



## 祖孫三代感師恩 (二)

### In Gratitude to Venerable Master Hua

(Part ii)

梅妙玲2001年1月15日講於香港佛教講堂

A TALK BY MEI MYAO LING ON JANUARY 15, 2001

AT THE BUDDHIST LECTURE HALL IN HONG KONG

鄭果薇 英譯 ENGLISH TRANSLATION BY VERONICA TY

1979年，我第一次去美國萬佛城，那是萬佛城開光的日子，我當時已有孕，所以我覺得我女兒和師父的因緣很接近的。師父和我見面的時候，也問過我，我的女兒好不好？師父說：「她屬猴子，她會出家，你怕不怕？」我回答說：「我不怕！」師父和在旁邊的兩位法師說，這小孩12歲就寫的一手好字；跟著他又問我的兒子，我的兒子是屬雞的；師父就說：「屬雞的人是很好鬥的，你要小心看著他！」因為我一直和我母親住，我的兒子常常跟外婆吵嘴，所以師父要我回去好好的教他。

1980年，我有孕，預產期是五月；但在三月間，我的腳開始發腫，醫生叫我入院，住到生產的時候。在那段時間，我都沒有轉好；在四月，醫生就決定替我剖腹生產。生產時都沒有事，但當晚，我突然抽筋昏迷；醫生說我得的是毒血症，很嚴重，如果我能醒過來就沒問題。我母親在我身旁一直唸師父的名字、求師父救我；我在隔離病房大概昏迷了一個星期。我昏迷時候，覺得自己掉到漩渦內，但有人托著我的手臂拉著我。我醒後問：「我昨晚是不是睡了好久呢？」這才知道我已昏迷了一個星期，我都不知道。事後醫生說，這種病應該不會在產後出現的，只有嬰兒在腹中才會發生的。我女兒生下，沒有任何毛病，只有待了幾天保溫箱。出院幾天後，正好師父返回香港弘法；師父一踏入講堂，就打電話給我，問我的情況，

I went to the City of Ten Thousand Buddhas for the first time in 1979 during the Grand Opening Ceremony. I was pregnant at that time, and I felt that my daughter had close affinities with Shr Fu [the Venerable Master].

When Shr Fu saw me, he asked about my daughter. He said, "Your daughter is born in the year of the monkey. She will leave the home-life. Are you afraid of it?" I answered, "No, I am not." The Master told the two Dharma Masters standing beside him that at the age of twelve, this young child would excel at calligraphy. Shr Fu then asked about my son, who was born in the year of the rooster. Shr Fu said, "People of the rooster year love fighting. Watch him carefully." I had been living with my mother all that time, and my son constantly argued with my mom. That is why Shr Fu wanted me to discipline my son.

In 1980, I was expecting to deliver my baby by May. But then, around mid-March, my feet started to swell. My doctor told me to go to the hospital until the delivery was over. My condition did not improve during my stay in the hospital. By April, my doctor decided to do a caesarean section on me. During the procedure, everything went smoothly. However, that evening I suddenly had a seizure and lost consciousness. My doctor said I had severe blood poisoning, and everything would be fine if I was able to regain consciousness. My mother stayed by my side and continuously recited Shr Fu's name, beseeching Shr Fu to save me. I stayed unconscious in the intensive care unit for one week. In that state, I felt myself falling into a whirlpool, but I felt somebody holding fast to my hands. When I awoke, I asked, "I slept for a long time last night, didn't I?" It was then that I realized I had been unconscious for a week. My doctor explained that the probability of this phenomenon happening was higher when the baby was still inside the womb, not after delivery. When my daughter was born, she did not have any problem. She was kept in an incubator for only a few days. When I was discharged from the hospital, Shr Fu happened to be in Hong Kong propagating



並說：「妳不要怕，妳已沒事了！多吃齋就沒事了。」當時沒有人告訴過師父我住院的事情，因為師父之前在東南亞弘法，沒想到師父卻都知道。

1994年師父的生日，我去拜見上人；師父和我閒話家常時，師父第一句就問我：「先生好不好？」我就順口說他很好。師父就說：「他很好？是怎麼好？」其實，那時我先生生意做失敗，正要賣自住的房子。後來他到一家日本分社上班，他的工作是要和日本人應酬的；師父要我回去跟先生說：「不要亂七八糟，不要喝太多酒、抽太多煙！」其實我從未告訴師父我先生會抽煙的；在這之後，他就有血壓高、冠心病。

1995年，我跟女兒去萬佛城參加師父涅槃典禮；我女兒在師父茶毗那日，也皈依了。在我女兒眼睛邊長個瘤，原本很小，忽然愈來愈大；有個醫生叫我回香港的時候，帶她去切除。回香港後，我想到這事，才發現女兒的瘤已不見了，問我女兒什麼時候沒有的？我女兒也不知道！

在我母親往生那晚，我先生半夜起床時，他聞到家裡有「香」，他本人沒有信仰任何宗教的。第二天早上，他告訴我們這事，我表妹就說我母親平常習慣在清晨三點起來拜佛，所以他才聞到香的味道。我母親生前，吃長齋很久；往生前，她一直常進出院。入院前，她告訴我，如果她想要吃葷，叫我不理她；因為師父曾告訴她，人往生前會做顛倒的事。但她一路走來，都很清楚自己是吃齋的。那時候她眼睛已不是很好，護士給她吃的，她都會用手摸；有一次她摸到是肉，就告訴護士，她是不吃肉的，她吃齋的；就退回給護士。每次我母親要住院前，都會跟師父說：「師父，我是信您的！我要住院了，您一定要帶我回家！」

當我母親往生時，我第一個就打電話給貴法師，貴法師也因此證實她作的夢是真的。貴法師夢到當時師父正在講法，她為法會準備了

the Dharma. As soon as Shr Fu set foot in the Buddhist Lecture Hall, he called me and inquired about my condition. Then he said, "Do not be afraid. You are now safe. Eat more vegetarian food and you will be okay." During that period of time, nobody had told Shr Fu about my predicament because Shr Fu was traveling around Southeast Asia propagating the Dharma. It did not occur to me that Shr Fu knew everything.

