續）

比丘尼近育講於2022年10月7日加拿大溫哥華金佛寺網絡講座系列

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我們今天就以善導大師的《四帖疏》和明末幽溪大師的《觀無量壽佛經圖頌》以及莫高窟的壁畫為藍本，來介紹《佛說觀無量壽佛經》。

說到善導大師就不得不了解他的傳承。他的師父是道綽大師，而道綽大師則繼承了曇鸞大師的淨土思想。

曇鸞大師南北朝人(420-589)，十五歲出家。出家之後，主要研究龍樹菩薩學說，是當時有名的學者。

後來，因為註解佛經積勞成疾，只好外出治病。走到半路，突然看見天上，六欲諸天層層相疊，看了這個奇景之後，他的病竟然不藥而癒，高興之餘就想回去繼續註解佛經。但接著一想，「人命旦夕無常，如果能先學長生不老之術，才可長以久住世，弘揚佛法」。

於是找到當時名滿天下的陶弘景。陶隱士很高興地傳授他仙經。就在大師回程路上，遇到了從印度來的菩提留支法師，沒想到菩提留支對他的仙經很是瞧不起，說：「如果真講長生術，也只有我佛大覺金仙氏才有！外道所修的那一點，縱然一時不死，或修成神仙，最終還是要輪迴三界的。」

待續

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Today, we will introduce the *Sutra of Visualizing the Buddha Infinite Life*, using the following works as our guiding references: *Commentaries on the Visualization Sutra in Four Fascicles* by Master Shàndǎo善導; *Painting in Praise of the Visualization Sutra* by Master Yōuxī幽溪 of the late Ming Dynasty, and the murals of the Mogao Grottoes.

To discuss Master Shàndǎo, we must first provide some background on his teacher, Master Dào chuō道綽, who inherited Master Tánluán曇鸞's Pure Land teachings.

Master Tánluán lived during the Northern and Southern Dynasties (420-589). He left the household life at the age of 15, focused his study extensively on the teachings of Bodhisattva Nagarjuna, and became a renowned scholar of the time.

Having poured all his energy into writing commentaries on the sutras, he became ill from overexertion and set out in search of a remedy for his failing health. Along the way, he looked up at the sky and suddenly beheld a vivid vision of the multi-layered Six Desire Heavens. Miraculously, his illness vanished without any medication. Overjoyed, he initially intended to return to his sutra work but soon changed his mind. Reflecting on the impermanence of life, he thought to himself, "I should first attain immortality, so I can live forever to propagate the Dharma."

With this thought in mind, he sought out the renowned Tao Hóngjǐng陶弘景 to study the Immortal Sutra. On his way home, he encountered Bodhiruchi, a revered Tripitaka Master from India. To his surprise, Bodhiruchi regarded the Immortal Sutra with great disdain, saying, "True immortality can only be attained by the Buddha, the great awakened Golden Immortal. Non-Buddhists may cultivate to a state where they do not die for a long time or even become immortals, but they are still trapped within the cycle of transmigration in the Three Realms."

To be continued