

# Thoughts on How the Ocean is Like My Master

## 思惟大海憶吾師

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Tonight I'm going to talk about the third advisor to the youth Good Wealth, whose name was 'Ocean-Cloud'. I'm going to read this little passage of text and then I'm going to talk to you about Master Hua and how this text reminds me of our Master.

Youth Sudhana's third mentor, Bhikshu Ocean-Cloud in the Kingdom of Ocean Gate greets the youth by telling him,

**"I have lived in this Country, Ocean Gate, for twelve years. In my contemplations, I have always equated my spiritual state of being with the ocean. I have pondered how the sea is vast and extensive without measure. I have pondered how the sea is profoundly deep and hard to fathom. I have pondered the gradual deepening and widening of the ocean.**

**I have pondered the limitless rare wonderful and beautiful gems within the ocean. I have pondered the immeasurable amount of water that is gathered by the ocean. I have pondered the**

今晚，我想談談善財童子五十三參裏的第三位善知識——海雲比丘。等等會讀一小段的經文，然後跟大家講有關上人的一些事情，以及這段經文讓我回憶起師父的部分。

海雲比丘謂善財童子言：

**善男子！我住此海門國。十有二年。常以大海為其境界。所謂思惟大海廣大無量。思惟大海甚深難測。思惟大海漸次深廣。**

**思惟大海無量衆寶奇妙莊嚴。思惟大海積無量水。思惟大海水色不同不可思議。思惟大海無量衆生之所住處。思惟大海容受種種大身衆生。思惟大海能受大雲所雨之雨。思惟大海無增無減。**

第一句經文「思惟大海廣大無量」，讓我想起師

**inconceivable variety of colors of the water of the ocean. I have pondered how the ocean harbors many creatures with large bodies. I have pondered how the ocean receives the rain that the huge clouds pour down. I have pondered how the ocean neither increases nor decreases.”**

So the first one, “I have pondered how the ocean is vast and extensive without measure,” reminds me of how our Master didn’t have any prejudice. And I think that’s because he did his meditation. When we sit in a meditation session, it’s called “da-qi”, and it means literally “striking the seven.” “Striking the seven” has to do with beating away at the seventh consciousness, which is our ego base--our judgment, our critical nature, our prejudice.

Let me ask you: the wisdom that comes when you change the seventh consciousness is what? (someone answers: The wisdom of equality.) Correct! The wisdom that doesn’t have any prejudice.

When the seventh consciousness transforms, and that’s one of the things we are doing in here, -- working away at our ego, working away at the way the seventh consciousness takes information from the sixth, puts it in the eighth, and then if there’s no interesting information coming, it takes things out of the eighth and brings it down to the seventh so we can think about them. Things like my grandmother’s peach jelly, or the last time I took a walk by the ocean. We have memories that come down in meditation, and we have thoughts that go up.

Without your realizing it, any particular thought you have is going to get stored in your eighth consciousness. And that happens because of the seventh. It takes it to the eighth consciousness and it gets stored there. You’re probably all having similar memory-based experiences as you sit here in this hall. When things get boring and too quiet, then your seventh is going to drag out memories from the file cabinets of your mind--your eighth consciousness--and you’re going to be thinking about things that happened before and that’s all because of the seventh. So that’s why we beat and beat away at the seventh.

The seventh consciousness has these qualities: (1) **Self-delusion**. We think, we are the center of the universe. I am the center of my universe; you’re the center of your universe. (2) **View of self**. Everything we do is related to how we perceive it. (3) **Self-conceit**. Obviously we are the hero of our dreams, I mean, we think we’re the best. Or the other side of that, because some of us are always saying “oh I’m not good enough, I’m not good enough.” Did you know that’s also a kind of conceit? And finally, (4) **Self-love**. We don’t want to die, we want to live, we want everything we want. Those four aspects of our seventh consciousness are the things we work on in this hall. We work to minimize our self-perspective.

