

德雲比丘的念佛法門

Bhikshu Deyun's Method of Buddha Recitation

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今天我們講一講德雲比丘的這個念佛法門。這個法門其實是菩薩的境界。這個境界一現出來就是很大很大，大到心都容納不下。昨天我才在講說，有一個好的廣大的環境，可以幫助我們把心打開。其實我們所住的地方再大，但國有國界，這個界你很難超出去。那我們這個世界呀，也有一個界，這個界

Today we will discuss Bhikshu Deyun's method of Buddha Recitation. This method is actually the Bodhisattva state. When it is revealed, it is very massive—so large that even the mind cannot contain it. Yesterday I was saying how having a nice, expansive environment can help us open up our minds. However, regardless of how large our country is, there are still national borders that are difficult to cross, even the world has its boundaries. How can we transcend them?

The method of Buddha Recitation is a “lateral escape from the

你怎麼超出去呢？

念佛叫「橫超三界」。三界：欲界、色界、無色界。傳統的修行是豎著往上爬，你才可以超出三界二十八天。三界最上面的那一層天啊，你要超出去了，才能得到解脫——離開三界火宅。可是那要很長很長的時間，而且你也不一定修行成功。念佛這個法門是「橫超三界」。我們那今天就想把德雲比丘的這個念佛法門學一次。

德雲比丘講他所修的念佛法門。我們不一定聽得懂，但是聽一遍在每個人的八識裡面就有一個念佛的種子，以後你到德雲比丘這個境界，你就知道怎麼修這個法門。

有「住一切境界的念佛法門」，「一切境界」——好的是境界；不好的也是境界。在順的境界、逆的境界裡，你都可以念佛。不是說現在天氣太熱我不能念佛；天氣太冷不能念佛。起煩惱的時候不能念佛；太快樂了也忘記念佛。德雲比丘在一切境界中都是可以念佛的，甚至睡覺、做夢都可以念佛。

又「住於寂滅的念佛法門」。「寂滅」就是你有定力了，你在定中可以念佛，這叫「寂滅」。所以真正的念佛是專心，一心念佛，不要有妄想。這很難，但是要練習。你本來很多妄想，然後你就念佛慢慢把妄想降伏了，用佛號把這個妄想去除了。

有一個偈頌說：「清珠投於濁水，濁水不得不清；佛號投於亂心，亂心不得不佛」。我們那個年紀的人都知道有一種明礬。以前的水都沒有過濾過，人們就拿一種明礬放到水裡，那個水裡的雜質就會凝聚並沉澱。「佛號投於亂心」，我們心很散亂，靜不下來，你就把佛號放在心裡一直念，那「亂心不得不佛」，最後你這個心也不得不

Three Realms.” The Three Realms are the Desire realm, the Form realm, and the Formless realm. Traditional methods of practice require us to climb vertically in order to escape the Three Realms and Twenty-eight Heavens. In order to be liberated from the burning house of the Three Realms, we need to rise above its highest heaven. However, that will take a very, very long time, and there is no guarantee that one will succeed in the end. But the Buddha Recitation method is a “lateral escape from the Three Realms.” Today, we are here to learn about Bhikshu Deyun’s method of Buddha Recitation.

We might not understand the Buddha Recitation method that Bhikshu Deyun describes. However, simply hearing about it, we can plant a seed of Buddha Recitation in our eighth consciousness. In the future, when we reach a stage in our cultivation that is similar to Bhikshu Deyun, we will know how to practice this method.

There is the “Method of Buddha Recitation in all conditions.” “All conditions” includes both good and bad conditions. Whether we are in favorable or unfavorable circumstances, we can still recite the Buddha’s name. It is not the case that, “It is too hot right now, so I cannot recite the Buddha’s name,” or “It is too cold to recite the Buddha’s name.” In midst of afflictions, we cannot recite the Buddha’s name; when we are overly happy, we forget to recite the Buddha’s name. Bhikshu Deyun could recite the Buddha’s name in all kinds of circumstances. He could even recite in his sleep, and when he was dreaming.

There is the “method of Buddha Recitation while abiding in calm and stillness.” “Calm and stillness” means that our ability to focus is strong and we can recite the Buddha’s name in a state of concentration. Truly reciting the Buddha’s name means that our mind is focused. We should recite the Buddha’s name single-mindedly, without any scattered thoughts. This is very difficult, but we should practice it. We might begin with many scattered thoughts, but by reciting the Buddha’s name, we can gradually subdue them. We can eliminate our scattered thoughts using the Buddha’s name.

