



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

## 《佛說觀無量壽佛經》簡介

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 Yuu in the Online Lecture Series  
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記得在聖城服務的時候，副校長恒貞法師跟我說：她曾經請問上人，中小學的佛學課應該用甚麼當教材呢？上人回答：小學教《阿彌陀經》，讓孩子們對極樂世界心生嚮往；中學則教《地藏經》，使青年學子明白因果。

今天我們要來介紹淨土三經的另一部經典——《佛說觀無量壽佛經》。簡稱《觀經》。我們常說淨土三經，大家想想，如果三經相同，佛何必苦口婆心說三次呢？如果又各各不同，又怎麼合成淨土三經呢？

我以為：三部經同樣在接引眾生到西方淨土，但方法不同，對應的機緣也不同。沒有高下之分，只要對機便是第一。

《觀經》深具戲劇色彩，引人入勝的崑劇《未生怨》便是改編自《觀經》。雖然《觀經》的故事非常富戲劇性，但修習起來卻不容易，原因在它的義理很深，所以歷來頂級的大師，像晉朝的慧遠大師，天台宗的智者大師，隋、唐朝的吉藏大師等等，都曾經為這部經作過注解，但最為後人公認的莫過於善導大師的《觀經四帖疏》了。

待續

When I was working at the Instilling Goodness Elementary School and Developing Virtue Secondary School at the City of Ten Thousand Buddhas, the late Vice Principal, Dharma Master Heng Zhen told me that she once asked Venerable Master Hua which materials should be used to teach Buddhism in elementary and secondary schools. The Venerable Master replied, “Teach the *Amitabha Sutra* to elementary school students so they may aspire to be reborn in the Land of Ultimate Bliss. Teach the *Earth Store Sutra* to secondary school students so teenagers can understand the principle of cause and effect.”

Today, we would like to introduce one of the three core sutras of the Pure Land Dharma Door: *The Buddha Speaks of Visualizing Buddha Infinite Life*, commonly known as the *Visualization Sutra*.

We often discuss these three Pure Land sutras. If their teachings were identical, why would the Buddha go to such lengths to explain the same concept three times? On the other hand, if they are different, why are they collectively classified as the three Pure Land sutras?

In my view, all three sutras guide living beings to the Western Pure Land, but they use different methods and target audiences with different conditions and propensities. They are not ranked as superior or inferior to one another; each is preeminent in its own unique way.

The *Visualization Sutra* unfolds like a vivid drama before our eyes. For example, the fascinating Kun Opera “Preborn Resentment” was adapted from the *Visualization Sutra*. While the sutra’s storyline may seem dramatic, its actual practice is far from simple, as its teachings and principles are profoundly deep.

Because of its profound nature, eminent monks such as Great Master Huiyuan of the Jin Dynasty, Great Master Zhizhe of the Tiantai School, and Great Master Jizang of the Sui and Tang Dynasties have written commentaries on this sutra. Among these works, the most renowned is Great Master Shandao’s *Commentaries on the Visualization Sutra in Four Fascicles*.

To be continued