That’s the first one, the measure of the ocean reminded me of the Master’s lack of prejudice.

Number two, “I have pondered how the ocean is profoundly deep and hard to fathom.” When I read this one, I think of the Master’s teachings, the way he taught. I used to complain about people. I was really not a very good nun. I used to complain about people. I’d go to the Master and say, “So and so doesn’t have a good personality”, “Not doing their work,” “Has a funny habit.” All kinds of complaints. So, the Master would tell me ( and this is what I mean about the

父的心胸就像大海一樣廣大，沒有分別心。我想上人能夠有如此的境界，是因為他坐禪。我們稱「禪七」為「打七」，就是打掉我們的第七識。這個第七識專門在做分別、批評，也就是我們的我相。

我來考考你們，第七識轉化之後變成那一種智慧？（聽眾回答：平等性智。）答對了！平等性智就是沒有任何的分別心。

轉換第七識，正是我們現在在這裏做的事——就是努力去掉我相，努力改變第七識的運作方式。第七識從第六識收集訊息，然後傳送到第八識。如果沒什麼特別的事情發生的話，就把儲存在第八識的訊息拿出來，再傳回到第七識，譬如說想起外婆做的蜜桃果凍，或者上回在海邊散步的事。這些含藏在第八識裏的記憶，打坐時就不斷地跑出來，相信大家都有這種經驗。

在我們還沒意識到之前，任何細微的念頭都會被存到第八識，這都是由第七識輸入然後儲藏在第八識。打七的時候，你們大概都有類似的經驗，每次覺得很無聊或者太安靜，就會猛然想起過去的事，那些都是第七識從第八識的檔案櫃裏挖出來的。所以為什麼我們要打七，就是要打掉這個第七識。

第七識具備幾個特質：第一就是**我癡**，我們認為自己是宇宙的中心，任何事情都圍繞著我們。第二個特質是**我見**，我們總是用自己的想法去看待、處理每件事情。第三個特質是**我慢**，我們都是自己心目中的英雄，總認為自己是最好的。但另一方面，也可能感到自卑，認為自己不夠好。其實自卑也是我慢的一種表現。第四個特質就是**我愛**，只願意生不願意死，想得到所有自己想要的東西。第七識這四個特質就是我們在禪堂打七要對治的，努力去除自我的看法。

teachings being profoundly deep and hard to fathom,) he would say: “Guo Xiu, anybody who comes here to study, I see as a Buddha. They are as if Buddhas and I respect them as such.”

So, I watched and he did as he said. And that reminded me of how Shakyamuni Buddha, when monks left home (it was monks in the beginning, nuns later on), when the monks left home, Shakyamuni Buddha didn't give them any Sravaka precepts. He trusted them. He saw them as potential Buddhas and respected them. He figured they would know how to behave.

Again he had no prejudice. He was an Indian, yet he paid no attention to caste. It didn't matter to him what caste a person was in. There was no prejudice in the Buddha, and there was no prejudice in the Master.

Only when the monks made mistakes, when they made some error in judgment that may have hurt themselves, or hurt other people, or hurt the environment or the creatures that they lived with in the environment, or would hurt the ideals of Buddhism. Only then did the Buddha begin to say, “You had better follow this rule.” “You had better follow that rule.”

Now of course the exception to that is the Bodhisattva precepts, because they are given by every Buddha. The same content, in the same way, and they last life after life, so those precepts are different than the ones each Buddha sets up for his particular disciples.

So that second one, “Having pondered the ocean as profound and deep” reminded me of the Master's teachings and the infinite amount of trust that he showed towards us.

The third one, that the third mentor talked about is, “I have pondered the gradual deepening and gradual widening of the ocean.” And this of course reminds me of the Dharma. The Dharma that the Buddha gave was so great that we could never absorb it. Even the Dharma that the Master gave was so prolific, we could not even absorb it let alone put it into practice.

