

我對佛有多少信心？

How Strong Is My Faith In the Buddha?

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A Talk Given by Upasaka Teck Hock Lau in the Online Sunday Evening Lecture Series on August 29, 2021

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1993年，劉果福居士為了學習佛法、兩個孩子的教育、也希望改善自己的健康，毅然放下在馬來西亞創辦的大型國際行銷公司，舉家搬到萬佛聖城附近定居。劉果福自此義務加入聖城維修部門，並參與佛經翻譯，以及妙覺山計劃的興建。

Upasaka Teck Hock Lau and his family moved to Ukiah, California in 1993. He left behind a large, international marketing company he co-founded in Malaysia so he and his family could study the Buddhadharma, for his children's education, and to improve his health. He has volunteered for the Buildings and Grounds Department, helped translate sutras, and worked on the construction of the Wonderful Enlightenment Buddhist Institute while he has been at the City of Ten Thousand Buddhas.

我想先跟大家分享一下「信佛」。我們都信佛，你問我：「你信佛嗎？」那我也問你：「你信佛嗎？」很多人會講：「我怎麼不信佛呢？我都皈依了，難道還不信佛嗎？」這個「信佛」，是怎樣的一個「信」？我想講一個小故事。

有一個人走在夜路的時候，不

I would like to start by sharing with everyone an event related to “believing in the Buddha.” We all think that we believe in the Buddha. You might ask me, “Do you believe in the Buddha?” And I could ask you the same thing, “Do you believe in the Buddha?” Many people will say, “Do I believe in the Buddha? I have taken refuge already; how could I not believe in the Buddha?” As to this “belief in the Buddha,” what is meant by “belief?” I would like to share a short story.

Once a person was walking outside at night and fell off of a cliff. In

小心掉下懸崖，但是他抓住了懸崖上的一枝樹幹。天很黑，他什麼也看不到，他就喊：「救命啊！有沒有人來救我？」最後有一個聲音說：「孩子，你要我救你嗎？」「哦！來救救我吧！」

那個聲音說：「如果你要我救你，就得相信我！」那個人就說：「我絕對相信，我百分百相信你！請你救我！」那個聲音說：「請你把你的手放開。」當他聽到這一句話的時候，立刻就說：「還有沒有別的人來救我？」

你看！他才講他相信那個人，但是在緊急時刻，這個「信」就不一樣了。第二天早上他看一下四周，其實他只是離地面兩呎而已。

我們信佛，如果只是淺信，是很容易會退失的。我們一生持戒、拜佛，最後來了一場大病，到那時會怎麼樣呢？我聽到很多人會說：「佛沒有保佑我！我這樣子修，怎麼沒有加持我呢？為什麼我還要遭受這樣的苦難呢？」

可是你怎麼知道沒有加持呢？你今天遇到的困難，原本可能是個更大的，現在已經變得比較小了；平時可能很多該發生的難，小的已經被化解了。我們的智慧，怎麼會知道呢？

所以你深信佛，就必須要相信：佛菩薩在我生命中給我做了最好的安排，不管我遭遇的狀況是怎麼樣的，我都會誠心誠意地去接受。

我跟大家分享一個經驗。有段時期，我在沙加緬度那邊的道場做屋頂。期間遇見師父的一個弟子，他的名字叫章先慶，那次見面，他就跟我講：「果福啊！你在這邊道場做事，如果你把事情做完了，還有人來臭罵你一頓，你要記得，他是來圓滿你的功德的。」他這一句話，當時聽起來不是很容易接受。

我大概做了五個多月，最後一天還有一點點沒有完成。正好有一個義工從洛杉磯

the dark, he managed to grab onto a tree branch. Unable to see anything, he called out, "Help! Can someone save me?" Finally, a voice answered him, saying, "Child, would you like me to save you?" "Yes! Please save me!"

The voice said, "If you want me to save you, then you need to believe in me!" The person said, "I absolutely believe in you! I believe you one hundred percent! Please save me!" The voice said, "Then, please let go of the branch." When the person heard this, he immediately responded, "Is there anyone else who can save me?"

Did you notice that he just said that he fully believed in the voice, but at the most critical moment, his "belief" meant something different. When morning came, he took a look around him and saw that he was only two feet from the ground.

