



南無阿彌陀佛



善導大師
彌陀化身
創淨土宗
楷定古今
本願稱名
凡夫入報
平生業成
現生不退



淨土宗宗祖 善導大師畫像

淨土宗三祖師傳

The Three Patriarchs of the Pure Land School

曇鸞大師的故事 = 文字：佛慈 繪圖：佛小

The Story of Master Tanluan = Text: Householder Foci Illustrations: Householder Foxiao

道綽大師的故事 = 文字：佛慈 繪圖：佛小

The Story of Master Daochuo = Text: Householder Foci Illustrations: Householder Foxiao

善導大師的故事 = 文字：釋宗道、佛慈 繪圖：巫麗雪

The Story of Master Shandao = Text: Dharma Master Zongdao & Householder Foci Illustrations: Wu Lixue

翻譯：淨土居士 English translations: Householder Jingtu

前 言

在中國淨土宗發展史上，曇鸞大師、道綽大師、善導大師三位祖師可說是最重要、最關鍵的人物。與淨土宗歷史上其他祖師相較而言，三位祖師都有影響深刻而巨大的系統性教理專著傳世；三位祖師之間有著無比清晰、一脈相承的法脈傳承關係；三位祖師中尤其以集大成者善導大師為代表，完成了開創淨土宗一宗的偉大使命。他們以其深徹的智慧，開闢並完善建立了淨土宗系統理論，以其巍巍高德、無窮善巧，將「南無阿彌陀佛」六字名號深深納入一代代國人心田。在三代祖師的努力下，「一句阿彌陀佛洋洋乎普遍全民，貫徹古今，無量眾生依之度越生死苦海，到達涅槃彼岸，阿彌陀佛成為了中華民族信心、勇氣、光明、希望、慈悲、安樂的重要來源（淨宗法師《淨土宗三祖師傳》序）」。

故而，作為深入國人心靈世界的佛教中最大之宗派——淨土宗，在其發展歷史上，能出現這樣的超一流祖師，實是國人之幸、歷史之幸。實如淨宗法師言：「三位祖師為對國人貢獻、恩德最偉大者，雖日月無是比，天地不能喻。」

然而，這樣的祖師，曇鸞大師、道綽大師竟不被後世史家列入淨土宗祖位，不但國人

知之甚少，乃至佛弟子，甚至是一般念佛人都知焉不詳，甚至提起名字都感到陌生，這也許與三位祖師的著作於中土失傳近千年有關，實堪慨嘆！

人與名共存，名與書同傳。不知其名，便不知其人；不知其人，便不知其書，不知餘人餘書便罷，倘不知這三位祖師的著作，焉可知淨土之真義？

為使更多人感性地瞭解淨土三位祖師，我們特別邀請畫家佛小居士和淨心居士創作了《曇鸞大師的故事》、《道綽大師的故事》、《善導大師的故事》三本漫畫書，冀於讀者們在輕鬆自在的心境中悄然走近三位祖師，增進對三祖師高德行誼之瞭解，增添對祖師高山仰止之情，進而「因人重法」，深究淨土宗真義，念念稱名，決志往生，如此方報三位祖師示現娑婆之深恩。

釋宗道

二〇二〇年十一月二十四日



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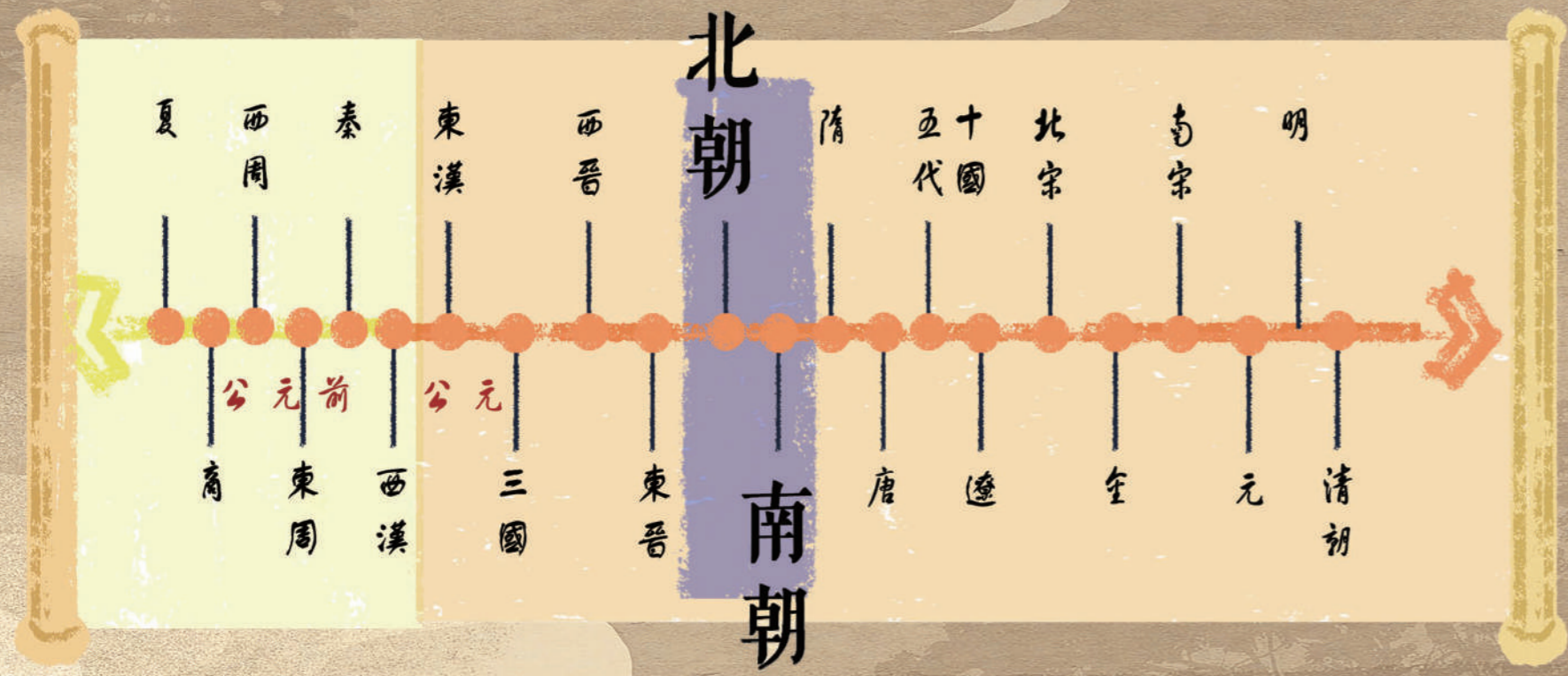
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1

曇鸞大師的故事

The Story of Master Tanluan

文字：佛慈 繪圖：佛小
Text: Householder Foci Illustrations: Householder Foxiao



距今大約 1500 年的南北朝時代，是佛教在中國蓬勃發展的第一個高峰。

Buddhism in China reached the first apex of its development some 1,500 years ago, during the Northern and Southern Dynasties period.

很多高僧大德從印度和西域來到中國，一輩渡江的禪宗祖師達摩即是其中最負盛名的。

Many renowned monks and savants traveled from India and the Western Regions (Central Asia) to China. One of the best known was Bodhidharma, who crossed the Yangzi River. He established Ch'an Buddhism in China.

中國本土也是高僧輩出，
影響力最大的當屬淨土宗祖師曇鸞大師。

China itself produced many eminent monastics.
Most influential among them was Master Tanluan, a lineage master of the Pure Land School.





曇鸞大師，南北朝時期北魏人，出生於山西雁門，毗鄰佛教聖地五臺山。

Master Tanluan was a man of the Northern Wei Dynasty during the Southern and Northern Dynasties. Born in Yanmen, Shanxi Province, he lived near Mt. Wutai, one of Buddhism's sacred mountains.

大師從小就聽聞五臺山的種種神異傳說，心生嚮往。

Since childhood, he had been hearing mystical tales about Mt. Wutai. He looked forward to going there.



十^ア四^ム歲^ス時^ア便^ウ離^カ家^ヲ暢^キ遊^ス五^ノ臺^ヲ，遍^ウ尋^ヒ仙^ノ蹤^ヲ遺^レ跡^ヲ。

Tanluan left home at 14 to tour Mt. Wutai. He sought the footsteps of immortals.

不^ク久^シ即^チ在^リ佛^ノ光^ノ寺^ニ剃^テ度^ヲ出^シ家^ヲ。

Before long, he took monastic vows at Foguang Monastery.

心佛及眾生，是三無差別



大師精研四論學說和佛性義理，造詣高深，皇帝尊稱其為「神鸞」。

The Master was well versed in the classics and the principles of the Buddha-nature. His knowledge was advanced. The emperor dubbed him "the divine Luan."



後來在註解《大集經》時四大不調，身感氣疾，於是外出求醫訪藥。

Later, as he was writing a commentary on the *Great Collection Sutra*, Tanluan fell ill. So he went outside to see a doctor.





經過秦陵時，看見欲界六重天的盛景出現在空中，階次分明，大師當下就神奇地康復了。

As Tanluan passed the tomb of the First Emperor, he saw a panorama of the Six Heavens of the Realm of Desire, with clear details. Miraculously, he recovered right away.

經此一事，大師深感身是道器，決心先求長生不老之術，修成之後再來弘揚佛法。

The experience made the Master feel that the body was only a tool. He resolved to find the secret of immortality, practice accordingly, and then propagate the Dharma.



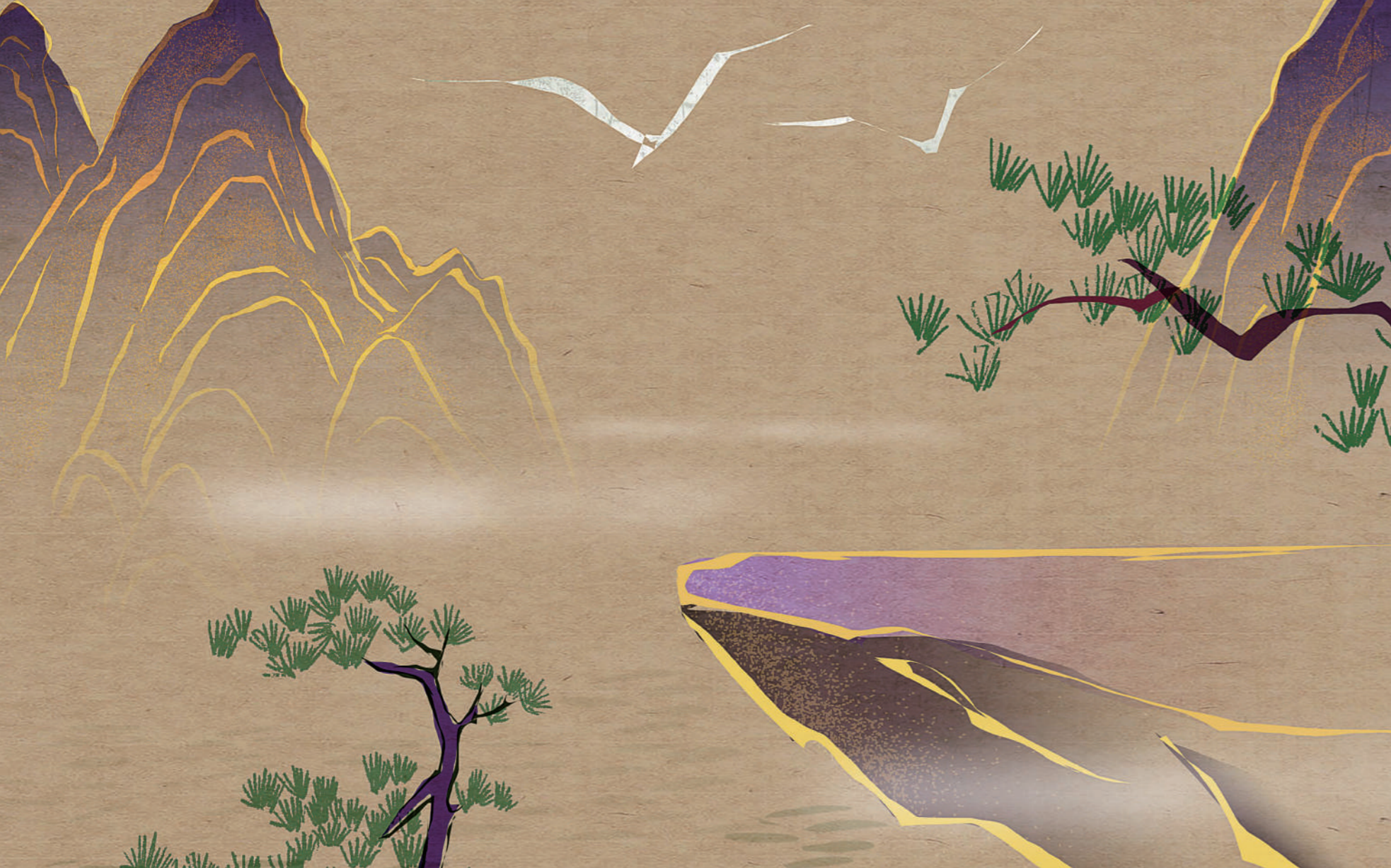


聽聞南朝高人陶弘景隱居於江南茅山之中，大師不遠千里前去造訪。

He heard that Tao Hongjing, a sage of the Southern Dynasty, was living in the Mao mountains near the Yangzi River. He travelled a long way to meet him.

