



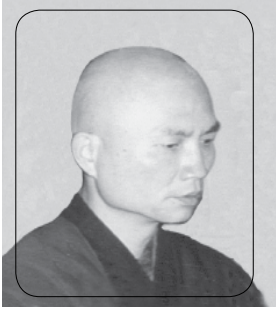
看《法華經》入佛門——

# 介绍沙彌果福師

DRAWN TO BUDDHISM THROUGH READING THE *DHARMA FLOWER SUTRA*—  
**INTRODUCING SHRAMANERA GUO FU SHI**

沙彌果福 文 BY SHRAMANERA GUO FU SHI

比丘尼恆田 英譯 ENGLISH TRANSLATION BY BHIKSHUNI HENG TYAN



一九九〇年八月以前，我不信佛法，不知因果，更不知道皈依三寶，恭敬三寶，愚癡到極點，每天過著醉生夢死的生活卻渾然不知。那時我有個非常大的煩惱。什麼呢？就是世間人共同的煩惱——錢。我和朋友有一筆財務往來，言明五月底歸還，可是到時我還不出。

那年八月初看到在書架上有包牛皮紙包著的書，已經塵封了一年。那是一年前有位上人的皈依弟子，特別請來和我結緣的，我打都沒打開過，一擺就是一年。直到這一天，心裡才動了念：「打開來看看吧！」原來是兩本宣公上人所講解開示的《妙法蓮華經淺釋》。

我剛開始讀時非常吃力，不知所云。看到上人說以前天臺智者大師，九旬談妙，光一個「妙」字就講了三個月，還意猶未盡。那時自己一點善根沒有，心想這些高僧大德也真無聊，拿個「妙」字大作文章。這三言兩語可以交代清楚的意思，怎需要用九十天的時間呢？

又看到上人說：「我講的經你聽得懂是妙，聽不懂更妙。」心裡的惡知見又來了：「這老和尚也太愛開玩笑了，這麼故弄玄虛，講這些似是而非的道理！」但也因此，心裡充滿了好奇，越想知道上人葫蘆裡賣的是什麼膏藥，我就很有耐心地慢慢閱讀經典。那時完全不懂佛法，把經書當世俗書看，菸癮又特別大，常對著經書吞雲吐霧，非常不恭敬。我是這麼一個愚癡無知的人，讀經還造這麼大的罪業！

我每天花很多時間研讀《法華經》，慢慢覺得上人深入淺出，旁徵博引的講經方式，讓我這不懂佛法的人，開始對佛法有了一點瞭解。這時才知道佛法並不是談些怪力亂神，不食人

Before August 1990, I did not believe in the Buddhadharmā. I did not know about cause and effect or taking refuge with and venerating the Triple Jewel. I had many faults, led a befuddled life, and was completely confused. During that time, I was very worried about something that is everyone's biggest preoccupation—money. I was supposed to pay a debt I owed my friend by the end of May. However, I couldn't pay him back when the deadline arrived.

In the beginning of August, I suddenly noticed a brown paper package on the shelf. It had been there for a year. A disciple of the Venerable Master had given it to me in order to create affinities with me. I had left it on the shelf for a whole year without opening it. That day, I thought, "Let's open it and take a look!" I opened the package and found two volumes of the *Dharma Flower Sutra* explained by the Venerable Master.

At first I had a hard time reading it and understood very little. When I read the Master's commentary on Great Master Zhizhe of Tiantai, who had lectured on the word "wonderful" for ninety days, I thought that eminent master was really making too big of a fuss over one word. In fact, he lectured for three months and still did not exhaust the meanings of that word.

In the Sutra, the Venerable Master said, "If you understand my Sutra lecture, that is wonderful. It is even more wonderful if you do not understand it." I thought, "This elder monk really likes to joke and talk nonsense." I became very curious and wanted to find out "what medicine was contained in the Venerable Master's bottle." I began to slowly read through the Sutra text. I didn't understand the Buddhadharmā then, thus, I read the Sutras as if reading novels. Moreover, I smoked a lot at that time, so I often exhaled the smoke directly on the sutras, which was really disrespectful. I was truly deluded and created serious offenses while reading the Sutras.