So in that situation, it's very easy to get discouraged. Or when you're reading the sutras, and the sutras say, “Nobody but the profoundest, highest Bodhisattvas can understand this.” And you think, “Well...should I keep reading?” The Master would tell us: “Don't worry.” He'd say, “Of course you can't remember it all.” He said, “Just listen and it becomes a seed in your eighth consciousness. And you read it some more, recite it some more, write it out, practice it, and then pretty soon that seed matures and you understand.”

The next thing the mentor says to the Youth Sudhana is, “I have pondered the limitless rare, wonderful and beautiful gems in the ocean.” And this, to me, is talking about the gems that are the outcomes of what we experience in our practice. Sometimes a situation like this one comes up--where we are given so many people who support this hall thus allowing us to be able to sit. Given this

所以第一句「大海廣大無量」，讓我想起上人的沒有偏見，沒有分別心。

第二句是「思維大海甚深難測」。每當讀到這句經文，總是讓我想起上人教導我們的方式。我不是一個很好的弟子，因為我總是抱怨別人，我會去跟上人說：「某某人的個性不好」、「某某人總是偷懶不做事」或者「某某人有很奇怪的習氣毛病」，總之就是各式各樣的抱怨。而上人會告訴我：「果修，每個來這裏學習佛法的人，我都把他們看作是佛，像恭敬佛一樣地恭敬他們。」所以我說，上人的教導像大海一樣，深不可測。

於是，我開始觀察上人。這讓我想起當年釋迦牟尼佛住世，剛開始有比丘跟隨佛出家修行（最初只有比丘，後來才有比丘尼），佛陀當時並沒有制定任何的聲聞戒。因為佛陀相信他的弟子，把他們當做未來佛一樣地尊敬，相信他們知道該怎麼做。

所以，佛陀也是沒有偏見。釋迦牟尼佛雖然出生在印度，卻完全不在乎社會上的種姓制度。對佛陀而言，一個人出生的種姓並不重要。佛陀沒有分別心，上人也是如此，我從沒看過上人有任何的分別心。

只有當出家人犯錯了，做了一些錯誤的判斷，這個判斷可能會傷害他們自己或者傷害別人，或者傷害所住的環境，或者在同一環境共住的眾生，或者破壞佛教。只有當這些情況發生的時候，佛陀才會告訴弟子：「你們要遵守這個規矩」、「你們要遵守那個規矩」。

當然也有例外，那就是菩薩戒，因為菩薩戒是每一位佛共制的。涵蓋的內容或是方法，生生世世乃至盡未來際都一樣，不會有所改變。所以，菩薩戒跟每一位佛對弟子制定的聲聞戒是不同的。

因此，第二句「思維大海甚深難測」，讓我想起上人的教導，還有他對弟子的信任。

海雲比丘對善財童子說的第三句「思維大海漸次深廣」，提醒了我佛法如大海，既深且廣。佛陀留下這麼多的法寶，恐怕我們盡形壽也無法完全吸收。上人給我們的法也是如此，我們尚且無法全然吸收，更不要說拿來修行。

這其實是很令人沮喪的。或者你研讀經典的時候，經文說：「唯除一生所繫菩薩能如實信解。」你可能會想：「那我還要繼續讀下去嗎？」這時上人會告訴我們：「不要擔心，你當然記不住。」他說：「你就先聽，在八識田裏面種一個種子。你多



opportunity, sustained as it is for three weeks, we can have awakenings. We might have a big awakening, or we might have some sort of small realizations. And I see those, each time they happen, whether we're still in meditation or whether we're moving about doing the things to support this hall, as being gems. Doing our daily tasks, we can have such gems happen to us—just as in the ocean there are big gems and small gems. So too, outcomes in our practice are like gems.