In 1994, I went to pay my respects to Shr Fu on his birthday. Shr Fu asked about my family. His very first question was, "How is your husband doing?" I casually said he was doing fine. Shr Fu further asked, "He is doing fine? Tell me how fine he is doing?" Actually, my husband's business had failed and he was about to sell our residence. Later on, he got a job in a Japanese firm. His job entailed lots of socializing with the Japanese people. Shr Fu wanted me to relay this message to my husband, "Do not do crazy stuff. Do not drink a lot of alcohol or smoke." I had never told Shr Fu that my husband smoked. Later on, my husband developed high blood pressure and coronary heart disease.

In 1995, my daughter and I went to the City of Ten Thousand Buddhas for Shr Fu's Nirvana Ceremony. On the day of the cremation, my daughter participated and also took refuge with the Triple Jewel. My daughter had a cyst beside her eyes. It started small, but suddenly grew big. Before we left Hong Kong, one doctor advised me to have it surgically removed when we got back from our trip. When we returned to Hong Kong, I remembered what the doctor said but then discovered that the cyst had disappeared. I asked my daughter when it disappeared. She did not know either.

On the evening when my mother passed away, my husband woke up in the middle of the night and smelled the fragrance of incense. He was an atheist. The next morning, he told us about this. My cousin explained that this was due to the fact that my mother routinely got up at 3:00 a.m. everyday to bow to the Buddhas. When my mother was alive, she adhered to a vegetarian diet. Before her passing, she was in and out of the hospital quite often. Once before going in the hospital, she told me, "Even if I ask for nonvegetarian food, ignore me. Shr Fu mentioned before that prior to a person's final breath, he is prone to do things that he should not do." Nevertheless, she had always been clear-headed in her adherence to a vegetarian diet. Even though her eyesight was getting poor, she would check out with her hands whatever food the nurse gave her. One time, she found out she was given chicken. She told the nurse, "I am a vegetarian. I do not eat meat." She returned her tray untouched. Every time my mother was confined in the hospital, she would make a request to Shr Fu, saying, "Shr Fu, I believe in you. I am now going in the





很多的食物。她看到有兩個人扶著我母親進入佛堂，還準備好多的食物給我母親吃；我母親吃完，就躺在床上。貴法師就問：「阿姨！您好不好？」（因為我母親是貴法師的阿姨）我母親就說：「我很好，很開心！」。



（上接第24頁）

楚，耳裡聽得清清楚楚，心裏想的也要清清楚楚；這身、口、意三業清淨來念佛，這叫「持名念佛」。持名念佛念得打成一片了，也得到「念佛三昧」了。

又有「實相念佛」；實相是「無相」，沒有「相」而來念佛。這是什麼呢？參禪，就是實相念佛。你念「南無阿彌陀佛、南無阿彌陀佛」，念了一個時期，然後自己參：誰念佛呢？念佛是誰呢？參一參！這叫「端坐念實相」。實相念佛，你若是能專一，有懇切至誠的心，都會有感應。

☞待續

hospital. Please make sure you bring me home.”

When my mother passed away, the first person I called to inform was Dharma Master Gwei. My call affirmed the dream DM Gwei had. This is the scenario of her dream: Shr Fu was speaking the Dharma, and she prepared a lot of food for this Dharma assembly. Then, she saw two people carrying my mother into the Buddha Hall and giving her a lot of food. After eating, my mother reclined on the bed. DM Gwei went to her and greeted her, “Auntie, how are you?” (My mother was DM Gwei’s aunt.) My mother answered, “I am very good and very happy.”

(Continued from page 24)

three karmic vehicles of body, mouth and mind are all pure. Recite until you become one with the name and attain the samadhi of reciting the Buddha’s name.

Mindfulness through investigating the character of reality: True Reality has no appearances or characteristics. You are mindful of the Buddha in the absence of characteristics. How can this be? Investigating Chan is just “being mindful through investigating the character of reality.” You recite, “Namo Amitabha Buddha, Namo Amitabha Buddha” for a while, and then investigate the question: “Who is mindful of the Buddha? Who is the one being mindful of the Buddha?” Look into it! This is called “mindfulness through investigating the character of reality.” If you can concentrate and be sincere to the extreme, you will have responses.

☞To

be continued



一切的眾生，包括地獄、餓鬼的眾生在內，誰發心修佛道，誰都可以成佛的；即使再壞的人、再壞的畜生也都可以成佛的。  
All living beings, including hell beings and hungry ghosts, can become Buddhas as long as they resolve to practice the Path of the Buddhas. Even the most unkind people and the fiercest animals have the capacity to become Buddhas.

—— 宣公上人 語錄 Venerable Master Hua