I spent a lot of time investigating the *Dharma Flower Sutra* daily and began to appreciate the Master's way of explaining profound principles in everyday language using extensive examples. I began to realize that the Buddhadharmā does not focus on extraordinary matters leaving worldly affairs far behind. It actively enters into the world to teach



間煙火，遠離紅塵的宗教，而是一種很積極入世，教化眾生如何孝敬父母師長，如何以慈悲心，忍辱力來對待一切人、事、物，讓生活更圓滿自在。

八月廿六日我的債主夫婦帶了兩個女兒來了，絕口不談錢的事，還很誠懇地對我說，他們「不打算要回這筆錢」，輕淡地把這件事情就結束了。我心中的大石頭落了下來，身心豁然開朗，就像《心經》上所說：「心無罣礙，無罣礙故，無有恐怖，遠離顛倒夢想」。

這時我對《法華經》越來越有興趣，也對上人的慈悲教化產生了一種「仰之彌高，鑽之彌堅」的感覺，每天讀經廢寢忘食：早上起床還沒盥洗就想讀經，不知道這是不恭敬，所以人沒有智慧，就會做出很多不如法的事；也覺得吃飯真麻煩，太浪費時間了。以前是標準肉食者，居然也專挑肉邊菜吃了！兩份報紙，一個月了還原封不動擺著，電視機上也蒙了一層灰。這一個月下來，只覺得世間一切事都了無生趣，只有研讀經書才是每天最歡喜的事。

我開始有了一點小智慧，經上說凡經典所在之處，皆是佛之法身慧命，這也就是教化我們，對所有經書都要恭敬如佛。這時才知道以前錯了，天天對著佛經，吞雲吐霧，喝茶吃東西，真是不敬到了極點，懺悔心油然而生。我的住處連一幅佛像都沒有，因此就每天頂禮《法華經》，心裡也不起分別，經上就是這麼說：「頂禮佛像和頂禮經書是一樣的。」

花了近兩個月才把上人講解的《法華經》閱讀完畢；到最後一品《普賢菩薩勸發品》時，看到一段經文才恍然大悟。這段經文寫著：「世尊，若後世後五百歲濁惡世中，比丘、比丘尼、優婆塞、優婆夷、求索者、受持者、讀誦者、書寫者，欲修脩習是《法華經》，於三七日中，應一心精進，滿三七日已，我當乘六牙白象與無量菩薩而自圍繞，以一切眾生所喜見身，現其人前而為說法，示教利喜」。普賢菩薩為勸導眾生發菩提心，對著釋迦牟尼佛發此大願，來護持求索、受持、讀誦、書寫《法華經》的眾生，令他們從煩惱中解脫，業障蠲除，得身心自在，在菩提道上發大勇猛心。

living beings how to master themselves, be filial to their parents and teachers, and treat others with kindness, compassion, and patience.

On August 26th, my creditor and his family came to visit me and told me sincerely that they did not intend to get their money back. My worries left me, and my body and mind suddenly relaxed. As the *Heart Sutra* says, "There are no worries, and because there are no worries, one is not afraid and leaves distorted dream-thinking far behind."

From then on I took a deep interest in the *Dharma Flower Sutra*. Forgetting to sleep and eat, I read the Sutra every day. The Master's teaching seemed both loftier and harder. Every morning after I woke up, I would read the Sutra even before brushing my teeth, not knowing that this was disrespectful. As you can see, people who lack wisdom fail to do many things in accord with the Dharma. I felt eating was a big waste of time. I was a meat-eater, but incredibly, I started eating only the vegetables in meat dishes! I subscribed to a newspaper for two months and one month later, I had not even touched them. There was a layer of dust on my television as well. After one month, I felt that everything in the world was meaningless and reading the Sutra was the only thing I enjoyed.