兩人相談甚歡，陶隱士贈與大師仙經十卷。

The two enjoyed their discussions. Tao the hermit gave Tanluan the ten scrolls of the *Immortality Classic*.



回到北朝後，大師四處尋找名山，準備修仙。

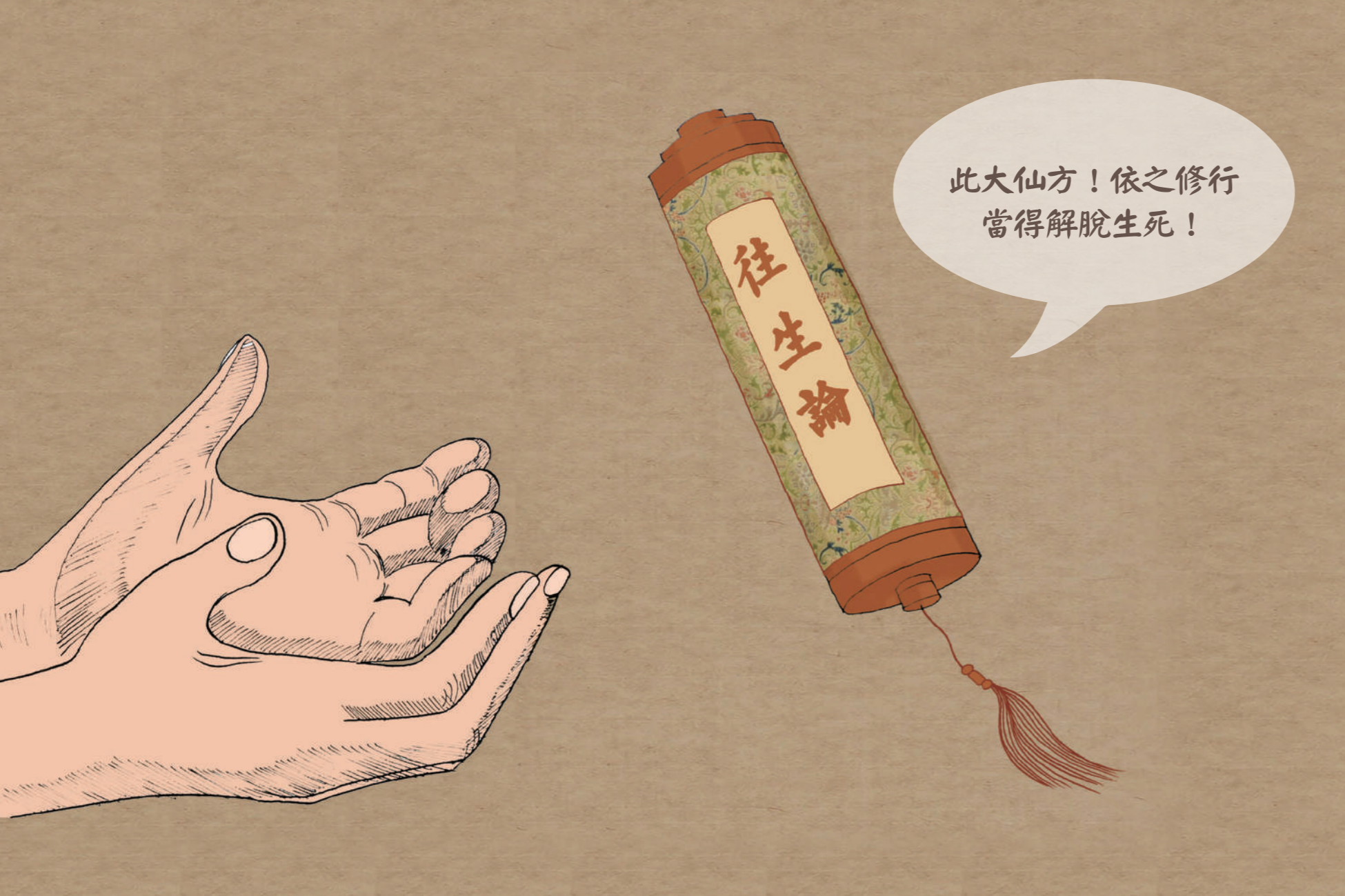
Returning to the north, the Master sought renowned mountains where he could cultivate immortality.



此方何處有長生法？
縱得長年少時不死，
終更輪迴三有！

行至洛陽，遇到印度來的三藏法師菩提留支，對道術仙方嗤之以鼻。

In Luoyang, he encountered Tripitaka Master Bodhiruci, who had arrived from India. Bodhiruchi scoffed at the idea of cultivating immortality.



然後授予大師一部《往生論》。

The Indian master gave Tanluan a copy of *Treatise on Rebirth in the Pure Land*.

大師猛然醒悟，於是燒掉仙經，一心向佛。

The Master was jolted awake. He burned the *Immortality Classic* and turned his mind towards the Buddha's teachings.



《往生論》是印度天親菩薩的重要論述，淨土三經一論中的論即是此。

Treatise on Rebirth was an important work by Bodhisattva Vasubandhu of India. This is the “treatise” in the Three Sutras and One Treatise of Pure Land Buddhism.

大師反覆研讀之後，深明其中真義，並為其作註，即《往生論註》。

Tanluan studied it repeatedly. After mastering its meanings, he wrote a commentary titled *Commentary on the Treatise on Rebirth in the Pure Land*.



直將彌陀誓願，
天親衷懷，
徹底圓彰，
和盤托出。
若非深得佛心，
具無礙辯，
何克臻此。



這是中國本土第一部系統闡釋淨土法門的著作，
被譽為淨土宗第一奇書。

It was the first work in China to explicate systematically the Pure Land path. Later, it was hailed as a wondrous text of the Pure Land School.

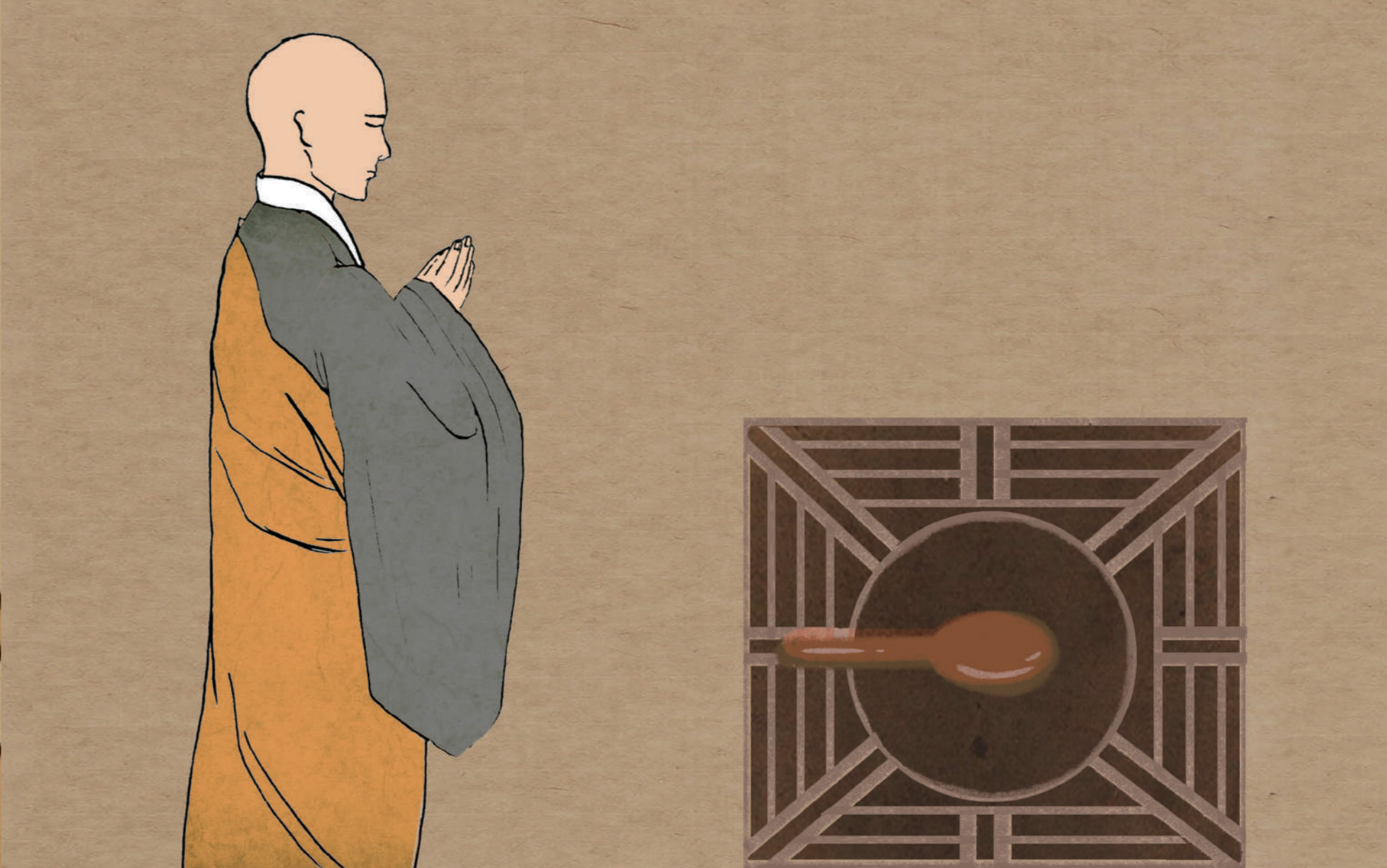
後來，大師在山西一帶廣講淨土法門，勸導門下弟子稱念彌陀名號，往生西方淨土。不久之後，這裡就成為了當時淨土教的中樞，遠近各處前來求法者絡繹不絕。

The Master extensively taught the Pure Land path in the Shanxi region. He urged his followers to recite the name of Amitayus Buddha and be reborn in the Western Pure Land.



也有世俗君子不解大師意趣，常來責問。

There were worldly gentlemen who did not understand his meaning and reproached him.



大師回答說：「我是凡夫，智慧淺短，必須繫心一處，怎能漫無目的，完全沒有歸向呢？」

Tanluan replied, "I am an ordinary person lacking in wisdom. I must fasten my mind to something. How could I have no goal, no sense of direction?"

吾既凡夫，智慧淺短，
未入地位，念力須均。
如似置草引牛，恆須繫心槽櫪。
豈得縱放，全無所歸？



還打比喻說，就好像餵牛的人，每次都會把草料放在固定的位置，這樣牛就會心心念念都在那裡。

Metaphorically speaking, it's like a person feeding a cow. If the grass is placed in a fixed spot every time, the animal would focus its attention there.

我從無始循三界，
為虛妄輪所迴轉。
一念一時所造業，
足繫六道滯三塗。



在眾人眼中，大師是「神鸞」，而大師卻自認為凡夫，罪業深重。

Others may regard him as "the divine Luan," but the Master considered himself an ordinary being with heavy karmic offenses.



