

## 淨土法門之承傳 -- 「五會念佛」在香港之復興與傳播

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### 摘要

漢傳佛教的淨土法門及並念佛的修持，自唐代普及，至近代更演變為「五會新聲念佛」。然而自唐末至民初，漢傳佛教所曾經歷之重重衝擊，包括清末民初太平天國之亂、廟產興學的政策，及面對重視西式教育及科學之基督宗教傳入和競爭，佛教被貼上「落後迷信」標籤。當時教內不同法師連同各方居士致力重振佛教，運用不同的文化社會資源，反映出佛教不同面貌的創新、韌性及適應時代的能力。本文將對以觀本法師(1868 - 1946)為研究對象，了解他在上世紀三十年代如何運用「五會新聲念佛」重整在清末民初時期被貶低為「迷信落後」的西方彌陀淨土念佛法門。同時，亦探討戰後至今香港佛教道場對承傳五會新聲之現狀。當中亦會聚焦觀本在香港弘傳五會新聲的三種方向及策略，包括：1) 觀本在港演唱念佛號為弘法主體；2) 並組織和制度化念佛蓮社；3) 再切合及擅用時下流行的科技及傳播媒介普及五會新聲，提出觀本以不離自力之宗旨致力普及漢傳佛教念佛的實踐方法而另闢蹊徑

### 關鍵詞

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## **Abstract**

Pure Land chanting practice is one of the most prevalent Buddhist practices among Chinese Buddhist practitioners since Tang Dynasty. In the contemporary period, Chinese Buddhism faced a lot of external challenges including the Foreign Missionary, valued the western knowledge, Taiping Rebellion, and turning the monasteries' properties into educational usage. The practice of Chinese Buddhism was regarded as the "superstition." Ven. Guanben in the early 1930s recompiled a new chanting music with five tunes and paces, modified the ritual hymn and strived to introduce and disseminate his 'new Wuhui Nianfo' to Buddhist practitioners in the Republic of China. Ven. Guanben started a revival movement of Chinese Buddhism by promoting his 'new Wuhui Nianfo.' This paper investigates three strategies of Ven. Guanben disseminating 'new Wuhui Nianfo' in Hong Kong: 1) Ven. Guanben applied recitation of Buddha's name as the main way to spread Buddhism, 2) to organize some groups to do the practice of recitation of Buddha's name, 3) applying some new technologies to introduce and disseminate 'new Wuhui Nianfo.'

**Key Words:** Pure Land practice, recitation of Amita Buddha's name, Ven. Guanben, revival movement of Buddha, Amita Buddha