I began to develop a little wisdom. As the Sutra says, "The Dharma body and wisdom life of the Buddha are present wherever the Sutra is found." This passage teaches us to respect the Sutras as if they were Buddhas. It was then that I realized my past mistakes of smoking, drinking tea, and eating while reading the Sutras. How disrespectful I had been! I became repentant. Since there wasn't a Buddha image in my house, I would bow daily to the *Dharma Flower Sutra* with an impartial mind. The Sutra says, "Bowling to the Buddha is the same as bowling to the sutras."

It took me almost two months to finish reading the commentary on the *Dharma Flower Sutra*. I came to an understanding while reading the last chapter, "The Encouragement of Universal Worthy Bodhisattva." There is a passage, "World Honored One, if in the last five hundred years, in the turbid evil world, there is a Bhikshu, Bhikshuni, Upasaka, or Upasika who seeks, upholds, reads, recites, writes out, or wishes to cultivate the *Dharma Flower Sutra*, he or she should be single-minded and vigorous for twenty-one days. At the end of twenty-one days I will mount my white elephant with six tusks, and surrounded by uncountable Bodhisattvas, I will appear before that person in a body all living beings delight in seeing, and speak the Dharma for him, instructing, benefiting and delighting him." Universal Worthy Bodhisattva made this great vow before Shakyamuni Buddha, to protect all living beings, to free them from afflictions, to eradicate their obstructions so they can gain self-mastery in body and mind, and to encourage them to bring forth a vigorous resolve for Bodhi.

I was deeply moved after reading this passage. I realized that in the past I had not been respectful to the Triple Jewel, let alone protect



看了這段經文我深受感動，像我這樣志意下劣，無明習氣深重的人，不知恭敬三寶，護持佛法，菩薩還是不違本願平等對待，使我從世俗煩惱中解脫，啜飲法乳，滋長法身慧命。

讀完《法華經》後，覺得以前對經書不敬，生了懺悔心，決定把抽菸快二十年的壞毛病戒掉。結果非常順利，說不抽就不抽，旁人都認為不太可能。我是老菸槍了，平時每天抽一兩包，怎麼說戒就戒了呢？於是常拿菸來考驗我，但我不為所動。過了幾天，又起了一個懺悔心；三十幾年都不要吃水果蔬菜，只喜歡吃肉，造了那麼多殺生的罪業，就從現在開始吃素，長養自己的慈悲心吧！也非常順利，說不吃葷就不吃，從此就不再想抽菸喝酒吃肉了。

在睡夢中也會發懺悔心，有時會發覺自己手中拿著一根菸，當下就非常後悔，說已經戒菸三個月了，怎麼又抽起菸來呢？有時也會發覺自己的筷子夾了肉，或桌上有一盤肉，當下都非常懊悔，說自己已經吃素半年了，怎麼又吃起肉來？醒後才知是夢，還好是夢，不然豈不前功盡棄？慢慢這些夢境也都消失不再出現了。從此之後，我對經典深信不移，也比較有智慧來處理日常的問題了。上人在開示中說：「三藏十二經浩瀚如大海，窮畢生精力也難以研讀完畢，唯有一門深入，才能有所成就。八萬四千法門，門門相通，一通一切通。」我覺得非常有道理，就照著上人的話，每天只讀《法華經》，自己在家閉門造車，研習佛法。