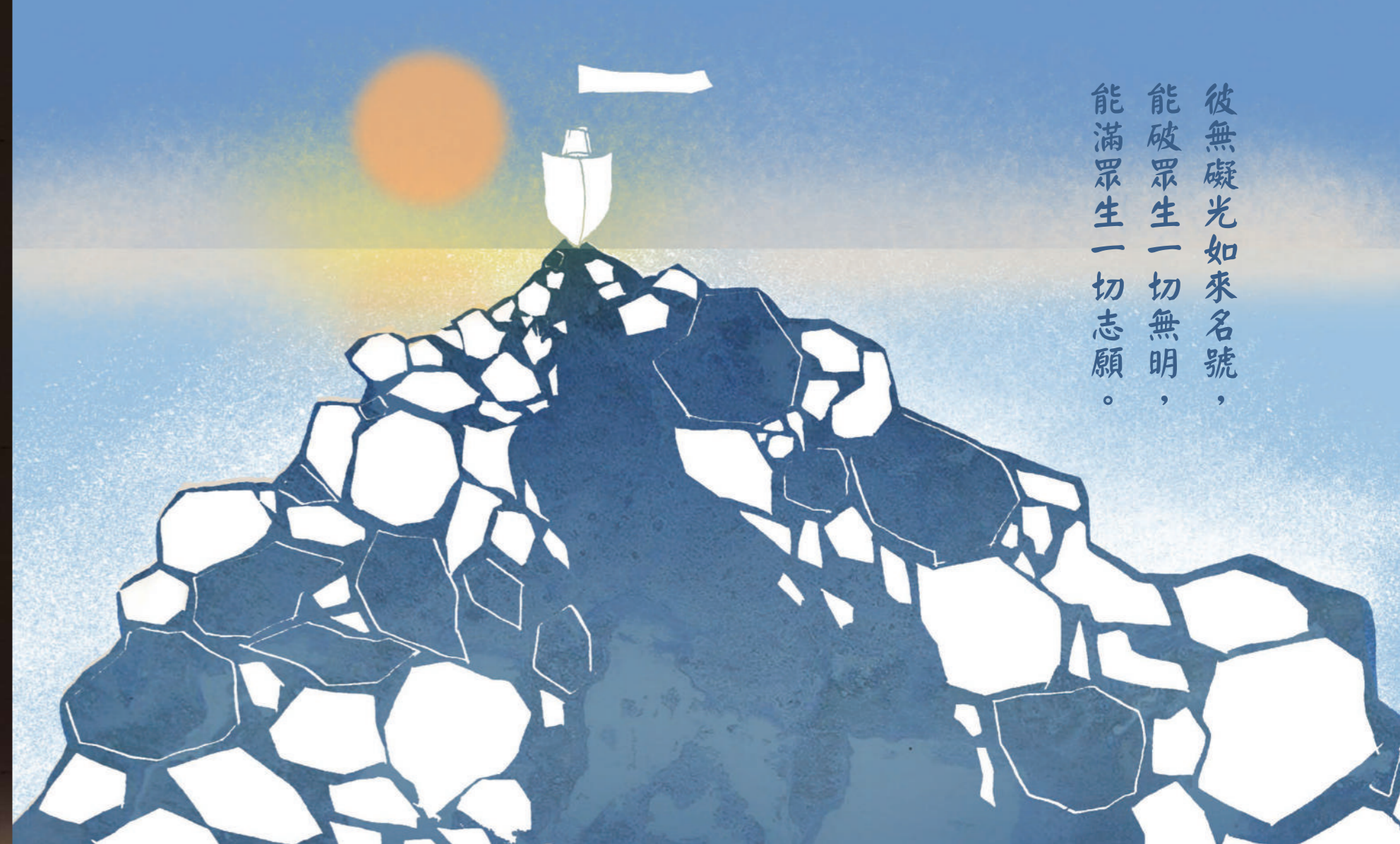
也有人疑問說：「凡夫累生累世以來造下了很多的罪業，為何單單只憑一句佛號就能出離三界、往生淨土呢？」

Skeptics asked: "Lifetime after lifetime, ordinary beings accumulate lots of negative karma. How could they, just by reciting Amitabha's name, leave the Three Realms and be reborn in the Pure Land?"

在心、在緣、在決定，
不在時節久近多少也。
譬如千歲闇室，光若暫至，即便明朗；
闇豈得言，在室千歲而不去耶！

大師打比喻說，就像一間小黑屋，千百年以來都處於黑暗的狀態，難道因此當陽光有一天照進來的時候，就不能驅走黑暗了嗎？

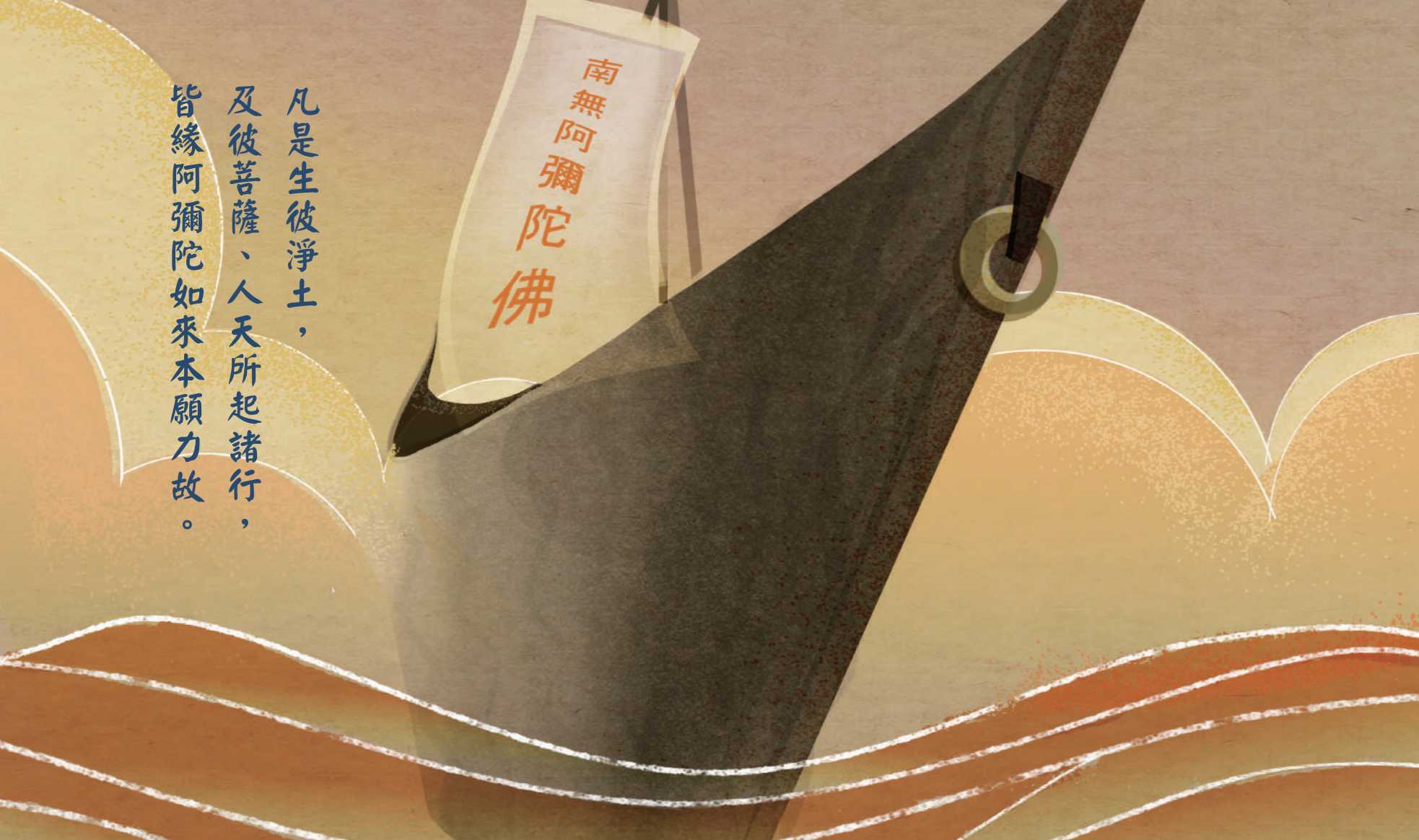
The Master cited a metaphor. Take a darkened room, which has been dark for a thousand years. If sunlight enters it one day, won't the darkness be dispelled?



彼無礙光如來名號，
能破眾生一切無明，
能滿眾生一切志願。

這句佛號本身就具有破除眾生無明罪業的功能，和凡夫眾生罪業多少時節長短沒有關係。

Amitabha's name has the function of eliminating the ignorance and bad karma of sentient beings. It doesn't matter how much they have, or how long they have had them.



所以，凡夫往生淨土的原理，大師解釋為完全借助他力，即阿彌陀佛的大願業力。

So the Master explained the principle behind the rebirth of ordinary beings as their reliance on other-power -- that is, the karmic power of Amitabha Buddha's great vows.

對此大師又比喻說，就好像一個手無縛雞之力的人，雖然連毛驢都跨不上去，但如果跟從轉輪聖王，就可以乘著輪寶暢遊天下。

Tanluan drew another metaphor, focused on a physical weakling who could not even mount a donkey. Even so, if he followed a Cakravarti King he would be able to tour the world on his jewelled wheel.

已落之葉，
不可更附枝也。



愚哉，後之學者！
聞他力可乘，
當生信心，
勿自局分也。



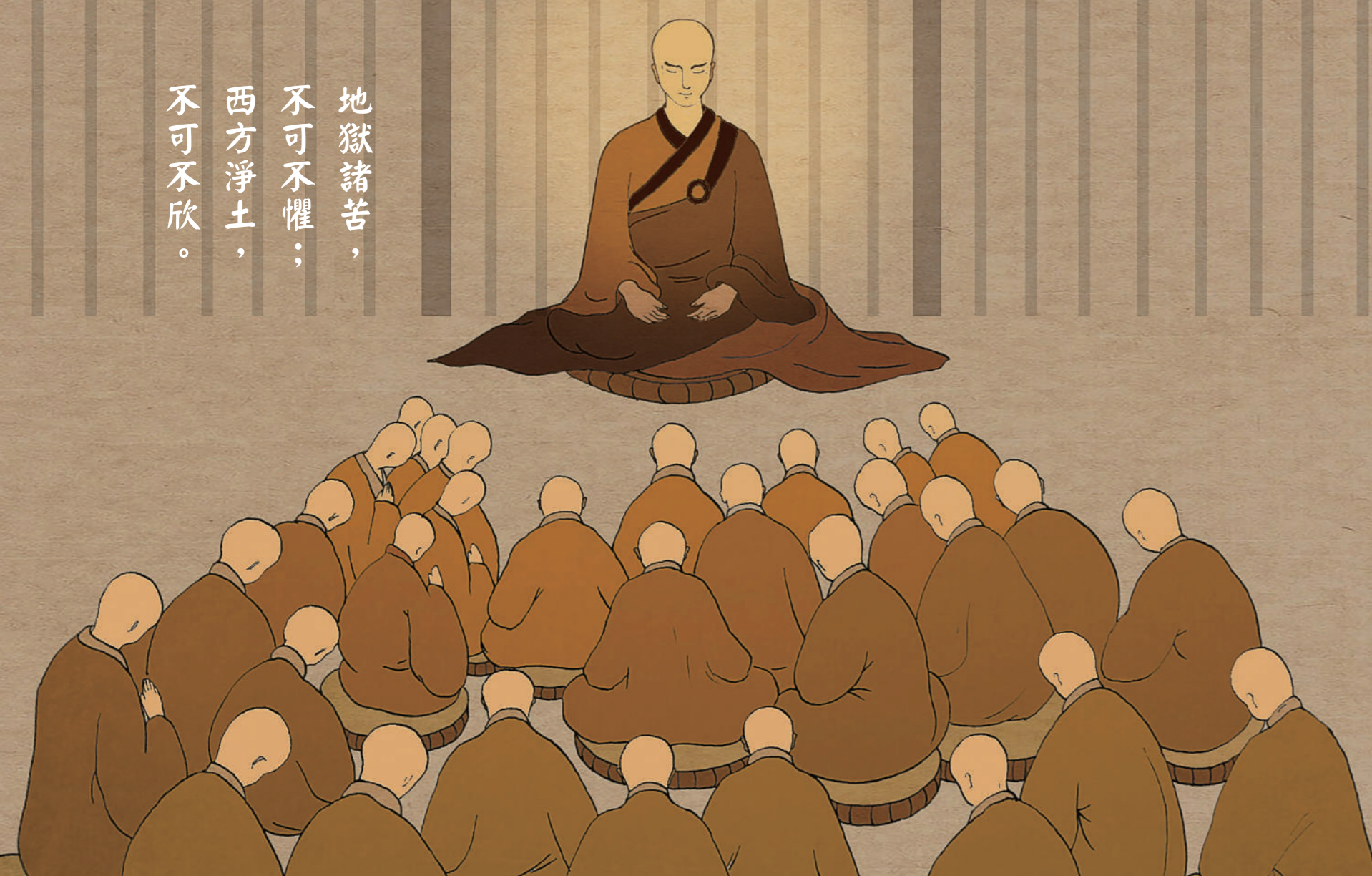
因此，大師在講法時，經常勸勉大眾要信靠佛力，
生起決定往生的信心，千萬不要自局其分。

When he was teaching the Dharma, the Master urged listeners to believe in Buddha-power and to rely on it. They should have faith that would determine their rebirth in the Pure Land and not undercut themselves.

一天夜晩，龍樹菩薩化作聖僧從空中而來，告知
大師壽辰已盡。

One night, Bodhisattva Nagarjuna appeared in mid-air to Tanluan, in the form of a sacred monk. He told the Master his life was near an end.

