

Wisdom Is the Mother of All Buddhas

「智慧」就是諸佛之母



By Bhikshuni Heng Yin on Dec. 20th, 2012 in the Buddha Hall at CTTB
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BODHI FIELD | 菩提田

First I'd like to recap what we heard tonight from *the Avatamsaka Sutra*, because this passage is really inconceivable. The youth Sudhana has already reached the Buddha's state, and this is represented by Lady Maya, who is the mother of all Buddhas. Her liberation door, her way of becoming liberated, is the Great Vows and Wisdom of All Being Like an Illusion. She is able to see everything as an illusion. She gave birth not only to Shakyamuni Buddha, but at the same time and throughout history and into the future, she will be the mother of all Buddhas in all worlds.

首先，我想溫習今晚所聽的《華嚴經》，因為這段經文非常不可思議，善財童子已經證入佛的境界！這段善知識的代表是摩耶夫人，摩耶夫人是諸佛的母親，她的解脫之道是「大願智幻莊嚴解脫門」，並已洞見萬象皆空。摩耶夫人不僅生下釋迦牟尼佛，同時盡過去、現在、未來際，她都是一切世界諸佛的母親。

當初釋迦牟尼佛以菩薩示現受生時，他住胎於摩耶夫人腹中，爾時所有十方世界的諸佛也都進入她的胎藏，然後示現誕生。摩耶夫人看到所有菩薩將欲下生時，諸身毛孔咸放大光明，於此光明中，摩耶夫人看到所有未來佛的一生，她看到他們如何教化眾生，如何淨佛國土。上人開示過，要清淨佛國土，必須先要自淨其心，內心不要藏污納垢。

我們再看這個光明，它普照所有世界後，復照摩耶夫人的身體。摩耶夫人的身體可以海納所有的這些境界，然而身體形狀卻無改變，身形雖無擴張，其實它已經超越所有世間。

菩薩示現入胎時，不是獨自入胎，而是與無量微塵數的諸菩薩眾及其眷屬，還有諸大龍王一起入胎。處胎其間，菩薩們可



When Shakyamuni Buddha as a bodhisattva went into her womb, the Buddhas of all worlds also entered her body and then manifested birth. Lady Maya sees that before any of Shakyamuni Buddha is born, he emits bright light from every pore on his body, and in that bright light she can see the lives of all the future Buddhas, including how they will teach beings and purify Buddhalands. The Master mentions that to purify Buddhalands, we must first purify own minds; our minds cannot harbor impure thoughts.

Also, this light shines upon all worlds and then re-enters Lady Maya's body. Her body encompasses all of these states yet does not change its size and shape; it doesn't expand and yet it transcends all worlds.

The bodhisattva does not enter the womb alone, but together with an infinitely huge retinue of other bodhisattvas and dragon kings. He and all of his companions move freely within the womb, where they can traverse many worlds and trichilocosms. So, just by reading this short passage of the sutra, our minds' attachments to time and space are blown apart. In an earlier commentary, the Master talked about how all the samadhis and dharma doors in this sutra are not beyond our own inherent nature. That means that our own inherent nature has the capability to expand to encompass all of what is described in the sutra, potentially—but we will need to cultivate to get there.

Another significant point was that wisdom is the mother of all Buddhas, and is portrayed as a female, Lady Maya. There is also the metaphor of family relations – the Buddha has a mother (representing wisdom) and a retinue.

Now I'm going to jump to another topic that is somewhat related. Last week, people know that there were these shootings in Connecticut, where a young man in his twenties shot his mother and twenty-some people at a school including mostly five to ten-year old children, and then himself.

We ask: why? Did he have a bad childhood? Or mental illness? Was he bullied? Did he feel left out? Did he feel like he was a failure? Did he find no meaning in his life? This kind of thing is not uncommon in our world, especially in the United States.

In Oregon, there was another person who dressed up like a killing hero in a video game, and who said, "I'm the hero in the video game who kills people," as he opened fire in a shopping mall and killed several people. These things happen frequently, and we ask, why? What's wrong with our society if such things happen so often? Why do people kill their own family members?

