論「念佛往生」與「信願往生」——
以民國時期守培與印光等人的爭論為例

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摘 要

自明末蕅益大師以來，「信願往生」之說非常流行，加上經印光大師的竭力弘揚，影響甚廣。守培上人則不以為然，並作文宣導「一心念佛，即得往生」之新論。印老去信批評，王鏡周居士又寫長文駁斥，爭論蜂起。上人復撰二文，據理力爭，辯才無礙。這場爭論反映了近代佛教史宗門、淨土兩家對念佛法門的不同理解，但均不免流於片面的傾向。本文結合古代淨宗高僧之言行，以證明信、願、行三，如鼎之三足，缺一不可，依然是修習淨土法門的不二之論。

關鍵詞：念佛往生、信願往生、守培、印光、王鏡周
“Rebirth in the Pure Land by Chanting the Name of Amitābha” versus “Rebirth in the Pure Land by Belief and Will”: A Case Study on the Argument between Shoupei and Yinguang in the Republic of China Era

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Abstract

Advocated by Master Ouyi of late Ming dynasty and propagated with every effort by Master Yinguang, the proposition of “rebirth in the Pure Land by belief and will” became very popular and influential. Master Shoupei disagreed and advanced a new idea: “rebirth in the Pure Land solely by chanting the name of Amitābha wholeheartedly.” This triggered off a fierce debate, with Yinguang and Lay Buddhist Wang Jingzhou in one camp and Shoupei in the other. The debate reveals the disagreement on the interpretations of doctrine of Mindfulness of the Buddha between the Chan Sect and the Pure Land School in the Buddhist history of modern China. Both interpretations are bound to be one-sided. Referring to the words and deeds of ancient Pure Land masters, this article demonstrates that belief, will and practice—still indispensable by now—are three integral parts of the Pure Land teaching.

Keywords: rebirth in the Pure Land by chanting the name of Amitābha, rebirth in the Pure Land by belief and will, Shoupei, Yinguang, Wang Jingzhou

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