The third mentor says, “I have pondered the immeasurable amount of water that is gathered by the ocean.” Well, we know the saying, “The Dharma is like a great sea, and only by faith can we enter.” So, that's what I think of, the water in the ocean, being so much. And the Dharma, we are exposed to, being so much. Sitting here in meditation takes a kind of faith as well. First of all, we have to believe it is worthwhile. If we don't, then we will wander off and we will find things to do—there are always things to do.

Second, we have to have faith that we can do it. That we are vessels of the Dharma and that we can figure out in this body, how to make this body work so we can experience the water of Samadhi. If we can stick with it, we can figure out ourselves—what to do with our breath, our posture, our heart beat, our eyes, our nose and how to use all of those to come up with a way that will put us in Samadhi.

I can't really say that I can enter Samadhi, but you will notice as you sit in this hall every day that some people are sitting there in a state of unmoving Suchness. That is likely to be some kind of Samadhi that they enter. So it's not something we can't do, it's something we can do, and we have to have faith in that and then figure it out.

If you can enter the water of Samadhi, then time isn't a factor anymore. Space isn't a factor anymore. It's like being suspended in the water. And if you enter that water of Samadhi again and again, it's going to nurture your wisdom.

The next thing the third mentor says, “I have pondered the inconceivable variety of colors of water in the ocean.” This reminds me of how the Master believed in all of us.

The water has incredible colors—doesn't it? Even on a gray day, all the incredible shades of gray. So the colors, the variety in the water is like the variety of human beings. Let me name a few: male and female, old and young, smart and dumb, wise and foolish, patient and angry, gentle and harsh, kind and cruel—colors—like the colors of the water.

What the Master did in believing in all of our different varieties of things, was to try to bring us back to the Middle. All the things I just named are opposites. We are opposites. Some of us like to talk, some of us like to be quiet and so forth. So he would look at all of us and he would use method of the opposites that the Sixth Patriarch taught to try to bring us back to the Middle, between the dualities—between extremes.

The next one, “I have pondered how the ocean harbors many creatures with large bodies.” And of course this reminds me of the Master's teaching of vegetarianism and all the reasons for it. The next one he says, “I have

讀、多唸、寫下來，然後跟著修。很快種子成熟了，你就明白了。」

海雲比丘對善財童子講的下一句是：「思維大海無量眾寶奇妙莊嚴。」對我而言，這個「奇妙眾寶」就是我們修行的成果。譬如說，因為許多人的護持，我們才能在這裏打禪七。這三個禮拜的努力，我們都能有所領悟；有的可能是大悟，有的可能是小悟。每當這種靈光一現發生時，無論是正在打坐或者做工護持道場，我都認為是珍貴的寶藏。即使在日用尋常的工作中，一樣有機會得到眾寶—就像大海裏的寶物一樣，有大有小。開悟也是一樣，每一次的體會，有大有小。

海雲比丘繼續說：「思維大海積無量水。」我們都知道，「佛法如大海，唯信能入」，因此對我而言，大海裏的水是那麼多，佛法也是如此。所以我們在這邊打坐也要有一種信心，首先要相信這個是值得的。如果沒有信心，我們可能就會跑掉，去找別的事情做。當然，永遠都有別的事情可以做。

第二，我們要有信心自己可以做得到！我們就是法器，我們可以找出這個身體的運作之道，我們也同樣能得到三昧水。如果堅持下去，我們就能認識自己—如何調整呼吸、姿勢、心跳、眼、鼻，如何運用這些來幫助自己入定，得到三昧。

我不敢說我會入定，但是在這個禪堂，你會注意到有些人天天坐在那邊，如如不動，那就有點像入定了。所以入定不是做不到的，其實是可以做到的；只要有信心，就能找到方法。

入了這個三昧水，時間跟空間就不再是決定因素了，感覺就像懸浮在水中一樣。如果能反覆地入這種三昧水的話，我們的智慧就會增長。

接下來，海雲比丘說：「思維大海水色不同，不可思議。」這句話提醒我，上人相信他所有的弟子。

水有很多不可思議的顏色，即使是陰天，水也可以呈現出各種深淺不同的灰色。海水的顏色是那麼地多元，我們人也一樣。譬如說，男人和女人，年長的和年幼的，聰明的和笨拙的，有智慧和愚痴的，有耐心的和急躁的，溫和的和兇悍的，仁慈的和殘忍的，各種各樣



pondered how the ocean receives the rain from those huge clouds that pour down.”