一九九二年初，比丘恆實師來臺，代上人授三皈五戒，在雲林縣斗六鎮有兩天法會，我才有機緣皈依上人，這是生平第一次參加法會，熏習佛法。五個月後我到臺北，第一次去臺北法界印經會。那時「法界」剛搬家，三年前請經書和我結緣的師姊，三年中從未碰面，居然在「法界」不期而遇。她說：「萬佛聖城啓建水陸空大法會，你要不要去參加？」我第一句話就答：「以後有機緣再去吧！」那時我手頭正拮据。離開臺北時，這位師姊偷偷在我包中放了兩千塊美金還有一萬塊臺幣，要我去萬佛城，我退也退不掉。當時她有身孕，對我說：「你到萬佛聖城去幫我拜拜觀世音菩薩吧！」

the Buddhadharma. Even though I was ignorant and had bad habits, the Bodhisattva was still faithful to his vows and treated me without any bias so I could liberate myself from worldly afflictions, drink the Dharma dew, and nurture my Dharma body and wisdom life.

After I finished reading the *Dharma Flower Sutra*, I felt that I had been truly disrespectful towards the Sutras, so I repented and quit a twenty-year habit of smoking two packs a day. People couldn't believe it and asked me, "How could you quit just like that?" They often tested me, but my resolve didn't waver and the whole process went smoothly. A few days later, I repented again. For more than three decades, I had liked eating only meat, but not fruit and vegetables. As a result, I had created a lot of killing karma. I decided to become vegetarian in order to nurture my kindness and compassion. The transition was a success. I never thought about smoking, drinking, or eating meat from that time on.

I would even be repentant in my dreams. Sometimes I would dream I was holding a cigarette and would feel ashamed: "How can I smoke after I've stopped for three months?" Other times, I would see myself picking up a piece of meat with my chopsticks or sitting at the table with a plate of meat in front of me. I'd become perplexed and say, "I've been a vegetarian for half a year now; how can I eat meat?" I would then wake up and realize they were just dreams. Fortunately they were only dreams, otherwise, my efforts would have gone to waste. From that time on, I had resolute faith in the scriptures and had enough wisdom to deal with daily problems. The Venerable Master once said, "The Tripitika and the twelve divisions of Sutras are as vast as the ocean. It is hard to investigate them all in one's lifetime. The eighty-four thousand Dharma doors are interpenetrating. When you understand one, you understand them all." This really made sense, so every day I read only the *Dharma Flower Sutra* and investigated the Buddhadharma.

I took refuge with the Venerable Master Hua when Dharma Master Sure came to Taiwan in 1992. He transmitted the Three Refuges and the Five Precepts on behalf of the Venerable Master in the town of Douliu, Yunlin County. Five months later, when I visited the Dharma Realm Buddhist Text Distribution Society [which had just relocated], I met the Dharma sister who had given me the Sutras three years ago. She said, "The City of Ten Thousand Buddhas is going to hold a Water, Land and Air Dharma Assembly; do you want to participate?" I answered, "I will go when the conditions are ripe in the future!" since I had financial problems. When I was about to leave Taipei, she put two thousand US dollars and ten thousand NT dollars in my knapsack and encouraged me to come to the City of Ten Thousand Buddhas and bow on her behalf and that of the child she was carrying. That was how I came to the City. I stayed for five months and when I returned to Taiwan, my creditors had a son and the couple was overjoyed.



」就是這樣的因緣，我來了萬佛聖城，還住了五個月。回來後，我原先的債主朋友居然生了一個兒子，夫妻倆喜出望外！

萬佛城的水陸空大法會有七個壇，我心想自己學佛是從《法華經》入門，大概跟《法華經》有緣，就去法華壇誦《法華經》吧！前幾天還有居士來隨喜誦經，最後三天就剩我和法師們在法華壇內誦《法華經》了。

法會圓滿結束後，突然覺得滿口甘甜，從早到晚無有間歇，當時以為是吃了什東西的緣故，可是第二天、第三天也都如此，持續了七天左右，我才想起《法華經》偈中說：「六萬餘言七軸裝，無邊妙義廣含藏。白玉齒邊留舍利，紅蓮舌上放毫光；喉中甘露涓涓潤，口中醍醐滴滴涼。假饒造罪過山嶽，不須妙法兩三行」。可見誦經和拜懺的功德不可思議，能滅像須彌山高或四大海水般深無量無邊的業障。