From a Buddhist point of view, we look at the mind. Just now the Venerable Master talked about how we need to purify our minds to purify Buddhalands. Obviously, before we have purified our minds completely, we have some impure seeds in our consciousness. These impure seeds might be frustrations built up from anger, resentment,

以自由自在穿越，並往詣許多剎土及三千大千世界。單憑閱讀這段經文，我們的心靈對時間及空間的執取便剎時脫落了。上人在解釋前面章節時便說過，《華嚴經》裏面所有的三昧及所有的法門，都不離我們本有的自性。也就是說，我們的自性宏廓，能夠含融《華嚴經》中所描繪的所有境界。但是，我們需要透過修行才能登入其境。

另外一項意味深長的觀點是，「智慧」是諸佛之母，而諸佛之母是由一位女性，也就是摩耶夫人來詮釋。在這部經裏，也使用了家庭關係做為隱喻：佛有母親及眷屬，而母親在這裏是「智慧」的象徵。

現在，我要轉移到另外一個相關的話題。上個星期，康乃狄克州發生校園槍擊事件，一位二十出頭的年輕人，開槍射殺自己的母親以及二十多位校園中的人。罹難者多數是五歲到十歲的孩子，他也是其中之一。

大家都在問，為什麼會這樣？難道這位年輕人有不幸的童年？他的精神異常嗎？還是他遭到其他孩子的凌霸？難道他覺得自己是個失敗者？還是他找不到生命的意義？這樣的槍擊案，其實很常發生，特別是在美國。

之前在奧勒岡州，有一個人扮裝成電腦遊戲裏的殺人英雄，他或許自以為是遊戲裏的殺人英雄。所以他就帶槍去購物中心掃射，殺死了幾個人。這些事情經常發生，我們就會問為什麼？這個社會到底出了什麼問題？為什麼總是有人要殺害自己的親眷？

佛教，是從「心」的觀點來檢視萬象。方至上人教導我們，想要國土清淨，先要清淨我們的心。很顯然地，在我們的心還沒有純然清淨前，我們的意識裏還有許多不清淨的種子。這些種子可能是憤怒、冤枉、妒忌、不滿、害怕，或者覺得生命沒有意義。一個人如果覺得自己跟別人沒有關聯，就無法懂得關心旁人；如此一來，無論自己的死活，或是他人的死活，對他而言都沒有差別。

很多年輕人透過觀看頌揚槍擊和殺戮的電腦遊戲及電影，在自己的八識田中播下了種子；這些種子誘使他們，誤以為那種行為才能與眾不同，或是有影響力。康乃狄克州校園槍擊事件肇事者的母親，她蒐集了很多槍，也教會她的兒子如何射擊；正因為如此，最後他拿著母親的槍，殺害

jealousy, grudges, or fear, or maybe just a feeling that life is meaningless. A person might feel that he has no connection with others and therefore does not care about anyone, so that whether he lives or dies or anyone else lives or dies does not make any difference to him.

Many young people also plant seeds in their consciousness through watching violent video games and movies that glorify shooting and killing, giving them the idea that that's the only way one can make a difference. The Connecticut killer's mother had collected guns and taught her son how to shoot, so he used her guns to kill her and then himself.

I think the more fundamental issue is our modern culture, which emphasizes individualism, the rights of the individual, and striving to meet one's own needs and not caring about any other person unless that person can benefit one. If a person does not have a close-knit family or community, he may feel isolated or superior to others, seeing himself as important and everyone else as unimportant.

I remember when I first left home, the Venerable Master was telling people in Taiwan, "Don't be so enamored of Americans. Ninety-nine percent of their marriages end up in divorce." I remember thinking, "That is way too exaggerated – it's not that bad." But more than ten years later, his words have become more and more true. In the past, most of our children in the school had two parents and intact families, and they were on the whole happy and healthy, with good self-esteem. Now the norm is single parent families, and most children have some emotional or psychological issues.

Although the culture pushes individualism, at heart, we are social and relational beings. The reality is that we are not purely individuals who can afford to ignore other people. Without our parents, we would not even exist. Without family, friends, teachers, elders, we wouldn't be who we are and our lives would not have the meaning that they do. I find that Asian traditional culture stresses the relational world view a lot more. The Confucian virtues of filial piety, fraternal respect, loyalty, trustworthiness, propriety, fairness, incorruptibility, and a sense of conscience – these actually help us to become psychologically healthy and to have a rich network of interpersonal relationships. We're not talking about sticky attachments. As humans, we are part of a greater whole, and we can learn to identify ourselves as the whole, out of compassion, so that we can actually feel for everybody and empathize with all the suffering in the world.

