



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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25. 誠得佛祐

1952年秋，羅果明一連碰到幾件不如意的事，心情鬱悶，接著又感染疾病，病情嚴重得連醫生都束手無策。女兒黃果松悲痛徬徨，跪在佛前祈求佛加被她的母親，度過難關。

黃果松居士記述：

在壬辰年（1952）秋天，我母親因事不如意，突然遭到病魔侵襲，病情十分嚴重，萬分痛苦；臉色發青，無法下床，延請醫生診治也沒有起色。後來醫生就說我母親命在旦夕，家人聽了都十分難過，我更加感到徬徨無依，於是向佛菩薩禱告、祈求，庇祐母親。就在此時，忽然眼前大放光明，出現一位披著袈裟結跏趺坐的法師，仔細一看，竟然是師父；我驚喜交加，趕緊默念佛號。不久，家母昏沉睡去，但臉色仍不見好轉，當時我靈機一動，趕緊找人陪我去見師父。一見到師父，我就哭了出來，懇請師父救救我母親。師父告訴我說：「妳

25. Sincerity Invokes the Blessing of the Buddha

In the autumn of 1952, Luo Guo Ming encountered various obstructions in life and felt depressed. Then she was infected with a contagious disease. The disease was so serious that even the doctors had no idea on how to cure her. Her daughter, Huang Guo Song was very sad and she knelt in front of the Buddha and prayed, hoping that her mother could be blessed and cured.

Upasika Huang Guo Song states:

In the autumn of 1952, my mother experienced misfortune and was suddenly struck by disease. It was a fatal disease and my mother suffered a lot. She looked pale and couldn't even get out of bed by herself. Even the doctor didn't know how to cure her and later said that my mother was on the brink of death. My family was upset when they heard this, and I felt even more hopeless. So I prayed in front of the Buddha for blessings to help my mother. At this very moment, a light appeared in front of my eyes. A Dharma Master dressed in precept-sash appeared in front of me, sitting in full lotus. I looked closely and saw that he was the Venerable Master. I was shocked and happy, and immediately started to recite the Buddha's name. Soon, my mother fell asleep, but there was no sign of her becoming better. I thought quickly and asked someone to accompany me

母親的病，我早已知道！妳趕緊回家，誠心念佛並觀想。佛菩薩一定會加被妳的母親！」我拜謝師父後就回家，遵照師父的指示，整個晚上不睡，一直念佛為母親祈求加被；到天亮時，母親的病已好了大半，精神也恢復許多。經過這件事，我更加體會到佛法的不可思議；師父的恩德，我永遠也不會忘！

上人1983年9月4日開示：

每個人一生要經過「生老病死」四大苦，任何人也逃不出這四種苦。除非你修道，了生脫死，那又另當別論。一般人都要受這四苦，「生」的時候，好像兩山相夾，所以小孩出生時，首先要哭，表示苦的意思。生時，親友被生的境界所轉，大家來慶祝；雖然賀喜，其實是苦。「老」的時候，眼睛花了，耳朵也聾了，牙齒也掉了，頭髮也白了，手腳也不聽指揮了，互相罷工，不能動彈，這也是很痛苦。「病」的時候，四大失調，互不合作，乃至臥床不能起，如果又貧病交加，更是苦上加苦；那時候心有餘而力不足，你說苦不苦？到「死」的時候，其苦更無法言宣，簡直像活牛剝皮，為兒女牽腸掛肚，被七情六慾所迷，到死還是放不下。

「死」，其實是人生必經之路，何必生時歡喜、死時愁呢？可惜一般愚癡的人，打不破這



黃果松居士（右）和宣公上人

Upasika Huang Guo Song (right) and the Master.

to see the Venerable Master. As soon as I saw him, I broke into tears, and begged him to save my mother. The Master said: "I have already acknowledged your mother's illness. You should just go home and meditate. The Buddhas and Bodhisattvas will bless her!" I bowed to the Master and went home. I followed the Master's orders and didn't sleep, but stayed up all night to meditate. At dawn, my mother was a lot better than before and her strength returned. After this, I was even more confident in the awesome power of Buddhadharma. I will never forget the Venerable Master's kindness!