There is a verse that says, “Place a purifying-pearl in turbid water and the water will inevitably become clear. Place the Buddha’s name in a mind full of scattered thoughts, and the scattered mind will inevitably be mindful of the Buddha.” People from our generation know about alum. Back then, there were

念佛了。當你的心到寂靜的時候，這個佛號就會從心裡會自然現出來。

又有「住於遠離的念佛法門」。「住於遠離」，我們不要講太深了，你們現在就是遠離嘛，遠離你的家、你的工作啊；遠離那些很關心你的朋友，要找你去環遊世界呀，去旅行，去泡茶啊。你現在來參加佛七就是遠離了。這個遠離有一個好處就是你跟一些環境，跟一些人暫時隔絕了，你就可以專心來念佛。但是等到我們佛七圓滿了，你再回到你的家裡，你的心不會像現在在法界聖寺這樣這麼清淨。你會開始懷念，我在法界聖寺念佛多好啊，那邊環境那麼好，我也不要操操心什麼。

「住於廣大的念佛法門」。什麼是「廣大的念佛法門」呢？就是你念佛了，你的心要廣大，這個心要打開來，不要老是把自己心的門關起來。我們的心小了，智慧就少了。心量大了，就是會對於所有的人啊，事啊，都會往好的方面看，沒有什麼不好的，就是放下了。

「住於微細的念佛法門」。「微細的念佛法門」就是在最微細的地方，像一毛端，一根汗毛都在念佛，都有佛出現了，到道場來承事禮拜。是因為你的心清淨了，心清淨了所以那個很微細的都可以看得到的。

又有「住於莊嚴的念佛法門」。我講過這個德雲比丘的這些念佛法門都是菩薩的境界，我們凡夫要解釋菩薩的境界是不容易的。即使根據經文，有時候也很難去明白那個境界。所以我就用比較世俗，大家聽得懂，我們可以感受得到的這樣的方式來講這個經文。

說「住於莊嚴的念佛法門」，念佛要莊嚴，那表示你不要隨便呀。那你睡覺躺著也在念佛；你看世俗的書；

no water filters, so people would put alum, a purifying agent, into their water so that any particles and contaminants would gather together and sink to the bottom. "Place the Buddha's name in a mind full of scattered thoughts": Our minds are very scattered and difficult to calm down. By placing the Buddha's name in our minds and continually reciting, then "the scattered mind will inevitably be mindful of the Buddha." Eventually, our minds will have to recite the Buddha's name. When our minds become calm and still, then the Buddha's name will naturally come forth in our minds.

There is also the "method of Buddha Recitation that abides in detachment." Let's not move too far ahead. We are now apart from our families and our jobs; we are away from our loving friends, who want us to travel around the world with them, or have a drink with them. By coming to this retreat, we are separated from them. The benefit of this separation is that we are temporarily away from certain environments and certain people, and we can concentrate on Buddha Recitation. Once the retreat is over and we go back home, our minds will not be as calm and clear as they are now at Dharma Realm Sagely Monastery. We will start to miss how great it was at the Dharma Realm Sagely Monastery. It was such a great environment, and we did not have to worry about anything.

"The method of Buddha Recitation that abides in vast expansiveness." What does this mean? When we recite the Buddha's name, our minds need to be vast and expansive. We need to open up our minds; do not keep them closed. When our minds are narrow and small, we have less wisdom. When we expand the capacity of our minds, then we will think positively toward all people and things. Because we have let go, there will be nothing negative.

"The method of Buddha Recitation that abides in subtlety." "Subtlety" refers to the most subtle of places, such as the tip of a hair. Each tip of hair is reciting the Buddha's name, because Buddhas appear in such a place of cultivation to pay their respect. When our minds are pure, we are able to see even the finest details.

There is also "the method of Buddha Recitation that abides in adornment." I have said that Bhikshu Deyun's methods of Buddha Recitation are the state of a Bodhisattva. It is not easy for us, as ordinary beings, to describe the realm of a Bodhisattva. Even if we base our explanation on the sutra text, sometimes it is very difficult to enter that realm of understanding. Therefore, I am explaining the sutra text using a more mundane approach that we can all identify with and understand.



住於能事的念佛法門

The method of Buddha Recitation which abides in that which can be done.