Some of the students in our schools may have behavior issues or academic struggles. If teachers look into these, they generally discover that these problems stem from earlier events in their lives—domestic abuse, family conflicts, divorce, separation, seeing their parent get arrested, running away from home, neglect or lack of love. So by the time they come to school, they are already emotionally compromised. Nevertheless, we have found that, even though we are just teachers and

了母親，也結束掉自己的生命。

我想追本溯源，問題的根本是當代文化強調個人主義，著重個體權益，人人力求滿足自我的需求，而無心關懷他人，就算幫助他人，也是因為對方有利可圖。如果一個人和家庭或是社群間缺乏緊密的連繫，他會趨向於孤獨或是傲視一切；他會妄自尊大並輕踐他人。

我記得剛出家不久，上人在臺灣對大眾開示時說：「你們不要覺得美國人那麼好，在美國，結婚的人百分之九十九都會離婚。」當時我心裏想，上人您講得太離譜了，沒有那麼糟糕。然而不過幾十年的光景，美國家庭的變化已經逐漸印證上人的話。過去，學校裏的學生，幾乎都來自雙親及完整的家庭，孩子們快樂又健康，並且擁有正向的自信心。現在，一般的家庭普遍都是單親，大部分的孩子都有情緒或是心理上的問題。

縱使目前的文化提倡個人主義，但是在本質上，人還是社會及群體的存有。事實上，沒有人可以不仰賴其他人而完全獨立生存。沒有生育我們的父母，我們根本不會存在；沒有家人、友人、師長及前輩，我們也不會成為現在這等模樣；沒有他們，我們生命的意義也會不一樣。我發現，東方的傳統文化比較強調以人際關係為主的世界觀。儒家的八德，所謂孝、悌、忠、信、禮、義、廉、恥，這些品德其實在幫助我們的心理發展健全，並豐富我們的人際關係及社會網絡。這裏所指的關係並非黏著的那種關係。身為人類，我們是廣大整體裏的一個局部。「同體大悲」就是我們可以學習以眾生為己的同心同體感；這樣就可以對所有眾生感同身受，並悲憫世界上所有的苦難。

每當我們學校裏的學生舉止出現問題，或者有學業挫折，經過老師深入瞭解後，往往就發現問題的起源來自於他們早期的生命經驗：如家庭暴力、家庭衝突、父母離婚、父母分居，或者他們看到父母被逮捕；他們或者離家出走，或者被忽略或是缺乏關愛。所以當這些學生來到我們學校時，他們已經有了情緒創傷。可是我們也發現，雖然老師及義工們並不是專業的輔導人員，但是藉著提供給學生們適當的照顧、關懷、指引、及足夠的時間沉澱，他們通常在兩年到五年之間，逐漸有了轉變，然而這過程是很緩慢的。不過只要我們有信心，一切都沒有問題，所有絕妙的境

volunteers, not professional counselors, by providing enough caring, attention, guidance, and time, we start to see some transformation in our students in a couple years, or maybe not until five or so years later. But it's usually a slow process. We have to have faith, because all that is good, all the wondrous states are within our true minds—and those of the students. They are just buried, yet to be discovered.

This year, our school is conducting a self-study to renew our accreditation. This happens every six years. Our high school was first accredited six years ago, and it's time for another visit. The chairperson of our accreditation visiting team came to visit the City of Ten Thousand Buddhas last week.

She asked us, "What is your school's mission?" We explained to her that basically we hope students learn to be filial to their parents by repaying their parents' kindness, and so forth. This woman had never visited a private school. She started out in the army and later worked in public schools. Now she works for the California Department of Education. She was happy to hear about the concept of honoring parents and said, "Wow, my kids really need this!" We showed her *the Standards for Students*, and she immediately requested a copy to take home.

She spent half a day visiting the campus and had lunch at Junkang restaurant. When it was about time for her to leave, she said, "Well, could I take a look at your Buddha Hall?" She had only toured the school as there was no time to visit other places, but I said, "Of course, I'll take you to the Buddha Hall." *The Great Compassion Repentance* was being held, and she stood in the back to watch.

She was fascinated as we explained to her the ritual of bowing to the Buddhas, who Guanyin Bodhisattva is, and how our students may be Christians or other religions, or atheists, yet we bring them to the Buddha Hall and explain to them that bowing to the Buddhas is a ritual way of honoring our own inherent wisdom—our Buddha nature. We tell the students they are free to think whatever they want, for example, they can be worshipping God as they bow. We invite them to practice the ritual according to their own religious values.