Instructions from the Venerable Master given on September 4, 1983:

Everyone has to go through the four sufferings of birth, old age, illness, and death; no one can escape from them. However, if you cultivate and end birth and death then that is another thing. Normal people have to go through these four sufferings. When you are "born," it's like being squashed between two mountains; hence, when a baby is born, first he or she will cry, signifying suffering. When people come into the world, relatives and close friends, affected and confused by such matters, come to celebrate, unaware that they are celebrating suffering. When you meet "old age," you can no longer see things clearly; you can no longer hear things clearly; your teeth will also fall off; your hair will become white; and your body can't function probably. You fight with your body to move, but you are unable to, so it's really painful. When you are "sick," your limbs are uncooperative, so that you can't even get off your bed. If you are poor and ill, then that's even worse; isn't that painful? When you "die," the pain is unspeakable; it's as painful as a cow being skinned alive. You will also miss your sons and daughters and being distracted by the seven emotions and six desires, you still can't put these down even at death.

"Death" is the path that all humans have to go through. So why does one celebrate birth and mourn death? Sadly, ignorant people are not able to break away from this attachment. We are going to investigate the question of, "At birth, where do we come from, and after death, where do we go?" When we are able to understand this, then we will be able to leave behind the three realms, and we



種執著。我們現在要研究「生從何處來，死往何處去」的問題，把它研究明白了，就能出離三界，不受輪迴。釋迦牟尼佛為研究這個問題，出家修道，訪道六年，苦修六年，也沒有得到解決生死的方法；最後在菩提樹下靜坐四十九天，夜睹明星而悟道，徹底明白生命之輪——「十二因緣」。

今天為什麼說這些道理？因為我初到香港時，最先皈依的弟子就是羅果明居士。她今年八十一歲，昨天早晨往生，使我有感觸。她一生受環境壓迫，但是從不向環境投降，自己忍苦耐勞，養育五個兒女，兒女都有相當的成就，羅果明居士也得以含笑於九泉之下，或者往生於極樂世界。

【後記】譚果式居士敘述：

因為果松常常和我一齊幫忙法會念誦，果明居士又常和我母親、袁果林、羅太太四人合資操辦法會種種開銷和事務。因此，我對果明居士猶如自己的母親。有一天早晨約四、五點的時候，我被一陣清脆而輕快的喇叭聲吵醒，正當睡眼矇矓之際，看到果明居士很愉快的告訴我，她解脫了，她要走了。當天下午便接到香港消息告知果明居士在前個晚上已往生，一算時間，就是我在美的早上。

☞待續

will no longer be subject to *samsara*. Shakyamuni Buddha investigated this question, left home to cultivate the Way, seeking truth for six years, cultivated ascetic practice for six years, and yet he was not able to resolve the issue of birth and death. Finally, sitting under the Bodhi tree for 49 days, he saw the stars in the night sky and was awakened, thoroughly understanding the cycle of life — the twelve links of dependent origination.

Why am I talking about this principle today? Because my first disciple when came to Hong Kong, Luo Guo Ming, who turned 81 years old this year, passed away yesterday morning. Her life touched me, as all her life, she was burdened by circumstances but never surrendered to them. She worked diligently to raise her five children, who have been quite successful in their endeavors. At death, she smiled upon passing away, either going to the King Yama or being reborn in the Land of Ultimate Bliss.

[Postscript] Notes by Upasika Tan Guo Shi :

Guo Song always helped me with recitations. She managed the budget and other things with my mother, Yuan Guo Lin, and Mrs. Luo. So I treated Guo Ming like my own mother. One day, I was woken up by a crispy and light trumpet sound at around 4 or 5 in the morning. As I was still drowsy, I saw Guo Ming telling me delightfully that she was breaking free from the world. That afternoon, I got a message from Hong Kong telling me that Guo Ming had passed away the previous night, which was morning time in the United States.

☞To be continued