

義|理|詮|釋

## 印順導師與印光大師的淨土觀點比較 ——以「契理契機」與「稱名念佛」為核心

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### 摘要

印順在闡述人間佛教時，以「契理」與「契機」指稱人間佛教的正當性及可靠性，時人亦順此「契理」與「契機」來提煉人間佛教之大義。不過，時人似未曾注意到印順發揮此義時，曾引證印光的教法。印順以「人間正行」指稱「契機」之義，又以印光所提倡的「敦倫盡分」作為「人間正行」的註腳，引申求生西方極樂淨土的基礎即在於此。

印順跟印光對如何操持稱名念佛的觀點相同，印順曾舉印光如何教導稱名念佛為例，指出該法的下手處。印順順著印光倡導的「攝耳諦聽」念佛法，警惕念佛行者「隨口滑過」的弊病，深入發揮，除癰治病，足以發先聖之緒，砭末學之愚。然而，二師對淨土法門是否「契理契機」觀點不同。印順雖未否定極樂世界的實存，亦未反對念佛求生淨土，但他以佛教的人間性格反對淨土法門是「契理契機」的法門。相反，印光則堅稱淨土法門是當今末法時代最為「契理契機」，捨此則眾生難以得度。

關鍵詞：印順、印光、契理契機、稱名念佛

## **A Comparison of Venerable Yin Shun and Patriarch Yin Guang's Views of Pure Land: Focusing on "Accordance with Truth and Accordance with Circumstances" and "Chanting of the Name of Amitābha Buddha"**

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### **Abstract**

When Venerable Yin Shun explained the Humanistic Buddhism, he used "accordance with truth" and "accordance with circumstances" to indicate its legitimacy and reliability. Contemporary people also follow these two concepts to refine the main idea of Humanistic Buddhism. However, they do not notice, in general, that Yin Shun ever cited Patriarch Yin Guang's teaching when he exerted this meaning. Yin Shun used "correct practices of the human world" to indicate the meaning of "accordance with circumstances," cited "human relations and ethics" advocated by Yin Guang as footnotes of "correct practices of the human world," and further extends to see it as the foundation of obtaining rebirth in the Pure Land.

Venerable Yin Shun and Patriarch Yin Guang shared the same view to the practice "chanting of the name of Amitābha Buddha". Yin Shun had used Yin Guang's teaching of Buddha chanting as an example to point out the entrance of the method. Yin Shun also followed Yin Guang's method of "attentive listening to one's own chanting" to warn

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practitioners about the disadvantages of being unable to chant clearly, count and remember the chants clearly, or hear one's own chants clearly. He carried out the method deeply, corrected misconceptions, and extended the concept of sage. However, they had different viewpoints to whether Pure Land teaching is consistent with truth and with one's spiritual ability. Although Yin Shun did not deny the existence of World of Ultimate Bliss, he did not oppose to the obtaining rebirth in the Pure Land. However, he used the character of human world to oppose the Pure Land teaching being consistent with truth and with circumstances. On the contrary, Yin Guang insisted that Pure Land teaching is in accord with truth and with one's spiritual ability to the most in the current Dharma-Ending Age. Without this teaching, beings are difficult to transcend transmigration.

**Keywords:** Yin Shun, Yin Guang, accordance with truth and accordance with circumstances, chanting of the name of Amitābha Buddha