地獄諸苦，
不可不懼；
西方淨土，
不可不欣。



於是大師沐浴更衣，連夜召集僧俗弟子三百餘人，
為大眾作了最後開示。

So the Master bathed and changed his robes. Assembling his 300-odd monastic and lay disciples that very night, he gave his final discourse.



隨後大眾齊聲念佛，大師於日初出時往生淨土，
春秋六十七。

The assembly recited the name of Amitabha Buddha. As the sun rose, Master Tanluan was reborn in the Pure Land. He was 67.




在場大眾都看見空中滿是花蓋幢幡，聽見有音樂從西方而來。

Those present saw flower-covered banners in the air, and heard music coming from the West.


曇鸞大師是淨土宗歷史上極其重要的一位祖師，首次將淨土法門帶到了平民百姓、凡夫俗子的生活中。

Tanluan was an extremely important lineage master in the history of the Pure Land School. For the first time, he brought the Pure Land path into the lives of ordinary people.



大師承續了印度龍樹、天親兩位菩薩的淨土思想，提出了凡夫往生、他力本願、稱名如實修行、不斷煩惱得涅槃等觀點，為之後善導大師建立淨土宗奠定了堅實的基礎。

The Master inherited the Pure Land thought of India's Bodhisattvas Nagarjuna and Vasubandhu. He taught concepts such as rebirth for ordinary beings, other-power and Amitabha's Fundamental Vow, and rebirth without the termination of afflictions. He laid firm foundations upon which Master Shandao would later establish the Pure Land School.





2

道綽大師的故事

The Story of Master Daochuo

文字：佛慈 繪圖：佛小

Text: Householder Foci Illustrations: Householder Foxiao



道綽大師是南北朝末北齊人，西元562年出生於并州晉陽（今山西太原一帶）一戶姓衛的普通人家。

Master Daochuo was a man of the Northern Chi Dynasty, which flourished towards the end of the Northern and Southern Dynasties. He was born in 562, in Jinyang, Bingzhou, to an ordinary family surnamed Wei.

當時的北方大地上有北周和北齊兩個政權，兩國常年交戰，道綽大師的故鄉正好位於戰爭前線。

Northern China at the time was divided between two political authorities -- Northern Zhou and Northern Chi. They fought many wars. Daochuo's home was at the battle front.



戰亂、饑荒、瘟疫，大師的青少年時代在各種天災人禍中驚險地度過。

The Master had a precarious youth, spent amid natural disasters and man-made calamities -- war, famine, pestilence.



十四歲時，大師深感人命危脆、世事無常，毅然選擇出家求道。

At 14, he felt deeply the fragility of life and the impermanence of worldly things. He resolved to become a monk and seek the truth.



大師出家後精研《涅槃經》，對於佛性義理有了很深的見解。隨後的時間裡，大師開講《涅槃經》，總共講了二十四遍，很快就小有名氣。

Having taken his vows, Daochuo studied the *Nirvana Sutra*. He gained an in-depth understanding of Buddhist principles. Twenty-four times he expounded the *Nirvana Sutra*, in the process making a name for himself.



可是到了後來，大師發現了一個問題：雖然理論上眾生都有佛性，可想要成佛卻並非易事，需要滿足諸多條件。就好像一粒種子，如果沒有良好的生長環境，沒有陽光雨露的滋潤，是不可能長成參天大樹的。

Later the Master encountered a problem: All beings had Buddha-nature, in theory. But achieving Buddhahood wasn't easy. Many conditions had to be met. Consider a seed. Without a favorable environment or the nurture of sunshine and rain, it would never grow into a large tree.



而大師所處的時代已經進入了末法時代，很多出家
家人貪圖名聞利養，攀附權貴，道風日漸衰退。在
這樣的氛圍裡修行，何時才能成佛呢？大師悄然
離開了原來的寺院，踏上了尋道之路。

And in his time, the world had entered the Age of Dharma Decline. Many monastics hankered after fame and fortune, and wanted to be close to the rich and powerful. Spirituality was receding. Practicing in such an environment, how long would it take to achieve Buddhahood? Quietly, Daochuo left his original monastery to search for the right path.

當時的河北一帶，有一個遠居山林的僧團，由慧
瓚禪師領導。他們保留了許多佛陀時代的優良傳
統，嚴持戒律，行頭陀法，成爲了當時的一股新風。

In the Hebei region, there was a *sangha* in the remote mountain forest, led by Ch'an Master Huizan. They maintained many of the finer traditions from the time of Shakyamuni Buddha, such as strict observance of precepts and the ways of itinerant monks. They were a breath of fresh air.



一心求道的道綽大師來到這裡，開始了禪法的修行，以期證悟空性。

His heart full of resolve, Daochuo arrived there. He began to practice Ch'an, hoping to realize the nature of emptiness.

然而，在二十年的精勤禪修後，大師無奈地發現，禪法的精妙高深，絕不是自己這樣的末法凡夫能夠參悟的。

After two decades of diligent practice, he discovered the subtle profundity of the Ch'an path. It wasn't something that could be grasped by an ordinary being in the Age of Dharma Decline.



八萬四千法門中，有_レ哪_レ一_レ門_レ是_レ凡_レ夫_レ也_レ可_レ以_レ修_レ行_レ成_レ就_レ的_レ呢_レ？帶_カ著_キ這_キ樣_キ的_キ疑_キ問_キ，四_ハ十_ハ八_ハ歲_ハ的_ハ大_ハ師_ハ再_ハ次_ハ踏_カ上_カ了_カ求_カ道_カ之_カ旅_カ。

Of Buddhism's 84,000 paths, which can be practiced and realized by an ordinary being? With that question in mind, 48-year-old Master Daochuo again set out in search of the way.

這_キ一_キ次_キ，大_ハ師_ハ來_カ到_カ了_カ山_ハ西_ハ石_ハ壁_ハ玄_ハ中_ハ寺_ハ，這_キ裡_キ是_レ淨_レ土_レ宗_レ祖_レ師_レ曇_カ鸞_カ大_ハ師_ハ晚_ハ年_ハ住_カ錫_カ的_カ道_カ場_カ，此_キ時_キ離_カ鸞_カ祖_カ往_カ生_カ過_カ去_カ了_カ六_ハ十_ハ九_ハ年_ハ。

This time, he went to Xuanzhong Monastery in Shibi, Shanxi Province. This was the Dharma center that was home to Pure Land lineage master Tanluan in the last stage of his life. The earlier master had passed away 69 years before.



寺內有記錄鸞祖生平的石碑文，大師目睹之後豁然醒悟，百感交集。鸞祖所宣導的淨土法門，不正是自己苦苦追尋的嗎？

Inside the monastery was an inscription that recorded the life of Master Tanluan. After reading it, Daochuo seemed jolted awake and had mixed feelings. The Pure Land path that Tanluan taught -- wasn't that what he was so painstakingly seeking?



大師當即在鸞祖塔前自誓為弟子，從此放下聖道修行，歸心淨土，日誦佛號七萬聲。

Standing before Tanluan's memorial pagoda, Daochuo vowed to become a disciple of the late master. Thenceforth Master Daochuo stopped practicing according to the Sacred Path. He turned heart & mind towards Pure Land, reciting Amitabha Buddha's name 70,000 times daily.



大師繼承了鸞祖的學說，在玄中寺開講《觀無量壽經》，前後共講了兩百遍，吸引了大量淨土行人前來求學。

The Master inherited Tanluan's teaching. He discoursed on the *Contemplation of Infinite Life Sutra* more than 200 times, and attracted many followers of the Pure Land path.

每每講座散席之時，大眾都同念佛號，聲震山谷。

Every time he finished speaking, the assembly would recite Amitayus's name. Their voices shook the mountains and valleys nearby.



爲了方便大眾念佛計數，大師發明了數豆念佛的方法，念一聲佛就在器皿內放入一粒小豆，以此計數。

To facilitate practitioners' recitation, the Master invented the bead-counting method. With each recitation, the reciter would put a bead into a vessel as a tally.



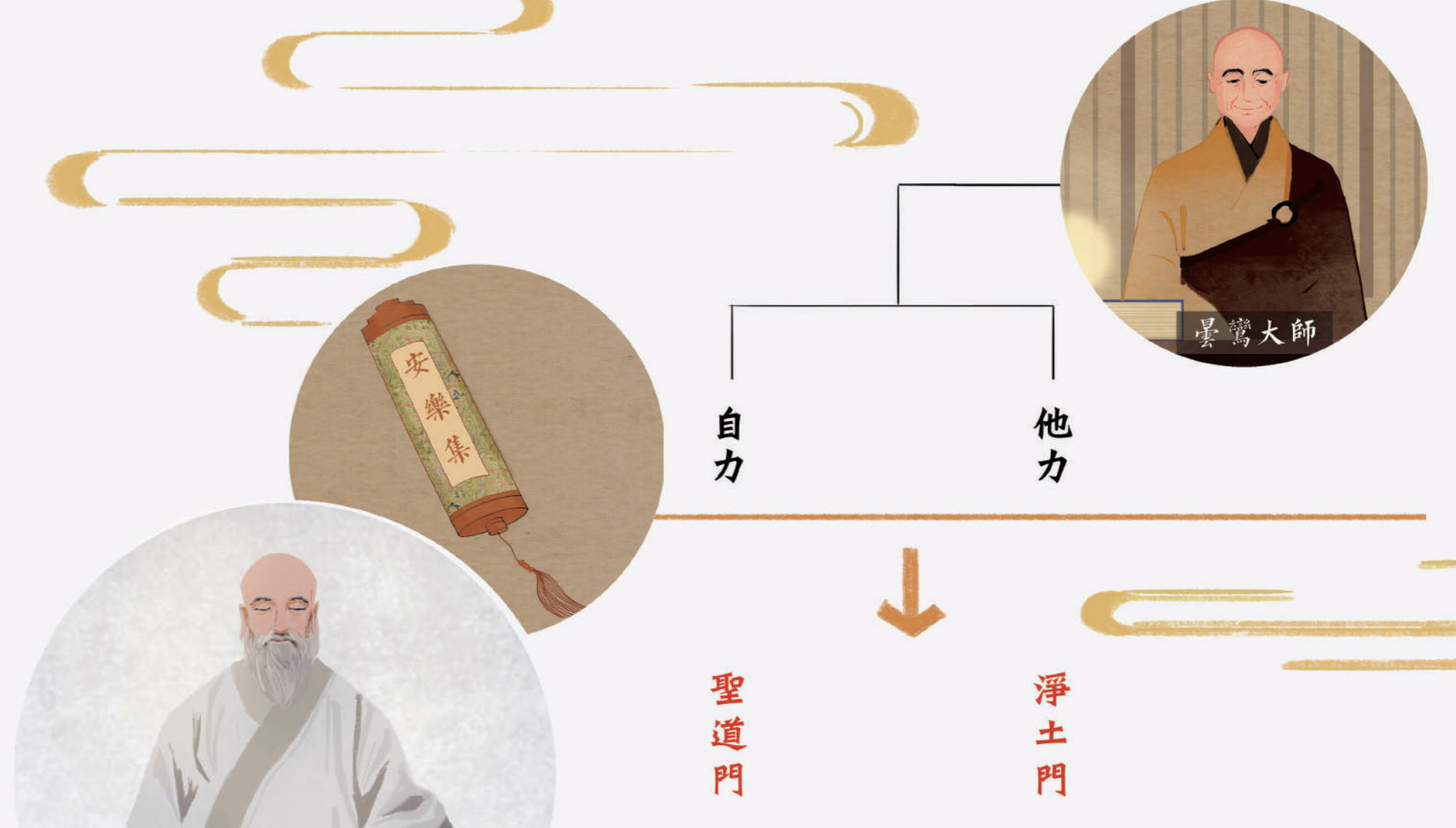
後來，大師又將這一方方法改良，發明了我們現在用的念珠。

Later he improved the method by using a string of beads -- which we still employ today.



在大師的教化之下，晉陽、太原、汶水三縣七歲以上的人都知道念阿彌陀佛，大街小巷隨處可聞念佛之聲。

Under the Master's tutelage, everyone over the age of 7 in the counties of Jinyang, Taiyuan and Wensui was familiar with Amitabha-recitation. The sounds of recitation could be heard in the streets and alleyways.



大師著有《安樂集》兩卷，繼承鸞祖自力和他力的分判，將佛法分判為聖道門和淨土門。大師緊緊抓住末法時代的特點和眾生的根機，闡明聖道門難修難證，勸導眾生歸入易行易往的淨土門。

Master Daochuo wrote *Collection on the Land of Peace and Joy*, in two scrolls. After Tanluan classified the Dharma into self-power and other-power traditions, Daochuo divided it into the Schools of the Sacred Path and the Pure Land Path.