看報紙，也在念佛，那這個念佛就不莊嚴了。很多人在家裡有佛堂，你在佛堂念佛，那就很莊嚴的。像我們有位老居士，他生病了，這兩年中呢，他每天都到他家裡這個佛堂去念佛。一是因為佛堂幾乎就是我們這個家裡面最莊嚴的一個地方了，那邊不會雜亂。二是，他莊嚴自己，他去那個佛堂拜佛念佛的時候，他是穿海青縵衣啊，他搭著衣到佛堂去念佛，這就是真的莊嚴念佛了，慎重其事的。

又有「住於能事的念佛法門」。什麼叫「能事」呢？就是能夠親近諸佛、侍奉諸佛。那你來到道場，你不僅參加法會、參加佛七，還可以做佛事。有些人或者幫忙整理這個環境；或是幫忙佛殿排拜墊、擺經架；或者幫忙廚房切菜、洗碗。這都是「能事」，「住於能事」。你在佛殿參加法會是修行，法會結束了你去幫忙做事情，這也是修行的。我們在道場裡面啊，每個地方都是修行，你去掃個地，擦地板啊，擺一張桌子，或是洗個碗，這個都是「能事的

As for “the method of Buddha Recitation that abides in adornment,” we need to recite the Buddha’s name in a conscientious and dignified manner. This means we cannot be sloppy. If we recite the Buddha’s name while lying down, reading secular books, or reading the newspaper, then we are not reciting in a dignified way. Many people have a shrine in their home; it would be very dignified to recite the Buddha’s name at the shrine. For example, we have a senior practitioner who became ill. For the last two years, he has been reciting the Buddha’s name at the shrine in his house. The shrine is and should be probably the most adorned place in our homes; it will not be messy. This practitioner also adorned himself: when he went to recite the Buddha’s name at his shrine, he would put on his black robe and precept sash. He adorned himself and was careful and mindful as he recited the Buddha’s name.

There is also “the method of Buddha Recitation which abides in that which can be done.” What does this mean? It means that we are able to draw near and attend upon all Buddhas. When we come to the monastery, we not only participate in the Dharma service or Buddha Recitation retreat, but we also do the Buddha’s work. Some people help with cleaning up the surroundings, lining up the cushions in the Buddha Hall, or setting up the bookstands for the sutra texts. Others help out in the kitchen by

念佛法門」。

又有「住於自在心的念佛法門」。這個「自在心」就是我念佛念得很歡喜啊；比如我有多少財產呀；有多少房子啊；我的這個小孩多孝順呀；我的孫子多乖巧啊，這些都沒有我念佛自在。你念佛念到這個境界啊，就是隨時隨地都想要念佛了，得到一種自在心了。

又有「住於自業的念佛法門」。佛菩薩他們知道眾生積集什麼業，將來就會受到什麼果報。「自業」就是自己作了什麼業，將來就受什麼果報。我們要先明白自己，要知己啊，所以我們知道自己的「自業」。我現在來念佛呢，就是作一種念佛的業。作這種佛的業，將來這個業就會結成佛果。你現在造這個念佛的業，或者菩薩的業，將來一定是成佛啊，成菩薩的。所以呢這個「自業」，我們自己造什麼業，很清楚的。來道場你在這裡要造惡業的機會太少了，很少很少的。那所以呢，所造的業呢，都是善的業，都是修行的業都是啊，念佛的業啊，誦經的業啊。這個都是有功德的，可以幫助我們往生極樂世界。

又有「住於神變的念佛法門」佛坐著廣大的蓮華，這朵蓮花周遍法界而開敷，來為眾生說法。這個「神變」就是神通變化了。佛菩薩，他們有六種神通，比如說他有天眼通、有天耳通、他心通、有宿命通、有神足通、有漏盡通這六種神通，有很多神變。可是我們不要去想這個，因為這個我們沒有辦法。

我們就想想，我怎麼能夠「神變」呢？其實啊，你看你現在能夠放下手頭很多事情，到道場來念佛，這就是一種「神變」了。本來沒有辦法，本來走不開的，現在你來了，這不是一種「神變」嗎？我再講一

cutting vegetables and washing dishes. These are all tasks that can be done. Participating in the Buddha Hall service is cultivation; helping out after the service ends is also a form of cultivation. Every part of the monastery is a place for cultivation. Sweeping or mopping the floor, setting up a table, or washing the dishes, are all part of the “method of Buddha Recitation which abides in that which can be done.”

There is also the “method of Buddha Recitation that abides in a mind at ease.” “A mind at ease” means that we are very joyful when we chant the Buddha’s name. Regardless of how much money we have, how many houses we own, how filial our children are, or how sweet our grandchildren are, it does not put our minds at ease in the same way that Buddha Recitation does. If we can reach this stage in our practice, then we will want to chant the Buddha’s name at all times and in all places. Our minds will be at ease.