我學佛法，不求感應，因為上人說無心便是道，要我們做無心道人，才不至落入貪心與執著。我也不刻意求諸佛菩薩幫我什麼忙，我只求自己幫自己的忙，這樣才會與法相應。

我把自己學佛的過程敘述出來，並不為炫耀自己得到多少感應，或有殊勝之處。直到現在我還是一個非常愚癡的人；上人訂了萬佛聖城六大宗旨，但我卻把自己弄得顛顛倒倒。可是再怎麼顛倒，我知道佛寶、法寶、僧寶是不會顛倒的，所以我對三寶信心不渝。所謂「佛法如大海，唯信能入，唯智能度。」我再怎麼迷糊，上人不迷糊，所以我信師的心也不會退轉。上人說：「如果知道自己迷了，就是有點覺悟了，還有點可救藥的地方。」雖然我不能確實依著上人的六大宗旨去修行，愧作上人的弟子，可是我還是要厚著臉皮來作他的弟子。因為我清楚知道上人發了十八大願，上人也會如同普賢菩薩一樣不違本願，度化我們返迷歸覺，畢竟成佛的。

During the Water, Land, and Air Assembly in the City of Ten Thousand Buddhas, Sutras were recited at seven platforms. Since my first encounter with the Buddhadharma was through the *Dharma Flower Sutra*, I felt I had special affinities with it and went to the platform where that Sutra was recited. At first some other lay people were also there, but by the last three days I was the only lay person reciting the Sutra with the Dharma Masters.

I attended the Dharma Flower Platform to its completion. And when it ended, I experienced a profuse and sweet taste in my mouth which lasted a week. I remember this verse from the sutra: "More than sixty thousand words in seven scrolls vastly contains boundless wonderful meanings. Jade-white teeth leave *sharira* behind; a lotus-red tongue shimmers with radiance. Sweet dew moistens the throat; drops of ghee cools the mouth. It takes only a couple lines of this wonderful Dharma to annul offenses surpassing tall mountains." Reciting this sutra generates inconceivable merit that eradicates limitless and boundless karmic obstructions as high as Mount Sumeru and as deep as waters of the four oceans.

In learning the Buddhadharma, I don't ask for responses. The Venerable Master said that to be without a mind is the Way. In this way we do not fall prey to greed and attachment. I don't intentionally ask the Buddhas and Bodhisattvas to help me. I only want to help myself without relying on others, so that I can tally with the Dharma.

I am just telling my story and do not mean to brag. Even now, I am still a very stupid person. The Venerable Master set forth the Six Great Principles, but I am still confused. No matter how muddled I am, I know the Buddha, the Dharma, and the Sangha will never be confused. That's why I have a strong faith in them. "The Buddhadharma is as vast as the ocean. Only with faith can one enter into it, and only with wisdom can one cross it." My faith in the Triple Jewel and the Venerable Master is steadfast. The Master said that if we know that we are confused, we have already awakened somewhat and there is hope. Though I cannot fully follow the Six Principles of the City of Ten Thousand Buddhas, I know that the Venerable Master, like Universal Worthy Bodhisattva, will not abandon his vows but will guide us from confusion toward enlightenment, and ultimately we will become Buddhas.

※編按：本文節自《智慧之源》1995年3月10日第71期

「誦經拜懺功德不可思議」一文。1999年10月24日星期日聖城慶祝觀音菩薩出家日法會時，果福師剃度，並受

※Editor's note: This article was excerpted from "The Inconceivable Merit of Sutra Recitation and Repentance," Source of Wisdom, issue 71, March 10, 1995. Guo Fu Shr left the home-life and received the Ten Novice Precepts on Sunday, October 24, 1999, during the celebration of Guanyin Bodhisattva's Leaving Home Day.