這是因爲淨土法門有阿彌陀佛的誓願作爲保證，任何一個眾生，哪怕生前造罪造惡，臨終時只要念了十聲佛，都可以憑藉佛力往生到淨土。

The Pure Land Path is guaranteed by the vows of Amitabha Buddha. All sentient beings, including grievous karmic offenders, can be reborn in the Pure Land via Buddha-power so long as they make ten recitations of Amitabha's name.

當時有人看不起淨土法門，認爲往生到淨土不是大丈夫所行，應當學習地藏菩薩，要在穢土度化眾生。對此，大師打了一個比喻來說明。

There were those at the time who looked down on the Pure Land Path. They thought being reborn in the Pure Land wasn't particularly impressive, and that we should imitate Bodhisattva Ksitigarbha and deliver beings in defiled realms. In response, the Master used a metaphor.



大師說，地藏菩薩等身居不退位的菩薩，即使在穢土之中也不會被穢土所染，就好像鴨和鵝進入水池裡，也不會被水打濕了羽毛。

Non-retrogressive Bodhisattvas such as Ksitigarbha could not become defiled even in impure lands, he said. In that respect, they were like ducks and geese whose feathers remained dry even as they entered the water.

但對於末法時代的凡夫眾生來說，是會被穢土中的五濁所染污的，就好像把雞趕到水裡去，一下子就變成了落湯雞。

However, ordinary beings in the Age of Dharma Decline would be corrupted by the Five Turbidities in defiled realms -- just as chickens become soaking wet in the water.



南無阿彌陀佛

也曾有邪見之人想要詆毀大師，但是親眼見到大師的慈容後，當下就被大師所攝服。

People with erroneous views also wanted to slander the Master. But they were subdued when they laid eyes on his compassionate face.



到了唐朝時，大師高德更加遠揚，唐太宗路過太原時，特地與文德皇后一同前往玄中寺拜見大師，並布施供養。

By the Tang era, Master Daochuo's virtuous reputation had spread far and wide. As they passed Taiyuan, Emperor Taizong and Empress Wende called on him at Xuanzhong Monastery, making offerings.



六十八歲那年，大師預知時至，通告僧俗弟子前來相送。一時之間，遠近數百弟子趕赴山上。

In his 68th year, the Master had foreknowledge of his own passing. He told his disciples and they gathered to bid him farewell. Several hundred followers assembled at the hillside.



到了四月初八這天，大眾看見已經往生的鸞祖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。」

On the 8th day of the fourth lunar month, the assembly saw the late Master Tanluan arriving from the air by a seven-jewelled boat. He said to Master Daochuo: "Your Pure Land hall in the Land of Bliss has been built. But there remains a task for you to complete in the Saha world."



大眾還看見化佛立在空中，天上灑下鮮花，很多人由此更加堅定了自己的信念。

The assembly saw the transformation Buddha in the air and flowers falling from the sky. That strengthened the faith of many among them.

那麼到底是什麼任務需要大師留下來完成呢？十二年後，一位二十多歲的年輕僧人的到訪揭開了謎底。

What was the task requiring Daochuo to stay in the world? The mystery was revealed 12 years later, when a monk in his twenties came calling.



這位年輕的僧人就是日後淨土宗的開宗祖師善導大師，他聽聞道綽大師在玄中寺講解《觀經》，此番特意前來求學。

The young monk was Master Shandao, who would later establish the Pure Land School. Hearing that Daochuo was teaching the *Contemplation Sutra* at Xuanzhong Monastery, he had come to learn.



而在此之前，善導大師就已經在無人指點的情況下證入了觀佛三昧，堪稱前無古人後無來者。

By then, Shandao had without supervision achieved *samadhi* by Amitabha-visualization. It was the first, and last, time anyone had done that.

年屆八旬的道綽大師一眼就看出善導大師的非凡，知道淨土法門後繼有人，內心十分欣慰。在道綽大師的悉心教導下，善導大師對淨土法門有了更加全面的認知，很快又證入了念佛三昧。

A single glance told Master Daochuo, then aged 80, that Master Shandao was an extraordinary person. He knew that the Pure Land teaching had a successor. Daochuo was both comforted and happy.



至此，曇鸞——道綽——善導，中國淨土宗的三位根本祖師，跨越一百多年的時光，在玄中寺完成了法脈的傳承，迎來了淨土宗的興盛時代。

Tanluan, Daochuo and Shandao. In a little over a century, the three core Pure Land masters had completed the transmission of the lineage at Xuanzhong Monastery. They set the stage for the full flowering of the Pure Land School.



四_ム年_ノ之_レ後_ニ，圓_ク滿_ク完_シ成_シ任_ス務_メ的_ニ道_カ綽_ト大_ク師_ト於_テ四_ム月_ノ二_ニ十_ニ七_ニ日_ニ自_ラ在_リ往_リ生_ル，春_ノ秋_ノ八_ノ十_ノ四_ム。

Four years later, having completed his mission, Master Daochuo passed away and was reborn in the Pure Land on the 27th day of the fourth lunar month. He was 84.

3

善導大師的故事

The Story of Master Shandao

文字：釋宗道、佛慈 繪圖：巫麗雪

Text: Dharma Master Zongdao & Householder Foci Illustrations: Wu Lixue





善導大師出生於隋大業九年（613年），俗姓朱，安徽泗州人。

Master Shandao, whose lay surname was Zhu, was born in 613 CE. He was a native of Sizhou, Anhui Province.

大師的幼年時代，隋煬帝三次親征高麗失敗，各地紛紛爆發戰爭，隋朝很快滅亡。

During the Master's youth, Emperor Yang of the Sui Dynasty thrice tried to conquer Korea, but failed. Wars broke out in different places and the dynasty soon collapsed.



十一歲時，大師目睹世間疾苦，出離塵寰的道心自然萌發，於是遠拜山東密州的明勝法師落髮出家。

When he was 11, Shandao witnessed the sufferings of this world. The wish sprouted in his heart to find a way to transcend it. He travelled far to Mizhou in Shandong Province, where he took monastic vows under Master Mingsheng.

明勝法師是三論宗的宗師級人物，他很愛惜這位氣宇不凡的孩子，為之取名為「善導」，悉心指導其研習《法華經》、《維摩詰經》等大乘經典。

Master Mingsheng was a lineage master of the Sanlun School. He was fond of this boy of unusual bearing and gave him the Dharma name of Shandao ("to guide skilfully"). Mingsheng earnestly taught his young disciple such Mahayana scriptures as the *Lotus Sutra* and the *Vimalakirti Sutra*.



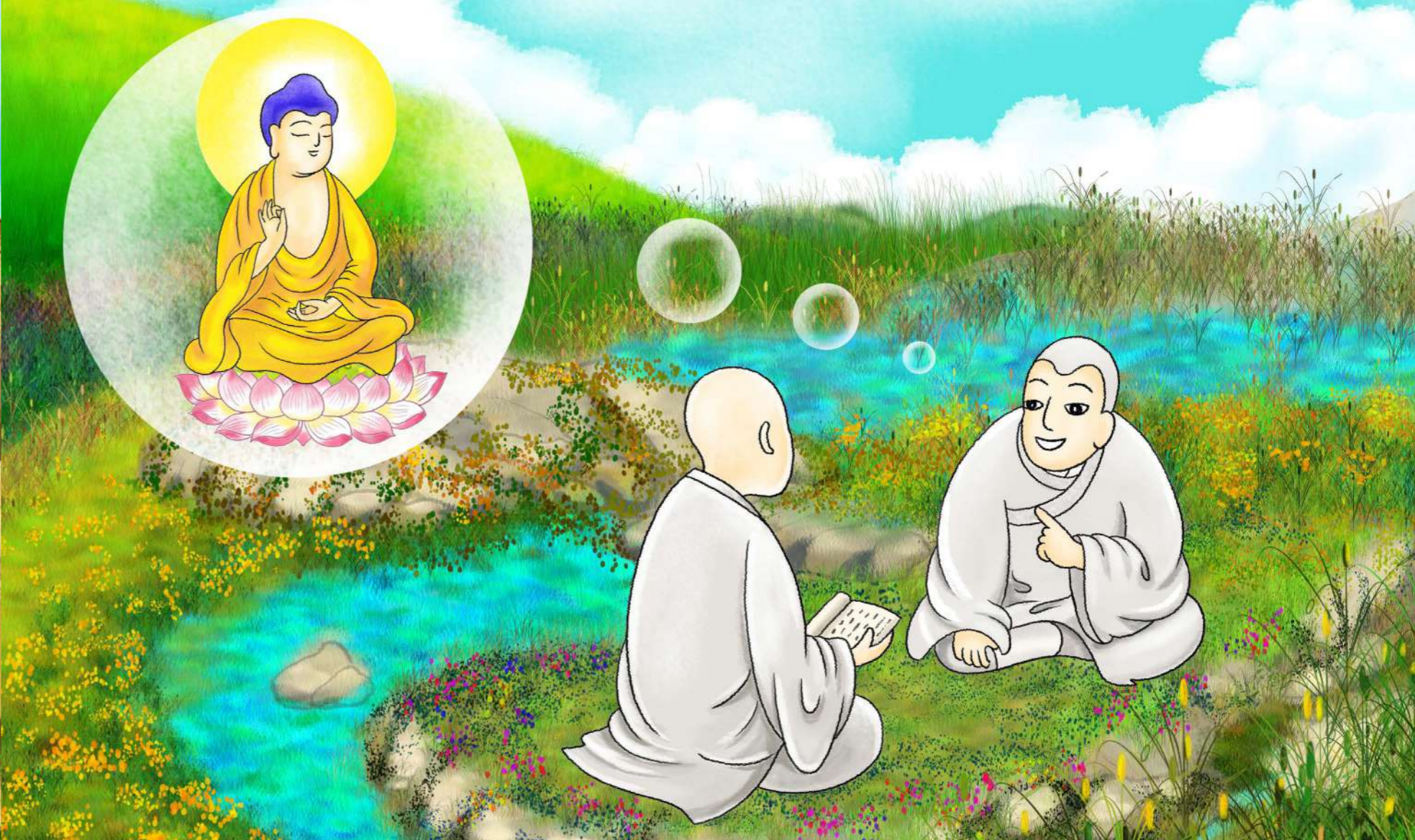
一次偶然^ニ的^ニ機緣^ニ，大師^ハ看到^タ了^レ一幅^ノ「西方變相圖^ノ」，即^チ描繪^ス阿彌陀佛^ノ極樂世界^ノ美妙勝景^ノ的^ノ畫^ヲ。大師^ハ看得^タ心馳神往^シ，油然^ニ生發^シ了^レ願生^シ極樂^ノ之志^ヲ。

By chance, Master Shandao came across "Portrait of the Western Land of Bliss," a painting depicting the magnificence of Amitabha's Land of Bliss. Fascinated and absorbed, he developed a resolve to be reborn there.



大師^ハ於^テ二十^ノ歲^ニ時^ニ受^テ具足^ノ戒^ヲ，成^シ爲^リ了^レ一名^ノ正式^ノ的^ノ比丘^ト。

The Master took full monastic vows at the age of 20. He formally became a *bhikku*.

