



不再眷戀的 Sonya

Sonya Who Put Everything Down

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A TALK GIVEN AND TRANSLATED BY GUO DU WEI

APRIL 25, 2007 IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

今晚我來向大家報告一位在聖城住了將近 14 年的女居士，往生的事跡。她的名字是 Sonya，也是我的同修。首先我要向師父上人，聖城所有的法師以及居士，和一群關心我的人，表達我內心真誠的感激。由於你們大家的幫助，Sonya 在今年二月往生時，能夠預知時日，臨終無障礙，面帶微笑，在大家的念佛聲中，沒有痛苦，念佛而走。

8 小時後，她的身體柔軟無比，她的手柔軟得像佛經所言「兜羅綿手」似的。這是我生平第一次親眼所見，人死後的身體可以這麼的柔軟！通常都是很僵硬的。在火化之後，她的骨骼非常的潔白，還帶著一些很漂亮的顏色，而且有很多的舍利花。金山寺的助念社社長告訴我說：她無數次的助念，這次她有這麼多法師、居士在旁助念，念得非常莊嚴與安祥，她一進門就好像看到放光一樣，她深受感動！

當天在佛利蒙的一位好朋友，在家裏的佛堂幫她助念時，居然現出一個境界：看見 Sonya 很高興很高興，帶著非常滿足、非常喜悅的神色跑向寺廟。聖城的小朋友來幫她助念時，說看到 Sonya 也跟著大家繞念。在做七七的期間，我在佛殿有三次聞到一股非常奇特的濃郁香味，我想應該是 Sonya 來看大家了！這種種的善境界，讓我心中感到非常非常的欣慰；是的，毫無疑問的，她一定往生淨土了！我真的是為她高興得流下了眼淚！她這麼多年身心所受

Tonight I'd like to report the story of a laywoman who lived at the City of Ten Thousand Buddhas (CTTB) for almost fourteen years. Her name was Sonya; she was my wife, and she just passed away recently. First, I'd like to express my sincere appreciation to the Venerable Master and all of the Dharma Masters and lay people who care for me. Because of your support, this February when Sonya passed away, the states were very auspicious. She *foresaw* her time of dying before it happened. Without any obstacles, she passed away with the sound of Buddhas' name. The smile on her face indicated that there was no suffering.

Eight hours later, her body was still very soft. Her hands were soft as tula cotton, which is a sign mentioned in the Buddhist Sutras. For the first time in my life, I realized that a dead body could be so soft; usually it would be stiff within a few hours after the death. Her ashes were mostly pure white with some other beautiful colors, and they contained some *sharira* clusters. The president of the Buddhist recitation society told me that she has recited for the dying on numerous occasions, but she had never been as deeply moved as this time. So many Dharma Masters and lay people surrounded Sonya and the recitation was so adorned and the atmosphere so peaceful. After entering the room, she sensed the light there.

That day when a good friend in Fremont was reciting in her home for Sonya, she had a vision in which she saw Sonya running towards a temple with a very joyful and satisfied expression. A student who was reciting for Sonya along with the assembly in CTTB reported seeing Sonya there reciting together with the group. During the 49 days after she passed away, on three occasions I smelled a strong, unusual fragrance in the Buddha Hall. I believe that Sonya came back to see us! All of these good states make me very happy and satisfied. There is no doubt that she gained rebirth in the Pure Land. Realizing this, I am happy for her to the point of shedding tears. Most people would not understand the suffering she underwent for so many years. The Master said, "To endure suffering is to end suffering." Her merit for being

的病苦與折磨，是一般人所不能體會的；一如師父所言「受苦了苦」；她過去生的修持，加上今生捨命為佛事——為廟上盡心盡力的工作，終於成就了她的淨業！

其中最重要的關鍵，有一天她突然發露懺悔，流著淚說她造了許多的罪業，有三次這樣的懺悔。就如同師父所說的：人在臨終之前，突然良知發現，反省過去自己做錯了，就生出一種懺悔心。這時候的懺悔是真懺悔，可以滅無量的罪，種無量的善根；但是這也是最不容易生出的時候，Sonya 卻做到了！Sonya 告訴我：「我再沒有任何眷戀了！我都放下了！我什麼也不怕了！」以非常鎮定安祥的神情，交代我不要任何追悼儀式，把她的骨灰撒在太平洋！還用教導我的語氣說：「你明白得已經差不多了，以後要好好實修了！」