When we say we believe in the Buddha, if it is only a shallow belief, it will not last long. We might spend our entire lives observing the precepts and bowing to the Buddhas, but how would we respond if we fall ill with a serious illness? I have heard many people say, "The Buddha has not protected me! I have been cultivating, so why has the Buddha not protected me? Why do I have to undergo such suffering?"

However, how do you know that you have not been protected? The adversities that you face now could have been much worse, but they are much less severe than they could have been. There may have been many hardships that you felt you were inevitably going to have to endure, yet now you realize that the less severe ones have already been resolved. How can we truly understand these matters with our current wisdom?

Therefore, if you deeply believe in the Buddha, you need to believe that the Buddhas and Bodhisattvas have already made the best arrangements. Regardless of the circumstances I encounter, I will accept them fully with complete sincerity.

Let me share an experience with everyone. I spent time at the City of the Dharma Realm, in Sacramento, working on the roof of the monastery. During that time, I met a disciple of Shifu named Zhang Xianqing. When he saw me, he said, "Guo Fu! You are working here for the monastery. When you finish your work, if someone scolds you, just remember that he has come to perfect your merit and virtue." In that moment, his words were not easy to accept.

I worked for more than five months, and on the last day,

上來。我在跟這一位義工解釋還有什麼需要做的時候，他就開始罵我，罵得很厲害，他可能不習慣我這樣叫人家做事的態度。這個時候，我就想起以前章先慶跟我講的那句話，我就很歡喜地聽。他罵了我二十分鐘，我沒有講一句話。當時我就有一種很不一樣的感覺，我感到有一股很清涼的氣，從我的頭上一直沉下來，下到我全身。那個時候就覺得，雖然做工做得很累，但是身體非常輕、非常自在。我就跟他道謝。

之後，我體會到，如果我們遇到不好的狀況，如果我們都能去接受，其實也沒有什麼不好。

一九八五年，師父來馬來西亞，領我進佛門的朋友帶我去見師父，要給師父加持。我們從樓下排隊到樓上去，輪到師父加持我的時候，我就跪著合掌，師父看到我，拿起他的拐杖就往我頭上打，一邊打一邊說：「業障很重！」

這一打下去，我想：「原來加持是這樣子的！」我也沒有被加持過，我很不高興！我從樓上到樓下一直在想：我又沒有殺人放火，沒有去傷害人，怎麼我有這樣的深重業障呢？我很不服氣。

就因為我不接受，在往後的日子，我造更多的罪業。而且那個時候又賺了更多錢，結果又造了更大的業。你看！雖然我也皈依了，但是我有沒有修佛法呢？都沒有。

一九八八年，我跟我太太要去美國旅遊，那個時候帶我進佛門的吳家境說：「你去美國，一定要去看你的師父！」我不是很想去看，但是也就跟他講好。這樣我們就先去旅行，旅行完了之後，就來到瑜珈市。

那時候萬佛殿剛好在拜萬佛寶懺，我就去參加。剛一拜下去，什麼樣的事情發生了？萬佛寶殿裡面觀世音菩薩那整個講台變成我的電視，我閉眼也好、開眼也好，一個大銀幕在那裡。

銀幕上就上演我過去所做的那些很醜陋、

there was still some unfinished work. It just so happened that a volunteer came by from Los Angeles. As I was explaining to the volunteer what needed to be done, he started scolding me in a very harsh manner. Maybe he was not accustomed to my way of telling people what to do. At that time, I remembered what Zhang Xianqing had said to me before, and I listened happily to what he had to say. He scolded me for twenty minutes, and I did not say anything in response. I had a very unique feeling at the moment. I felt as if there was a cool and refreshing wave of energy running from the top of my head, all the way down my body. Even though I was tired from working, my body felt very light and at ease. I thanked him.

Afterwards, I realized that when we encounter a negative situation, if we are able to meet it with acceptance, then there is really nothing negative about it.

In 1985, Shifu came to Malaysia. My friend who had introduced me to Buddhism took me to visit Shifu and receive his blessing. We waited in a line that went from the ground floor all the way up to the second floor. Finally, when it was my turn to receive Shifu's blessing, I knelt down and joined my palms together. When Shifu saw me, he picked up his cane and started beating me on the head, saying, "Your karmic obstacles are very heavy!"