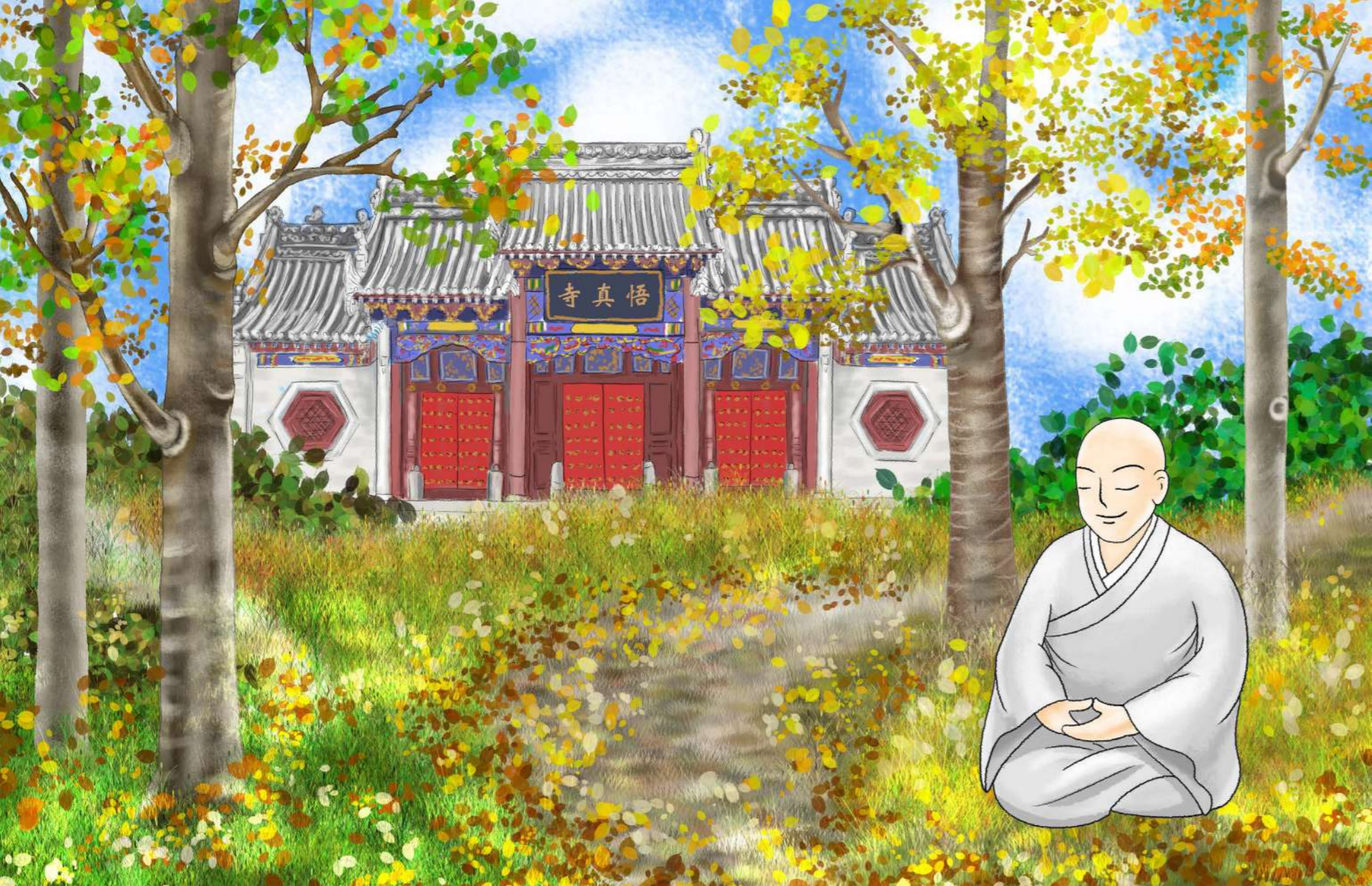


隨後，大師周遊寰宇，尋師訪道，苦苦追尋往生極樂之法。

Shandao then travelled widely in search of Dharma teachers. He painstakingly sought a way to be reborn in the Land of Bliss.

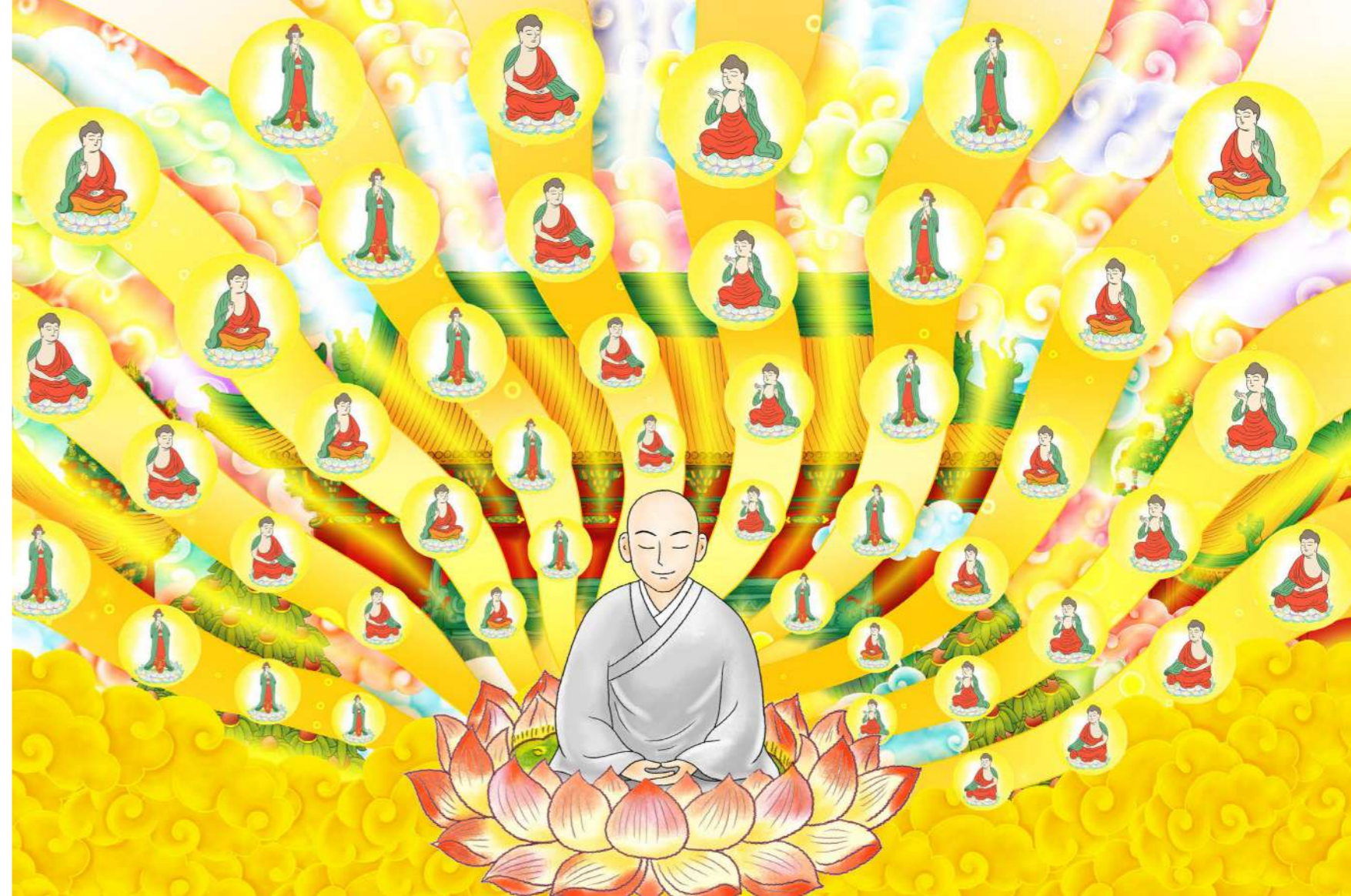
有一次，大師與一位名叫妙開的僧人一起研讀《觀無量壽經》，知道了可以通過觀想阿彌陀佛和極樂世界的莊嚴來達成往生極樂的心願。

On one occasion, Master Shandao studied the *Contemplation of Infinite Life Sutra* with a monk named Miaokai. He learned that by visualizing contemplatively Amitabha Buddha and the splendors of the Pure Land, he could fulfill his wish to be reborn there.



於是，大師在二十三歲時來到了長安附近的終南山悟真寺，寺裡清幽靜謐的環境非常適合靜修。

At the age of 23, the Master went to Wuzhen Monastery in the Zhongnan mountains, near Chang'an. The quiet, serene environment was most conducive to contemplation.



大師依照《觀經》的觀想方法，經過數年的精勤用功，證得了觀佛三昧，能在深妙的定境之中遍覽極樂世界，如同看眼前之物，歷歷分明。

Using the contemplative methods of the *Contemplation Sutra*, Shandao practiced diligently for several years. He realized contemplative *samadhi* and, in a state of deep concentration, was able to view the Land of Bliss. It was like seeing objects before him, so clear were the views.



近有山僧善導者，
周遊寰宇，
求訪道津，
行至西河，
遇道綽禪師，
唯行念佛，
彌陀淨業。

二十多歲就能在無一人指導的情況下，深證觀佛三昧，大師這一成就可謂前無古人，後無來者，這也就不難理解為何律宗的開山祖師道宣律師會把比自己小七歲的善導大師寫進《續高僧傳》裡了。

Alone and without instruction, Master Shandao was able in his 20s to attain contemplative *samadhi*. This achievement was unprecedented -- and never equaled. It wasn't hard to understand why Master Daoxuan, founder of the Vinaya (Precepts) School, included Shandao -- his junior by 17 years -- in his *Biographies of Prominent Monastics, Continued*.



雖然已證得三昧，但大師並未因此自滿，仍在孜孜不倦地探求有關淨土的教義。二十九歲那年，聽人說起道綽大師在山西并州玄中寺弘宣《觀經》深義，於是欣然前往。

Though he had achieved *samadhi*, the Master was not complacent. He diligently explored teachings about the Pure Land. At the age of 29, Shandao heard that Master Daochuo was teaching the deeper meanings of the *Contemplation Sutra* at Xuanzhong Monastery in Bingzhou, Shanxi Province.



念阿彌陀佛時，
亦如彼人念渡，
念念相次，
無餘心想間雜。
或念佛法身，
或念佛神力，
或念佛智慧，
或念佛毫相，
或念佛相好，
或念佛本願，
稱名亦爾，
但能專至
相續不斷，
定生佛前。

設我得佛，
十方眾生，
至心信樂，
欲生我國，
乃至十念，
若不生者，
不取正覺，
唯除五逆，
誹謗正法。

道綽大師德望很高，是當時研習淨土教理最透徹的高僧，一生講解《觀經》兩百遍，廣勸弟子念佛往生極樂淨土，著有《安樂集》兩卷，承續了龍樹、天親、曇鸞一脈的純正淨土思想，為之後淨土宗的建立打下了基礎。

Master Daochuo had a lofty reputation for virtue. He was the senior monk with the most thorough grasp of Pure Land principles. Daochuo expounded the *Contemplation Sutra* 200 times and urged his disciples to recite Amitabha's name and be reborn in the Pure Land. He wrote the two-scroll *Collection on the Land of Peace and Joy*. Having inherited the pristine Pure Land thought of Masters Nagarjuna, Vasubandhu and Tanluan, he laid the foundations for the establishment of the Pure Land School.



已經八十高齡的道綽大師見到善導大師後大為歡喜，將自己畢生心得傾囊相授，對善導大師思想體系上的建立產生了極其深遠的影響。

Master Daochuo, then 80, was delighted to see Master Shandao. He taught and passed on to the younger monk everything he'd learned over a lifetime. The knowledge would have a deep impact on the development of Master Shandao's thinking.



經過道綽大師的講解，善導大師明白了往生極樂的方法不僅僅只有在心中觀想，還可以口中稱念阿彌陀佛的名號，前者難，後者易。而且只要專念名號，仰靠阿彌陀佛的大願業力，任何人都有百分之百往生。

After Daochuo's explanation, Shandao understood that visualization wasn't the only way to gain rebirth in the Land of Bliss. It was also possible to do so through the vocal recitation of Amitabha Buddha's name. The former was difficult and the latter easy. Shandao learned that everyone was certain to be reborn so long as they relied on the power of Amitabha's great vow and recited the Buddha's name exclusively.



四年之後，道綽大師往生，善導大師返回悟真寺。同年，玄奘大師自天竺取經回到長安，佛教的興盛與日俱增。

Four years later, Master Daochuo passed away and Master Shandao returned to Wuzhen Monastery. That same year Master Xuanzang returned to Chang'an with scriptures from India. Buddhism approached its apex in China.

但是，佛經內容浩如煙海，一般人都只能望洋興嘆；而修行法門更是有八萬四千之多，該從哪裡下手成為了解困擾修行者的一大難題。

Even so, the texts' contents were as deep as the oceans and most people could only lament their inability to fathom them. Moreover, there were 84,000 Dharma paths. Most practitioners were vexed by the question of where to begin.