And this reminds me of how the Master taught what we could absorb. Think of the analogy of the *Lotus Sutra*, how the rain falls the same but each plant and tree has the ability to absorb the amount it needs and those are different. A little tiny violet plant and a big Redwood are going to absorb things differently. He taught what we could absorb. So all of us, we all got what made us happy. We got what we needed from the Master—all of us, and it was different.

And finally he says, “I pondered how the ocean neither increases nor decreases.” We’re back to our “da-qi”—“striking the seven.” We’re back to our seventh consciousness; we’re back to our habits. The Master taught us not to make comparisons, not to judge others, not to be critical. He taught us to be magnanimous and tolerant. He taught us the Middle Way.

So, one of the things that I’ve noticed in learning about the Youth Sudhana and his mentors is how each of the advisors of the Youth Good Wealth, wants to tell the Youth what they know—and does. Each teaches the Youth what they know. But the amazing thing is, every one of them also tells the Youth what they don’t know. And that makes me wonder, when they start telling about the things they don’t know—how do they know they don’t know?

After telling the Youth what they know, they tell him what they don’t know, and then say something like: “Ah but somebody does know what I don’t know!” And then they send the Youth on to the next teacher.

So, I see each of these advisors as very generous. Each one is not at all reticent to admit what he doesn’t know. There’s not a whisper of contention, not a shade of jealousy, and a speck of shame. ❀

就像水的顏色一般。

上人教化我們的方法，就是全然接受我們的不同，並且試著把我們帶回中道。我前面列舉的，都是相對立的，我們就是這樣，有些人喜歡講話，有些人很安靜。那麼上人會觀察我們，然後用六祖大師的三十六對法，引導我們從對立、極端的狀態回歸中道。

接下來是講「思維大海容受種種大身眾生」，這自然讓我想到上人教我們要吃素，還有吃素的理由。海雲比丘說的下一句是：

「思維大海能受大雲所雨之雨。」

這句話讓我想起上人對弟子的因材施教。就像《法華經》〈藥草喻品〉裏講到，下雨的時候，每一種花草樹木對雨水吸收的程度各不相同。譬如，一盆小小的紫羅蘭所能吸收的水分，跟一棵巨大的紅檜木所能吸收的是完全不同。上人就是依著我們的根基，教我們所能明白吸收的道理。所以，在上人的身邊我們總是很開心，因為每個人都能得其所哉；每一個人領受的教導不同，但都是我們所需要的。

最後，善知識講到：「思維大海無增無減。」再回到前面講的打七、第七識，還有我們的習氣毛病，上人教我們不要比較，不要批評別人，對人不要苛刻。他教導我們要把心量打開，要能夠包容一切，並且保持中道。

我想分享一個學習「善財童子五十三參」的感想。我發現每一位善知識都願意對善財童子傾囊相授，教導他自己所知的一切。但是令人驚奇的是，這些善知識除了教導善財童子他們所知的，他們也會告訴善財童子自己不明白的地方。這就令我感到很好奇——他們怎麼會曉得不知道自己不知道什麼？

傳授了善財童子他們所學的部分之後，每一位善知識也會告訴善財童子他們還不明白的地方，並且告訴他：「某某善知識知道我不懂的這些道理。」並且把善財童子送到下一位老師那裏去參學。

在這裏我看到每一位善知識是如此地慷慨布施，他們勇於承認自己的不足，他們沒有任何爭執，不會嫉妒，也不會覺得難為情，這是非常難能可貴的。❀