There is also the “method of Buddha Recitation that abides in our own karma.” Buddhas and Bodhisattvas know the kind of retribution that will result from the kind of karma that is accumulated by sentient beings. “Our own karma” refers to the karma that we have created ourselves, which will lead to a corresponding retribution in the future. We need to start by understanding and knowing ourselves—we need to know “our own karma.” By chanting the Buddha’s name now, we are creating the karma of Buddha Recitation. Because we create good karma of a Buddha now, this karma will ripen into the fruition of Buddhahood in the future. By creating the karma of Buddha or Bodhisattva Recitation, we will certainly become Buddhas and Bodhisattvas in the future. In terms of “our own karma,” we are very clear about the kind of karma we create. When we come to the temple, there are indeed very few opportunities for us to create negative karma. The karma we create is entirely wholesome. By creating the karma of engaging in cultivation, chanting the Buddha’s name, and reciting the sutras, we are generating merit and virtue, which will help us be reborn in the Western Pure Land.

There is also “the method of Buddha Recitation that abides in spiritual transformations.” The Buddha is seated on a vast and large lotus flower that extends throughout the entire Dharma Realm as he speaks the Dharma for sentient beings. This kind of “spiritual transformation” comes about from spiritual powers. Buddhas and Bodhisattvas have six kinds of spiritual powers—the power of divine vision, the power of divine hearing, the power of awareness of the minds of others, the power of the knowledge of previous

個最普通的「神變」。你知道嗎？你每天早上睡醒，你還能夠起身，這不是一種「神變」嗎？你想想看，有些人，他老了，或是他身體可能有病痛，他躺在床上，他不能起來的。你想想。你還可以起床，還可以走路啊，你以為走路這麼容易啊，走路不容易的。很多小事，你以為是這麼簡單，都不簡單啊，所以我們要珍惜啊，我們每個人現在所有的一切呀，你不要抱怨太多。真的，你來廟裡做事情，如果你手受傷了你就不能做了，你腳受傷了你不能走路了，很多事情也不能做了。所以你看我們現在，每天早上呢，時間到了就可以起床啊，就來參加念佛，也可以坐著念，也可以繞念啊，又可以開口念，又可以閉口啊，心也可以念。這就是一種神變的念佛法門。

又有「住於虛空的念佛法門」。說住到虛空來念佛。這個是菩薩，他可以到虛空去了，那個對他來講不會有障礙。我們怎麼住到虛空呢？虛空就是你旁邊都空了，就是你很專心，你的身心都沒有了，然後你外面沒有世界了，那就是虛空了。所以你想啊，你真的能夠修行到內無身心，外無世界，那就是我們的心就像虛空了，你能夠心如虛空，那就是住於虛空啊，這樣的念佛法門，那就是一定是要一心念佛了，當然要得到念佛三昧才有辦法。

好，我們今天就先介紹這些。這位德雲比丘是善財童子參訪的第一位善知識。他就介紹這個念佛法門，他就修行這個念佛法門。❀

lifetimes, unimpeded bodily action, and the power of the extinction of outflows. With these six kinds of spiritual powers, they are capable of many transformations. However, we should not wish for these because they are beyond our abilities [right now].

Let's think about what kind of "spiritual transformations" we can perform. In fact, just being able to set aside your many tasks at hand, and coming here to recite the Buddha's name, is one kind of "spiritual transformation." At first, it was impossible for you to step away, but now you are here, isn't that a "spiritual transformation?" There is another kind of spiritual transformation that is most common. Do you know what I mean? Every morning when you wake up, just being able to get out of bed is a spiritual transformation. Think about elderly people who suffer from physical limitations and are unable to get out of bed. Think about it. You are still able to get up and walk around. Do you think it is that easy to walk? It is not easy at all. We should cherish everything that we have, and not complain too much. Really! If you work at the temple, and you injure your hand, you would not be able to work anymore. If you injure your leg, you would not be able to walk or to do many things. You see, every morning when the time comes, we are able to wake up and come here to recite the Buddha's name. We can sit, circumambulate, recite out loud, or even recite silently in our minds. This is one method of Buddha Recitation that abides in spiritual transformations.

There is also "the method of Buddha Recitation that abides in empty space." That is, to recite the Buddha's name while dwelling in empty space. This is when a Bodhisattva is in empty space, where he is unobstructed by anything. How can we dwell in empty space? We are in empty space when everything around us is empty. This happens when we are in a state of concentration where we are no longer attached to our body and mind, and even the world around us. Think about it. If we can truly cultivate to the point that we have no internal attachments to mind and body, and no external attachments to the world, then our mind will be like empty space. When our mind is like empty space, then we are dwelling in empty space. This method of Buddha Recitation requires that we recite the Buddha's name single-mindedly. We will only be able to practice this method after attaining Buddha Recitation Samadhi.

That is all we will discuss for today. Bhikshu Deyun was the first teacher that Youth Sudhana visited on his journey [in the Avatamsaka Sutra]. The method of Buddha Recitation that he introduced to Sudhana is his own method of practice. ❀