佛教傳入中國後，經過數百年的摸索，到隋唐時期由各宗祖師創建了大乘八大宗派，為大眾提供了八套成熟的理論系統和修持方法。八宗之一的淨土宗即是善導大師創建的。

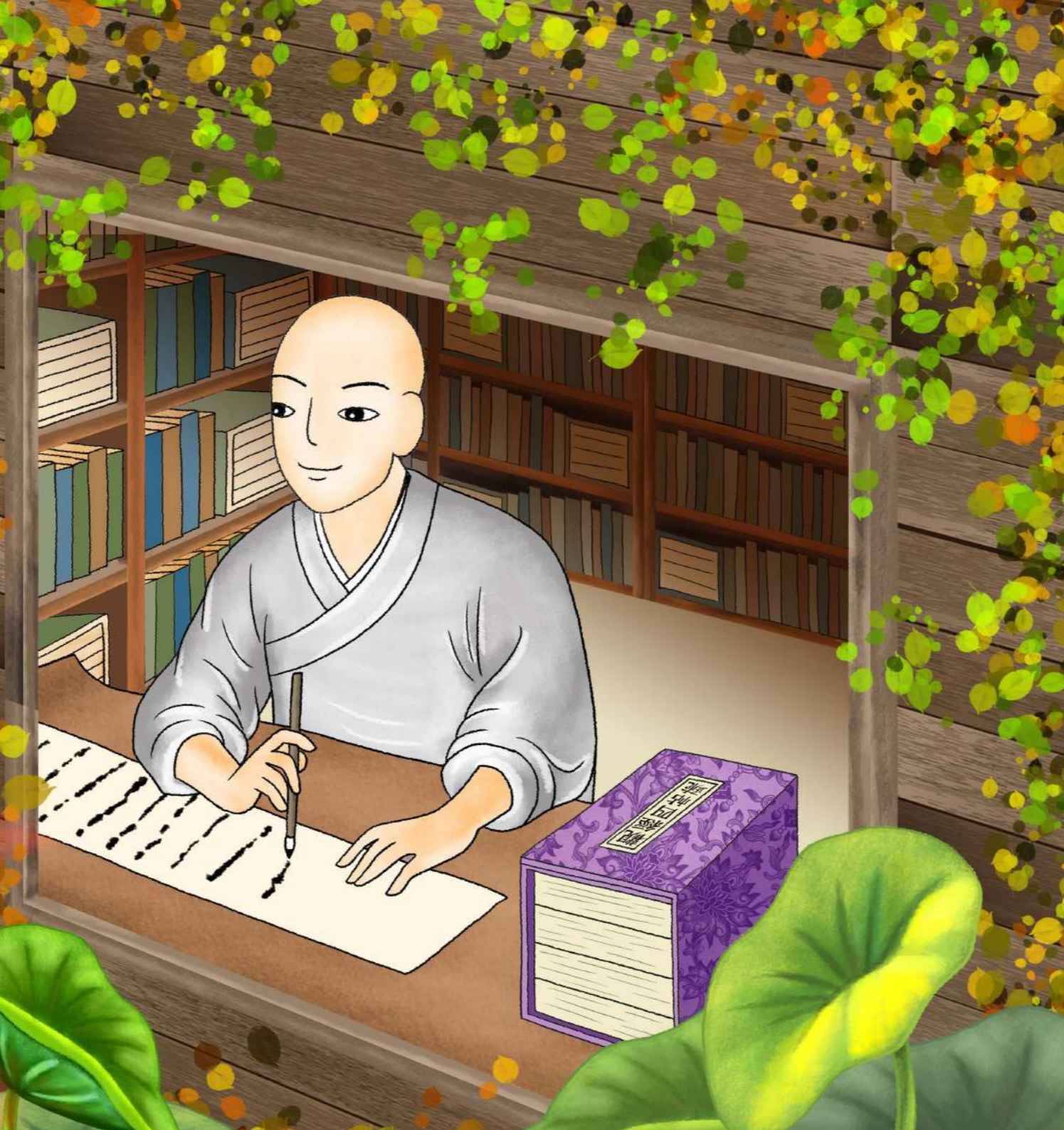
After entering China, Buddhism underwent several centuries of exploration and development. In the late Sui and early Tang period, lineage masters set up the eight major schools of Mahayana Buddhism. One of them, the Pure Land School, was established by Master Shandao.



淨土法門由於修行方式與其他法門完全不同，自古以來就廣遭誤解，各家眾說紛紜，廣大行人沒有統一的標準。

Pure Land practice was completely different from that of the other paths. It had been misunderstood since antiquity. Different traditions interpreted it differently, as there wasn't a unified yardstick.

本願稱名
凡夫入報
平生業成
現生不退



鑒於這樣的^レ情況^ヲ，善導大師^ハ回到^リ悟真寺^ニ以後^ニ，寫^シ下^シ了^キ楷定^ス古今^ノ的^キ《觀經四帖疏》^ヲ，提出^テ了^キ本願稱名^ノ、凡夫入報^ノ、平生業成^ノ、現生不退^ノ等^ノ思想^ヲ，將^リ阿彌陀佛^ノ的^キ本願^ヲ和^シ盤托^シ出^シ，對^シ有^レ關^ス淨土^ノ的^キ諸多^ノ爭議^ヲ給^テ出^シ了^キ權威^性的^キ解釋^ヲ。

This prompted Master Shandao, after returning to Wuzhen Monastery, to write his *Commentary on the Contemplation Sutra*, so as to provide a benchmark for all time. He advocated the special characteristics of: recitation of Amitabha's name, relying on his Fundamental Vow; rebirth of ordinary beings in the Pure Land's Realm of Rewards; rebirth assured in the present lifetime; and non-retrogression achieved in this lifetime.

在這之後，善導大師長期往返於京郊悟真寺與長安城之間，於京城的光明寺、慈恩寺、實際寺等各大大寺院大弘法化，三年時間感得長安城滿城斷肉，出現了「家家觀世音，戶戶阿彌陀」的盛況，真正將佛法融入到普通百姓的生活中。

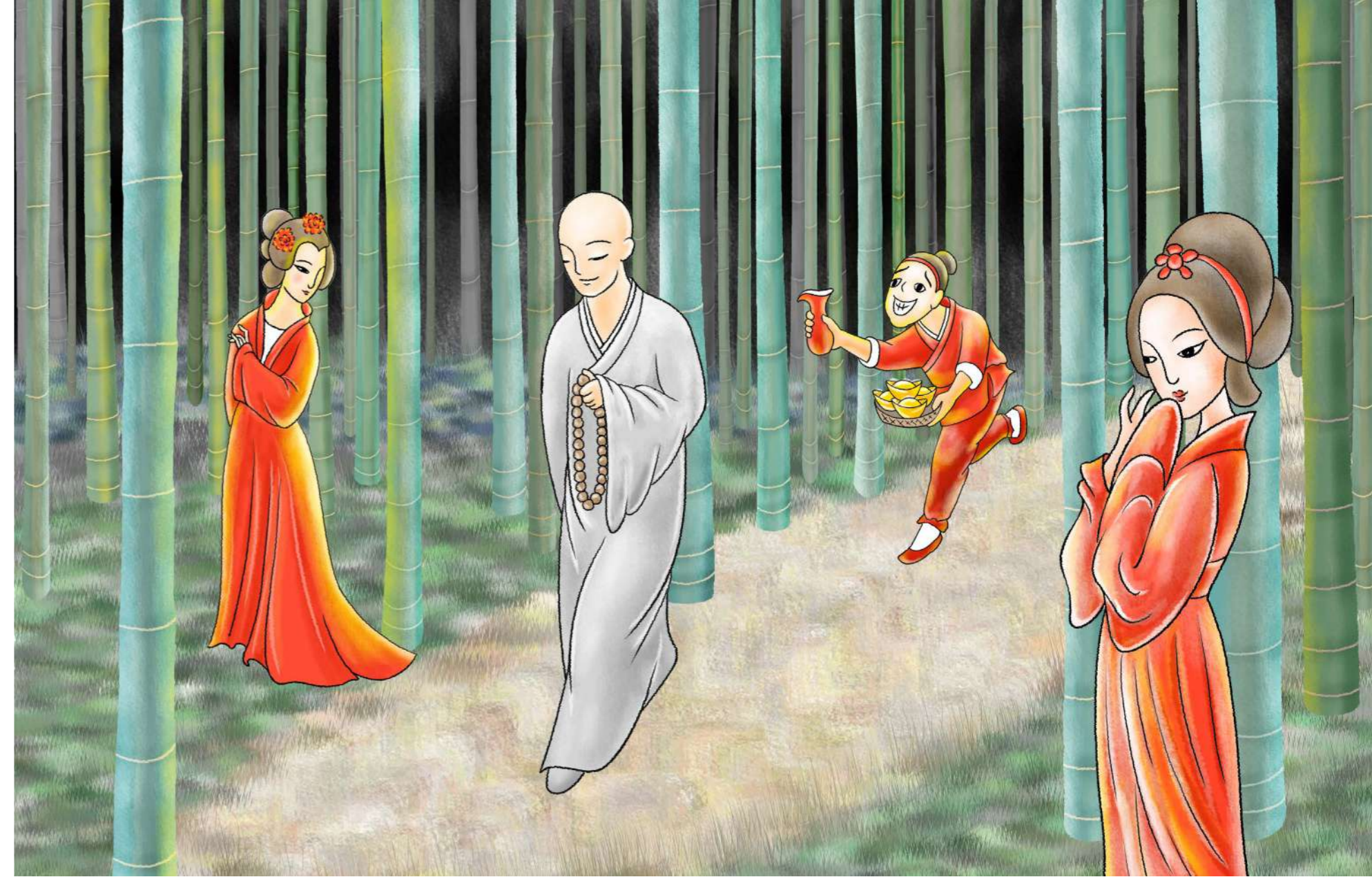
After that, Master Shandao for a long time travelled between Wuzhen Monastery and Chang'an. In the capital he taught the Dharma at major monasteries such as Guangming, Ci'en and Shiji. After three years, Chang'an residents virtually stopped eating meat. In the city, "every family knew Avalokitesvara and every household was familiar with Amitabha." Shandao truly helped ordinary people assimilate the Buddha's teachings into their lives.





大師不僅弘化效果顯著，個人的修持也十分精嚴，每次進入佛堂便恭敬合掌，跪在佛前，一心稱念佛號，一直念到聲盡力竭才停下來。大師在證得觀佛三昧以後又證得了念佛三昧，這在古今高僧當中都極為少見。

Not only did the Master achieve outstanding results propagating the Dharma, his own practice was very rigorous. On entering a Dharma center, he would press palms together and kneel before the Buddha. He singlemindedly recited the name of Amitabha Buddha, never stopping until he was exhausted. Having attained contemplation *samadhi*, he went to to achieve recitation *samadhi*. The accomplishment was extremely rare in the annals of monasticism.



大師嚴持戒律，纖毫不犯，從來不舉目視女人。

Master Shandao observed monastic discipline down to the finest detail. Never did he gaze upon women.



雖終日忙於弘法利生事業，但大師的衣服和碗鉢都是自己洗刷，從來不會找人代勞。

Occupied all day with propagating the Dharma and benefiting others, the Master always washed his own robes and alms bowl, never asking others to do it.



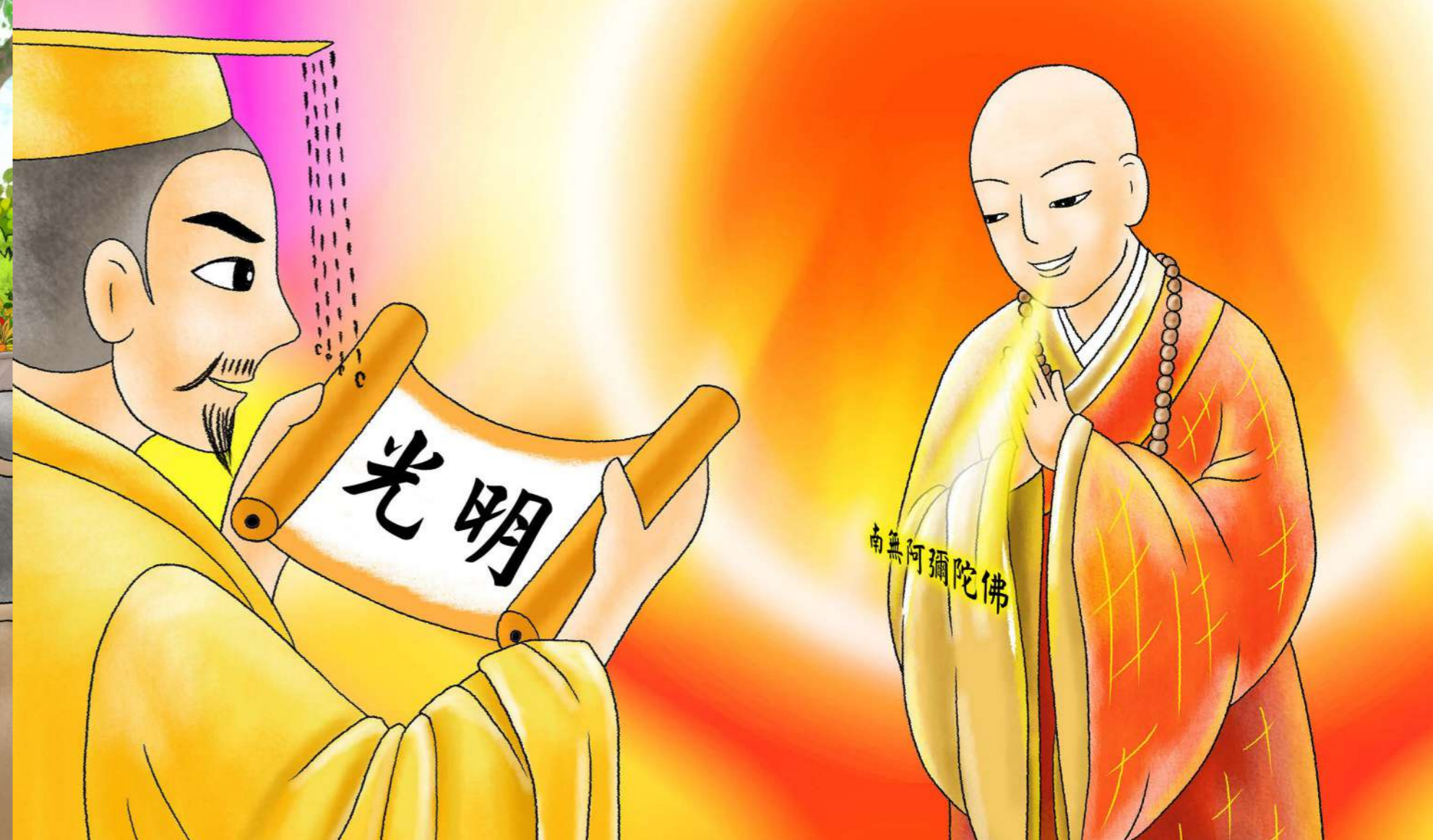
大師從不和人談笑遊戲，說無意義的話，做無意義的事，杜絕一切名利之念，外出時也不與眾人同行，都是一個人獨行，以免談論世事，妨礙念佛。

Shandao never talked frivolities with others, or indulged in meaningless speech or activities. He strictly avoided all thoughts of fame and profit. He always travelled alone, never with an assembly. He was reluctant to discuss worldly affairs, lest they interfered with his practice.