Later we took her to the Patriarch Hall to see the statue of the Venerable Master. She was impressed and said, "Do your students realize how lucky they are to be able to come to a place like this Buddha Hall?" I said, "Actually, they probably don't consider themselves lucky. Some of them realize the benefits of being in the Buddha Hall only after they graduate and leave this place. Right now, most of them still feel, 'I'm too tired or I'm too busy, I don't want to do evening ceremony' – but they still do it."

To close, I would just like to say that as a Sangha member, I feel very lucky to be in a community that co-creates meaning because we share the same practices, aspirations, and values; there's a strong sense of belonging. We've left our family life but feel even more strongly

界也都存乎這一心。這些學生，不過是暫時被埋沒，尚未被發掘而已。

今年我們學校又要舉行六年一度的「自我評鑑」(self-study)，以更新我們的教育認證。六年前，我們的高中首次被認證；教育評鑑的小組今年又再次來進行考察。負責認證我們的小組，他們的主席上個禮拜來到聖城參觀。

這位主席問我們：「貴校的宗旨是什麼？」我們跟她解釋，我們希望學生在根本上能懂得孝順父母，報父母恩……等等。這位女士從來沒有訪問過私立學校，她過去在軍隊裏服務，後來進入公立學校工作，現在任職於加州的教育部。所以當她一聽到孝順，就很歡喜，她說：「哇！我的孩子也需要學習這個！」我們介紹《弟子規》給她看，她馬上要求帶一本回家。

這位主席花了半天的時間參觀校園，並在中午時間到君康用餐。當她結束參訪前，這位主席說：「我可不可以看看你們的佛殿？」因為當天，她沒有時間參觀其它地方，她只拜訪了學校。我說：「當然好啊，我帶妳去。」當時，大殿內正好在拜〈大悲懺〉，她就站在後面觀看。

我們跟她介紹「禮佛」的儀式以及解釋「觀音菩薩」的意義；我們也解釋學生之中，有些人信奉基督教或者其他宗教，或是完全沒有宗教信仰；然而，我們會帶他們來佛殿，並教導他們禮佛其實是尊重內在本有的智慧，也就是我們的佛性。我們也告訴學生，禮拜的時候他們可以自由觀想，比如說他們可以當做禮敬上帝來禮拜，我們會鼓勵學生依照自己的宗教價值觀去禮拜。這位主席聽我們解釋聽得興味盎然。

之後，我們帶她去祖師殿瞻仰上人的銅像，她非常歡喜地說：「哇！你們的學生知道自己有多幸運嗎？可以每天來佛殿。」我說：「他們大概不這麼覺得！可能要等畢業幾年後，他們才會發覺來佛殿的好處。他們現在有時候還是覺得——啊！我太累了，或者太忙了，我不想去做晚課——但是他們還是會來。」

最後我想表達，身為僧團的一份子，我自認非常幸運能夠身處在一個共同創造遠景的團體——我們志同道和、同行同願、價值觀一致。這令人有一種強烈的歸屬感。雖然我們已經出家，但在某種意義上，感覺是和家庭的連結更為緊密。隨

connected to our family in the sense that our minds have expanded so that we can dedicate merit and cultivate in a way that encompasses not only our lay and Sangha family but also the world in general. I hope that every Sangha member and all the laypeople in our community also have this sense of belonging.

In order to have a good community, we need to reach out to everybody and also need to speak out if we are feeling alone, so that others are aware of that. We are all extremely busy here, and sometimes we seem to just be running past one another without showing much caring, but actually, the spirit of Buddhism is to care about all living beings. Amitabha.



著心量不斷地擴大，我們將修行的功德不僅迴向給俗家和出家的家庭，而且也迴向給整個宇宙。我盼望聖城裏每一位住眾，也都能感受到這一份歸屬感。

為了維持一個關係良好的團體，我們必須對周圍的人伸出援手；當自己感到孤獨無助的時候，我們也要適時地表達出來，好讓他人知曉。在聖城，大家都極度忙碌，有時候彼此之間擦肩而過，忽略了要互相關心問候。而事實上，佛法的精神，正是要關心呵護一切的眾生。阿彌陀佛！