她突然間開口請一位女法師陪她走完這最後一程，我當時楞了一下，為什麼有這種舉動？等到整個事情圓滿結束之後，我才明白，原來她已經預知一切，事先為自己做了最好的安排，不然事情不會這麼圓滿！她告訴來看她的法師及居士說：「謝謝你們來看我，我過一、二天就要走了！」此後，她整天沒吃東西，臉上的黑斑沒有了，身上的腹水也消失了！本來須要嗎啡止痛的，整個晚上都不痛了！隔天法師們來幫她助念一小時半後，就走了！沒多久，她露出了非常好看的微笑。

我真的沒有想到，她真的要走了，我還有許多話要向她說啊！但是已經沒有機會了！整個過程好像冥冥之中都安排得好好的，連火化那一天，早上九點左右，大眾把她送去火化場，還出太陽；一結束後，卻下起雨來了！

Sonya 用她病苦生死的過程，給了我深深的震撼；她1994年來聖城常住，不僅一個人做法總、法大、學校全部的財務工作，也在廚房做工，也到學校教課。十幾年來，她做事的盡責與專注，柔和的待人接物，結了許多善緣。她決不會將私人的情緒，藉著職務去找別人的麻煩，這是大家有目共睹的，她卻不覺得自己做了甚麼；所以臨終前，她說她都沒做什麼善事，想把身體捐出來做醫學研究。她跟醫生說：「很奇怪，我到辦公室一做事，身體就不覺得痛了！」

我回頭想這一切，她都是在給我說法——要我堅忍、專一、不著相，修行才能有所成就。她

born in the Pure Land came from her cultivation in the past and her sincere work for the temple in this life.

The most important factor is her repentance. One day she suddenly repented with tears in her eyes. She repented three times. The Master said that before dying, people realize their wrongdoings in their conscience and feel a sense of repentance. This is true repentance, which can wipe out limitless karma and plant countless good seeds. It is very hard to do, but Sonya did it. Later Sonya told me, "I am no longer attached to anything. I've let go of everything. I am not afraid of anything!" With a very calm expression, she told me that do not perform any memorial ceremony for her except to scatter her ashes in the Pacific Ocean! With the tone of an instructor, she told me, "You already understand quite enough. In the future, you need to really practice."

Once, she suddenly asked a female Dharma Master to support her for the last part of her life. I was surprised. After the whole thing was over, I began to realize that she already knew everything ahead of time and had made the best arrangement. Without D.M. Yun, the whole thing couldn't be so perfect. That's why she told the Dharma Masters and lay people visiting her: "Thank you for coming. I'll be going in one or two days!" After that, she didn't eat anything for a whole day. Both the black dots on her face and the water in her abdomen disappeared. She didn't need morphine to stop the pain for a whole night. The next day, after Dharma Masters from Gold Sage Monastery recited the Buddha's name for her for one and half hours, she passed away and soon, a beautiful smile appeared on her face.

It had never occurred to me that she did know all of this ahead of time. I still have a lot of things to talk about with her, but there is no chance anymore! Everything was arranged perfectly. On the last day, the sun was shining at 9:00 a.m. when we sent her to the funeral service. After the whole ceremony ended, it began to rain. What a surprise! People said that she really had great blessings.

The process of Sonya's sickness, suffering and death had a profound impact on me. She came to CTTB to be a permanent resident in 1994. She did the accounting for Dharma Realm Buddhist Association, Dharma Realm Buddhist University, and the schools. In addition, she worked in the kitchen and taught at school as well. For over a decade, she was very responsible and worked with great concentration and endurance. She never caused trouble for anyone, but rather, created many good affinities through her kindness. Everybody here knew this. To my surprise, she did all of this without ego and didn't feel that she had done a lot. Before her passing, she said she had not done many good deeds and wanted to donate her body for medical studies. How about her concentration? She told a doctor, "It's strange, but once I walk into the office and start working, I don't feel the pain."

真是我的善知識啊！我們1990年結婚，1991年受菩薩戒後，十幾年來，我就沒有再碰過她，很清淨的；我想這是很稀有的，有時我自己也覺得不可思議。她這一生都是為我而來，來教化我這個自以為是的傢伙。Sonya不但讓我親身體會了無常與死亡的可怖，也令我頓然間醒悟：這世間實在是真的沒有甚麼意思的，有什麼快樂的呢？今天這樣過，明天也是這樣過，悠悠忽忽，突然間老了，病了，又真的要死了。死了去那裏？我能像Sonya走得這麼鎮定安祥，沒有執著，走得這麼圓滿嗎？Sonya，我悲傷能不能到你去的地方呢？說實在的，我真的沒有把握！