不管走到哪裡，只要看到有毀壞的寺院或佛塔，大師都會出資請人修繕。

Wherever he went, when the Master saw dilapidated monasteries, he would have them renovated or repaired.



大師還有一個名號，叫「光明和尚」，因為他口念一聲佛號，即有一道光從口而發。唐高宗聽聞後，賜大師號為「光明和尚」。

Shandao was also known as "Master Light." When he recited the name of Amitabha Buddha, a beam of light would emanate from his mouth. Emperor Gaozong of the Tang Dynasty heard about this and bestowed the name "Master Light" on Shandao.



各地僧眾仰慕大師盛德，紛紛前來拜師求道，悟真寺規模不斷擴大，至大師四十三歲時，已擁有佛寺群落六處，僧眾千餘人，殿宇庭堂四千多間，山上山下綿延四公里之多，大師在此開展教學與弘法，悟真寺也因此成為了淨土宗的根本祖庭。

Monastics far and wide admired Shandao's great virtue and assembled to learn the Dharma from him. Wuzhen Monastery continued to expand. By the time the Master was 43, it had six clusters of temples and pagodas and several thousand monastics. Its halls numbered over 4,000. The upper and lower sections stretched continuously for four kilometers. Master Shandao taught the Dharma there and Wuzhen Monastery became the ancestral temple of the Pure Land School.



大師不僅佛法造詣深厚，還具有卓越的藝術才華。咸亨三年（672年），大師六十歲時，唐高宗發心在龍門修福造佛，善導大師作為總設計者和監造者，締造了龍門大佛這一馳名古今的世界級藝術瑰寶。

The Master was not only well versed in the Dharma, he also possessed outstanding artistic skills. In 672, when he was 60, Emperor Gaozong wanted to make merit by building a Buddha image at the Longmen Grottoes. Master Shandao was appointed chief architect and construction supervisor. He oversaw the creation of the Great Buddha at Longmen, a globally recognized artistic masterpiece.

除了雕塑之外，大師還在詩歌、音樂、書法、繪畫等方面留下了大量作品：《法事讚》《般舟讚》《往生禮讚》，均以梵唄唱讚的形式闡釋淨土，其內容多為優美的詩歌；一生書寫《阿彌陀經》十萬卷，近代有真蹟出土；繪製西方變相圖三百餘幅，敦煌千佛洞的《觀經》曼荼羅亦出自大師之手。

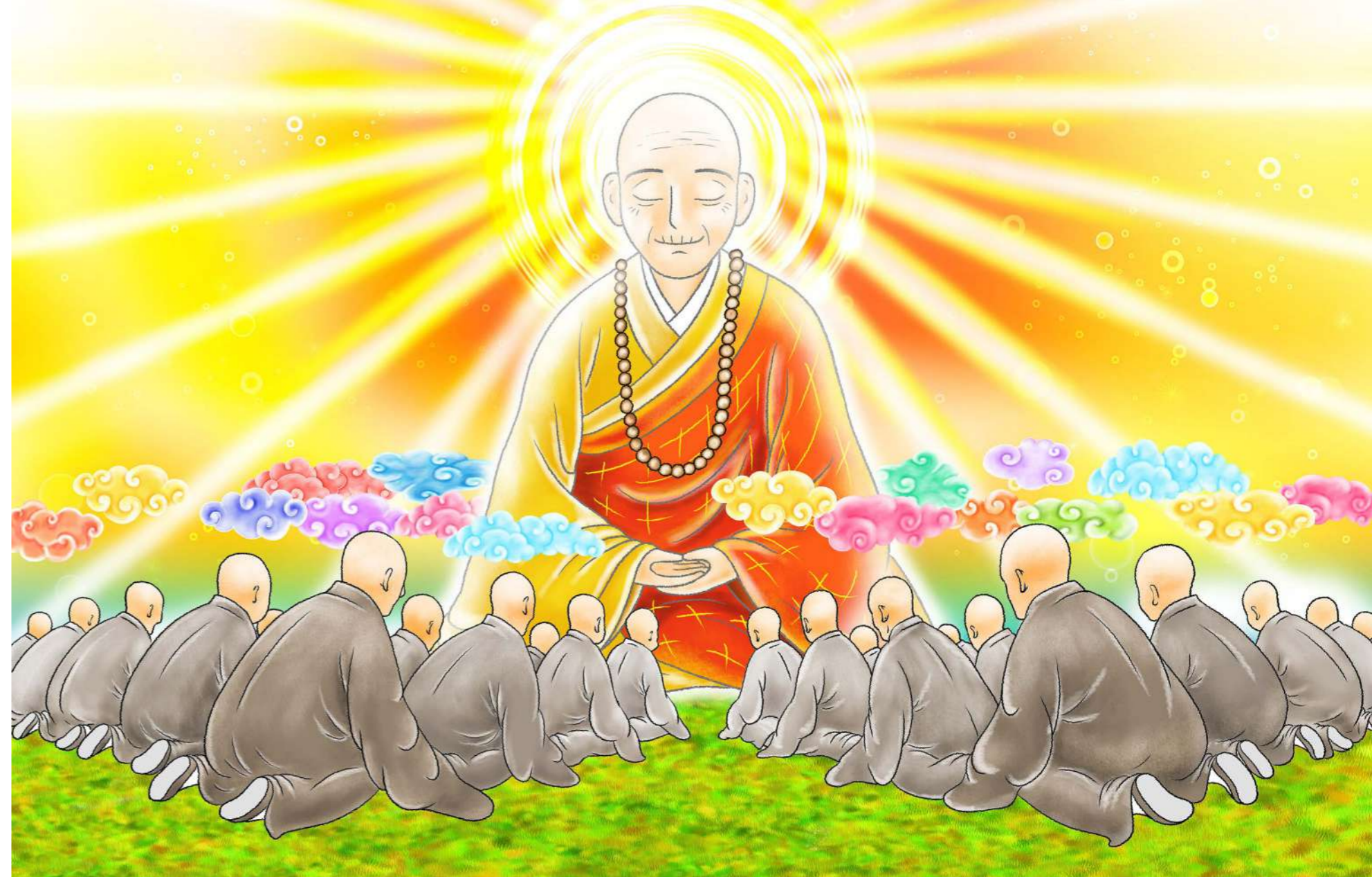
Besides sculpture, the Master left to posterity many chants as well as works of music, calligraphy and painting. They include *In Praise of Dharma Matters*, *In Praise of Pratyutpanna* and *In Praise of the Rite of Rebirth* -- in the form of chants, explicating Pure Land teachings. They contained beautiful sung verses. Shandao also copied 100,000 scrolls of the *Amitabha Sutra*, with a specimen being discovered in contemporary times. And he created 300-odd portraits of the Pure Land. A *Contemplation Sutra*-related mandala by the Master was found in the Cave of a Thousand Buddhas at Dunhuang.





永隆二年（681年）三月，大師正在實際寺內指導畫西方變相圖，有一天，他忽然催促畫工加快速度，儘快完工，告訴弟子們說他很快就要往生了。

In 681, Shandao was directing the creation of a Pure Land portrait in Shiji Monastery. One day he suddenly asked the artists to hurry and finish their work. He told his followers that he would be reborn imminently.



幾天後，在大眾念佛聲中，大師怡然長逝，回到了西方淨土，世壽六十九。

Several days later, Master Shandao passed away peacefully amid Amitabha-recitation by the assembly. He returned to the Western Pure Land, aged 69.



大師往生之後，高徒懷懽法師選擇終南山麓的神禾原最爲靈秀之地建塔立碑，塔名爲崇靈塔。後來，弟子們又依塔建寺，寺名爲香積寺。

Shandao's senior disciple, Master Huaihui, chose Shenheyuan at the foothills of the Zhongnan mountains as an auspicious spot at which to erect a memorial stupa. It was named Chongling Pagoda. Disciples built a temple around it, called Xiangji Monastery.



幾十年之後，有「後善導」之稱的少康大師曾特別前往長安光明寺善導大師的影堂，恭敬瞻禮善導大師遺像，乞願一見大師。頂禮之際，大師遺像竟化成了金色佛身，顯現在空中。這一感應很快流傳開來，後世皆公認善導大師是彌陀化身。

Decades later, Master Shaokang (known as the "latter-day Shandao") went specially to visit Shandao's memorial hall at Guangming Monastery in Chang'an. After paying respects before an image of Shandao, he asked earnestly to see the late master one time. The portrait of Shandao thereupon transformed into a golden Buddha, suspended in the air. Word of the manifestation spread quickly. Posterity came to regard Master Shandao as an emanation of Amitabha Buddha.

作為淨土宗的開宗祖師，善導大師對後世的澤被本應惠及千古，但遺憾的是，由於唐末「會昌法難」以及五代十國的戰亂，包括淨土宗開宗立教的根本祖典——《觀經四帖疏》在內的絕大部分著作均在中國境內失傳了，淨土宗的正宗傳承就此中斷。

As founder of the Pure Land School, Master Shandao should have had an eternal, uninterrupted transmission to posterity. Regrettably, the Huichang Persecution of Buddhism in the late Tang and the wartime turmoil of the Five Dynasties and Ten Kingdoms resulted in the loss of most of Shandao's works in China. They included *Commentary on the Contemplation Sutra*, the founding text of the Pure Land School. The authentic Pure Land lineage disappeared.



在隨後一千多年的時間裡，廣大淨土行人缺乏純正的理論指導，只好引用他宗他派唯靠自力的修行理念，來解釋仰仗佛力加持的淨土法門，致使南轅北轍，痛失往生大利。

In the following thousand-odd years, Pure Land practitioners lacked guidance from the pure, original texts. They could only rely on the self-power interpretations of other Buddhist schools. The other-power essence of the Pure Land School was turned upside down, and its greatest benefits were lost.



直到二十世紀末，曇鸞、道綽、善導大師一脈的著作才由慧淨法師、淨宗法師從《大正藏》中彙整編輯，廣泛出版流通，並且在他們的極力宣導下，善導大師創建的淨土宗再次煥發出光芒，引導一批又一批淨土行人踏上了必定往生的光明大道。

It wasn't until the late 20th century that the works of Masters Tanluan, Daochuo and Shandao were collated and edited from the Tripitaka by Masters Huijing and Jingzong, then published and circulated widely. The contemporary masters' vigorous promotion enabled the lineage established by Master Shandao to shine anew. Once again, successive generations of practitioners are able to step onto the bright pathway to assured rebirth in the Pure Land.



淨土宗叢書

編號	書名	著作者	編譯者	備註
1	淨土宗聖教集			
2	淨土三經			
3	《無量壽經》譯註	淨土宗編輯部	淨土宗編輯部	
4	《易行品》講要	慧淨法師	慧淨法師	
5	《往生論註》分段對照本	曇鸞大師	慧淨法師	
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10	觀經四帖疏	善導大師	釋慧淨等	
11	淨土宗精要法語解	淨土宗編輯部	淨土宗編輯部	
12	念佛金言錄	一遍上人	慧淨法師	
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14	第十八願淺釋	淨宗法師	淨宗法師	
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16	《阿彌陀經要解》略註	智隨法師	智隨法師	
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23	慧淨法師講演集（二）	慧淨法師	淨慈居士	
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2	彌陀恩賜佛寶寶	淨開法師	巫麗雪	淨土宗翻譯小組
3	淨土宗三祖師傳	宗道法師、佛慈	佛小、巫麗雪	淨土居士

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