After being beaten, I thought, "So this is what it is like to receive blessings!" I had no prior experience, and I did not like it at all. As I walked back downstairs, I kept thinking to myself, "I have not killed anyone or set anything on fire. I have not harmed anyone. How is it possible that I have such deep and heavy karmic obstacles?" I was not convinced.

And, because I did not believe it, I created even more karmic offenses in the days to come. Since I was making a lot of money at the time, I created even greater karmic offenses as a result. Do you see how even though I had taken refuge I had not practiced the Buddhadharma? Not at all.

In 1988, I traveled to the United States with my wife. My friend who had introduced me to Buddhism, Wu Jiajing, told me, "When you go to the United States, you

很難看的惡業，全部都顯現在大銀幕上。我那時就受不了了，覺得很不好意思：怎麼搞的，這麼神聖的一個地方，把我所做的都現出來了。我不知道該怎麼好，就坐住了，我想：怎麼辦呢？應該要懺悔吧？我做的這些惡業現在全部都現出來了。

又拜一拜，那個影片還是一直在演。我又坐下來想：可能我不夠誠心。所以我就從我的小包裡拿出紙筆來，銀幕上所現的那些我都寫下來，以後我不做。

我寫了七項，很多我不該做的，我都要改過。我寫完了放在口袋裡，那個電影馬上沒有了，我的那個銀幕就沒有了。這樣我就繼續拜佛。我想：這個很靈啊！回去要好好的做，這不是開玩笑啊！

傍晚到往生堂迴向唱淨土文的時候，我哭得很厲害，我看著阿彌陀佛說：「我這個浪子流浪這麼久，離開你，越離越遠，我把自己弄得髒成這樣子了。」我為自己走錯路而哭了。這就是我在萬佛寶懺期間，把我這一生造得罪業在佛前的懺悔。

回去後，我就很積極的把過去的罪惡的習性全部都慢慢地改。大家也覺得奇怪，為什麼這個人變得這麼樣子？這就是拜萬佛寶懺的好處。所以我很鼓勵大家，如果萬佛城再開放的話，你們有機會應該來拜萬佛寶懺。拜萬佛寶懺，就誠心的拜，也儘量不要跟人講閒話，好好的拜，對我們身心都會有很大的利益。

師父入涅槃之前幾個月，有一次，方丈交了一張紙給我，說：「你上台上去講這個，然後翻譯。」我也不知道為什麼是我要上去講這張紙，但這是師父的話。

must go and see your Shifu!” I did not really want to go, but I agreed. When we were finished with our traveling, we went to Ukiah.

At that time, the Ten Thousand Buddhas Repentance was happening at the City of Ten Thousand Buddhas, and I joined the session. As I bowed the repentance, what happened? In the Main Buddha Hall, on the stage where Guanyin Bodhisattva was enshrined became like a television screen. Regardless of whether my eyes were open or closed, I saw a huge screen right there.

Appearing on the big screen were hideous scenes of all the unwholesome deeds I had done in the past. I could not take it; I was so embarrassed. I thought, “How could this be? This is such a sacred place, yet it is displaying all of my unwholesome deeds to me.” Not knowing what to do, I sat down thinking, “What should I do? Should I repent of all of the unwholesome deeds that I have done which are being shown right now?”

I continued to bow, and the show onscreen continued. I sat down and thought, “Perhaps, I am not sincere enough. I decided to take a pen and paper out of my bag and write down everything that was showing on the screen, and never do them again.

I wrote down seven things. There were so many things that I should not have done, and I wanted to change. After writing them down, I put the paper in my pocket. The show immediately stopped, and the screen disappeared too. I continued to bow to the Buddha. I thought, “This is very efficacious! I must take this seriously when I go back; this is not a joke!”

In the late afternoon, as we were chanting the Vow to Be Reborn in the Pure Land during the Dedication of Merit in the Rebirth Hall, I started to cry inconsolably. I looked at Amitabha Buddha and said, “I am your wandering son who has left you for so long. I keep getting farther and farther away from you, and have defiled myself in so many ways.” I cried for taking the wrong path. During the Ten Thousand Buddhas Repentance, I repented before the Buddhas for all the karmic offenses I had committed in my life.

