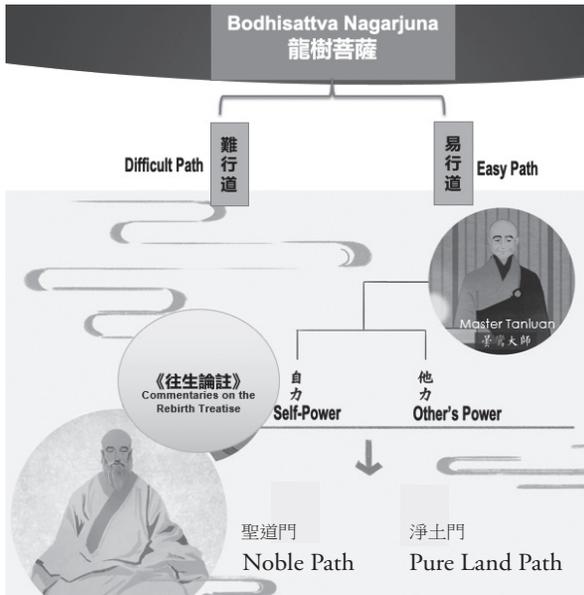


A Brief Introduction to *the Buddha Speaks the Sutra of Visualizing the Buddha Infinite Life* (continued)

《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

A Dharma Talk Given by Bhikshuni Jin Yu in the Online Lecture Series
at Gold Buddha Monastery, Vancouver, BC, Canada on October 7, 2022



菩提留支法師當下就傳給曇鸞大師《觀無量壽佛經》說：往生西方，便能和阿彌陀佛一樣，證得無量壽，這才是真正的長生術。從此大師就專修淨土。

曇鸞大師是第一個提出移民西方淨土的人，他說，末法眾生善根薄弱、煩惱粗重，再加上外在環境的干擾，修行很容易進三步退五步。」

所以他在《往生論註》裏，引用龍樹菩薩所講的「難易二道」，說：我們處的時代為什麼難呢？因為在「無佛時代」，要修到不退轉，很難。和難易二道相對應的是自力和他力。

他說，如果能藉佛的願力（就是他力），再加上自己的努力，

Right then and there, Bodhiruchi taught Master Tánluán曇鸞 the *Sutra of Visualizing the Buddha Infinite Life*. He told him, “Those who are reborn in the Western Land of Ultimate Bliss will be like Amitabha Buddha, having attained infinite life and thus achieving true immortality.” From that day on, Master Tánluán devoted himself to practicing the Pure Land Dharma. He became a trailblazer who introduced the concept of seeking rebirth in the Western Pure Land. He said, “Living beings in the Dharma-ending Age have limited roots of goodness. Burdened by afflictions and easily distracted by external influences, they tend to regress more than they progress.”

He applied Bodhisattva Nagarjuna’s teaching of the “easy path and difficult path” as explained in *the Commentary on the Rebirth Shastra*. He said, “Why do we face so many setbacks in our time? It is because, **without the Buddha’s physical presence**, it is extremely difficult for us to reach the stage of non-retreat in our cultivation.

The power of one’s own resolve and the assistance of others work together, just like the two paths—one easy and the other difficult.”

He continued, “When our diligent efforts are supported by the Buddha’s vow-power, attaining rebirth in the Western Land of Ultimate

就既省力又容易到西方極樂世界。借他力的易行道就是念佛。所以人稱華北念佛第一人。

道綽大師也是戰亂連年的南北朝人，少年時代經歷各種天災人禍，感到世事無常，十四歲便毅然出家。出家後精研《涅槃經》，對於佛性有很深的見解。但大師卻發現一個問題：雖然理論上眾生都有佛性，可是想要成佛卻不容易，需要滿足很多的條件。就好像一粒種子，如果沒有好的生長環境，沒有陽光雨露的滋潤，是不可能長成參天大樹的。八萬四千法門中，有哪一門是凡夫可以修行成就的呢？

有一天，他來到了曇鸞大師晚年住的道場，親眼目睹了祖師的言行記錄，百感交集，這不正是自己苦苦追尋的嗎？

從此放下聖道修行，歸心淨土，每天誦佛號七萬聲。並開講《觀無量壽經》，吸引了大量淨土行人前來求學。為了方便大眾念佛計數，他發明了數豆的方法，後來，又經改良，就成了現在的念珠。

大師繼承曇鸞大師自力和他力的說法，將佛法分為聖道門和淨土門。勸導眾生修學易行的淨土門。六十八歲那年，大師預知時至，一時之間，遠近弟子趕到山上。這天，大眾看見已經往生的曇鸞祖師從空中駕著七寶船而來，對道綽大師說：「你在極樂世界的淨土堂已經建成了，但娑婆世界還有任務需要你來完成。」到底是什麼任務呢？十二年後，一位二十多歲的年輕僧人的到訪揭開了謎底。這位年輕的僧人就是日後淨土宗的第二代祖師善導大師。

☞待續

Bliss becomes effortless. Reciting Amitabha Buddha's name is the easy path to Buddhahood, guided by the Buddha's compassionate vows." Thus, Master Tánluán became the first to practice and promote the method of Buddha-name recitation in northern China.

Master Dàochoū 道綽 lived during the turbulent era of the Northern and Southern Dynasties. Having witnessed both natural and human-made disasters in his youth, he came to realize the impermanence of the mundane world and entered monastic life at the age of fourteen. He diligently studied the *Nirvana Sutra*, gaining a deep understanding of the Buddha-nature. However, one question remained unresolved in his mind: Theoretically, all living beings possess the Buddha-nature, yet attaining Buddhahood is extraordinarily difficult, as it requires the right conditions to be met. It is like a seed that, despite its potential, cannot grow into a towering tree without the right environment—such as sunlight and rain to nourish it. Among the eighty-four thousand Dharma doors, which path can ordinary beings truly cultivate to reach fruition?

One day, he visited the monastery where Master Tánluán had spent his final years and came across the his writings on the Pure Land. Filled with excitement, he thought, "Isn't this exactly what I've been searching for all along?"

From that moment on, he shifted his practice from the Noble Path to the Pure Land Path. He dedicated himself to reciting the Buddha's name seventy thousand times a day, and lectured on the *Sutra of visualizing the Buddha Infinite Life*, inspiring a large following of Pure Land practitioners. To help everyone keep track of their recitations, he devised the bean-counting method, which later evolved into today's recitation beads.

Master Dàochoū followed Master Tánluán's teachings on self-power and other-power, categorizing the Buddha's teachings into the Noble Path and the Pure Land Path. He encouraged everyone to follow the Pure Land Path, as it was easier to practice and realize.

At the age of 68, Master Dàochoū predicted the time of his own passing. Disciples from near and far gathered at his mountain residence. As they watched, the late Master Tánluán appeared in the sky, guiding a vessel of seven jewels. He spoke to Master Dàochoū, saying, "The Pure Land Hall prepared for you in the Land of Ultimate Bliss is complete, but there is still unfinished work for you in the Saha World." What was this unfinished task? The mystery was revealed twelve years later when a young monk in his twenties came to visit. That monk was none other than Master Shàndǎo 善導, who would go on to be the second patriarch of establish the Pure Land School.

☞To be continued