編按：

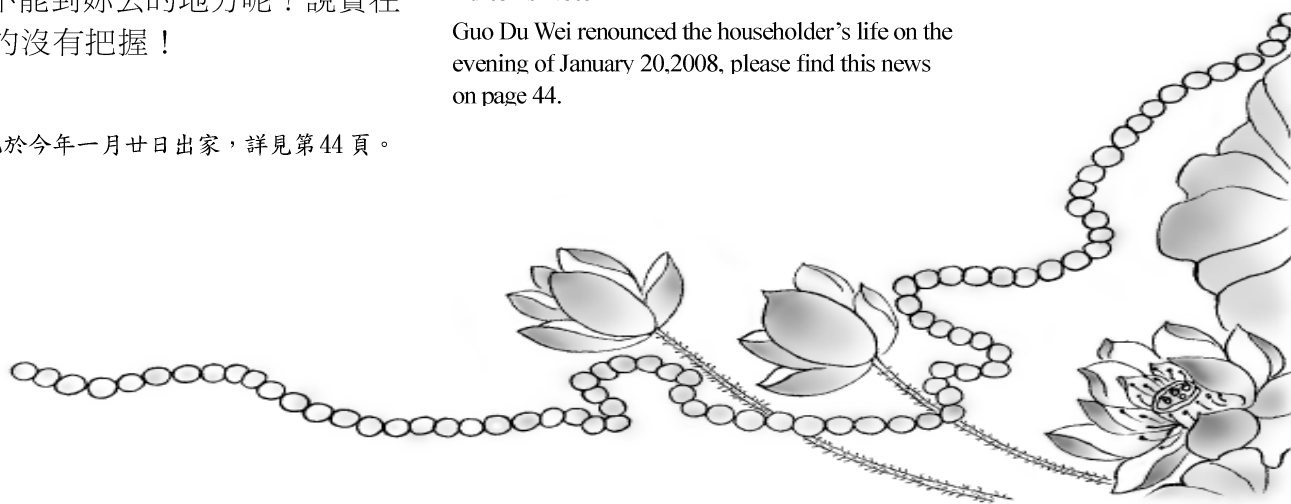
魏果度居士已於今年一月廿日出家，詳見第44頁。

When I recall this, I feel that she was speaking Dharma for me. To accomplish the Path, I need to persevere despite adversities, concentrate, and not cling to appearances. She is really my good knowing advisor. We got married in 1990 and both of us received the Bodhisattva Precepts in 1991. Since 1992, we have stayed in separate rooms. I think it is rare and inconceivable.

She came to this world for me, to teach me, a guy with strong opinions. Sonya let me realize the pain of impermanence and death and caused me to realize that there is no happiness and nothing interesting in this world. Today, tomorrow, everyday is just like this. Suddenly one gets old, gets sick and dies. Where will one go after death? Can my death be so perfect as Sonya's with peace and non-attachment? I am really not sure.....

Editor's Note :

Guo Du Wei renounced the householder's life on the evening of January 20,2008, please find this news on page 44.



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又持誦不依儀法，或不持戒，或不清淨，非惟法不成就，亦當招損，彼部主明王，皆佛菩薩，終不贖害，所有侍從天龍，猛毒鬼神，見其過故，便即損害。

楞嚴經為楞嚴咒而說，四種清淨明誨為楞嚴大定而設。楞嚴大定乃三昧之王。四種清淨明誨，與修其他定的戒規比起來，當然會更嚴格。

很慚愧，對於本書，自己能讀懂的部份，實在也不多。草草寫成本文，只是希望更多的人發心來研究，修學楞嚴法。用真心來行持，定會得到真實的法益。

☞ 全文完

(Continued from page34)

And, in addition, if in holding and reciting the mantra one does not rely on the methods of propriety or if one does not keep the precepts, or if one is not pure, not only will one not be successful in cultivating this dharma, one will also bring harm upon oneself.

In these divisions, the ruling bright kings are all Buddhas and Bodhisattvas who would never harm anyone, but all their attendants - the heavenly beings, dragons, and fierce and poisonous ghosts and spirits - will do harm to anyone they see committing offenses.

Buddha spoke the Shurangama Sutra for the sake of the Shurangama Mantra. He spoke "The Four Clear and Unalterable Instructions on Purity" for the sake of the Great Shurangama Samadhi. This samadhi is the king of samadhis. Of course, compared with the rules for practicing other samadhi, "The Four Clear and Unalterable Instructions on Purity" should be more strict.

In fact I can only understand a small fraction of this book. I hope this very rough article can draw more Dharma friends' attention to the Shurangama Mantra. If one practices this dharma sincerely, definitely, one will truly benefit from the Dharma.