After going home, I started actively and gradually changing all of my destructive previous habits. Everyone found it strange, and wondered why I had changed. These were the benefits of participating in the Ten Thousand Buddhas Repentance. Therefore, if the City of Ten Thousand Buddhas reopens to the public, I encourage everyone to go and participate in the Ten Thousand Buddhas Repentance. During the session, just sincerely bow in repentance. Try not to chat with others. Focus your effort on the bowing, and you will reap tremendous benefits in both body and mind.

這張紙講什麼呢？師父說：「我的弟子，如果你們都能不發脾氣，我的病自然就會好！」「自然會好」——我相信你明白這個「自然」就是什麼意思。那個時候在大眾中還蠻有響應的，大家都說：「儘量不要發脾氣，大家不要發脾氣！」我在想：我們並沒有做得很好，所以師父走了。這個我們都沒有辦得好。

師父又講：「我的弟子，有真正要修行，我也會留下。」我覺得，這就是我們做弟子也沒有好好的做。我自己覺得很慚愧，我們有這樣偉大的師父，我並不是一個很好的弟子。

後來因為我要移民美國，所以準備賣房、賣車，結果都沒有賣出去。我去參加佛七的時候，就一直在想這些事情。我就想：不對啊！參加佛七，不能再想賣屋子、賣車的事情。我就心裡跟師父說：「師父，賣車、賣屋子的事情，我就交給你，我現在好好的念佛！」

那個時候我非常虔誠的在念，因為我不敢去想其他事情，我知道我一想，等一下師父會說：「哦！如果你還要管，那我就不用管了。」就是這樣，在完成佛七的時候，車子也賣了、屋子也賣了。這也是很不可思議的。

最後，我們信佛，居士們記得要常常要回家；在這一生中，我們做什麼事，我們就成就什麼。如果我們盡做畜生的事，當然將來也會做畜生；做惡鬼的事，我們將來會做惡鬼；做佛菩薩的事，將來我們可一定是會做佛的。所以我覺得我們佛子常常記得要回家這個事情。

請大家不要像我一樣，造罪還不認，結果就越造越大，所以我希望大家都能夠誠心的懺悔，在佛法上會有很大的進步；然後慢慢把壞習慣改掉，不要亂發脾氣，因為這個傷我們的慈悲心。阿彌陀佛。❀

A few months before Shifu entered Nirvana, the Abbot gave me a piece of paper and said, "Go up on stage and say this, and then translate it." I did not understand why I had to go up and say what was on the paper, but they were Shifu's instructions.

What was written on the paper? Shifu said, "If all of my disciples can refrain from getting angry, I will naturally recover from my illness!" I am sure you understand what "naturally recover" means. Everyone present at that time seemed willing to give it a try. They all said, "Try not to get angry! Everyone, do not get angry!" I was thinking to myself, "We must not have done a good job, because Shifu left. We could not even do well at that."

Shifu also said, "If my disciples truly wish to cultivate, I will stay as well." I feel that we as disciples have not done a good job at this either. I feel deeply ashamed that I have had such a great Shifu, but I am not a very good disciple.

Later on, when I was about to immigrate to the United States, I had to sell my house and car. However, I was not having any success. During a seven-day recitation session of the Buddha's name, I could not stop thinking about this. Then I thought, "This isn't right! I should not be thinking about selling my house and car during a seven-day retreat." So in my mind I told Shifu, "Shifu, I'm handing all the house and car-selling matters over to you. I'm going to focus on chanting the Buddha's name!"

At that time, I recited very sincerely, because I dared not think about anything else. I knew that as soon as I started thinking, Shifu would say, "Oh! If you want to take care of it, then I don't have to take care of it." In this way, by the end of the retreat, I sold my car and my house. It was truly inconceivable.

Finally, as laypeople who believe in the Buddha, we should frequently remember to "go home." We will become the result of our actions in this lifetime. If we act like animals, in the future we will become animals. If we act like evil ghosts, we will become evil ghosts in the future. If we act like Buddhas and Bodhisattvas, we will certainly become Buddhas in the future. That is why I think we as Buddhist disciples should constantly remember to go home, to our original nature and the Pure Land.

I urge everyone to not be like me, unwilling to admit my offenses, and eventually, ending up doing increasingly worse things. I hope that everyone will sincerely engage in repentance, as this will lead to great improvements in cultivation and help us gradually improve our bad habits. Equally importantly, we should not get angry, as this weakens our mind of compassion. Amitufo. ❀