

又輪到我，每次坐上來心裏老是慌慌的，常常會頭腦一片空白，所以有講錯的地方，或是講得不圓滿，請各位指正。

今天跟各位談唐朝的一位禪師，叫做「石頭禪師」。「石頭」，就是在馬路上看到的那種大石頭，就是那個 rock。想到這位禪師，是因為有一次跟別人講到師父的事情，然後就想起了這位禪師。所以，今晚還是得先講師父當年的一些事情，這些事可能很多人已經知道，就請忍耐一下，再聽一次。

很多人都知道，師父基本上不太喜歡吃人蔘，還有冬菇。至於什麼道理，我不知道。有時拿蔘煮了一些湯端給他，他就說：「哎、哎，拿走！拿走！」他不吃。



連鬼神都不知道！

Not Even the Ghosts and Spirits Know!

魏果時講於2014年1月27日 萬佛城大殿
李海昱 英譯

By Joey Wei at the Buddha Hall of CTTB on January 27th, 2014
English Translation by Lotus Lee

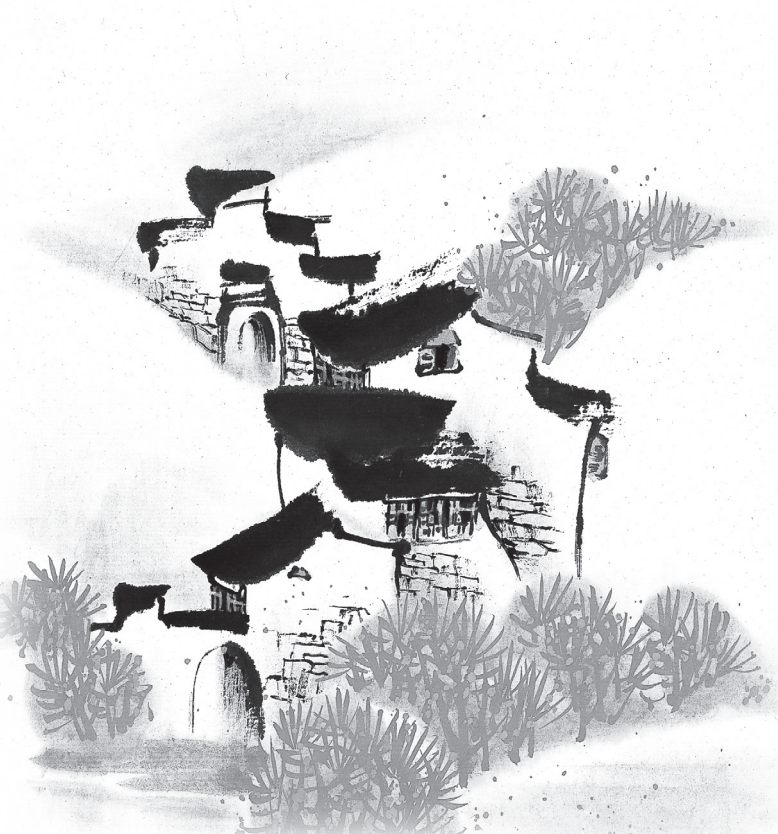


BODHI FIELD | 菩提田

Today it is my turn again. Every time I am up here, I get nervous and my brain blanks out, so if there are errors or flaws in what I say today, I hope that all of you will correct me.

Today I would like to talk about a Chan Master who lived during the Tang Dynasty. His name was Chan Master Shitou. Shitou means “rock.” I was reminded of this Chan Master because I was talking with someone regarding the Venerable Master recently. Therefore, I will start with some stories about the Venerable Master. Some of you may have heard these stories already; if you have, please bear with me.

Many people know that the Venerable Master did not like to eat ginseng or dried mushrooms. I do not know why. If people cooked him a bowl of ginseng soup, he would tell them to take it away. However, if someone sincerely made an offering to him of one or two pieces of ginseng, he would accept it and give it to the kitchen manager to put in the soup, but he would instruct her to put only a few slices of ginseng and not to do it every day. Since the big pot of soup only had a little ginseng, you couldn't really taste it. In this way, the ginseng would gradually be used up, and



但是，有時候有些人很誠心地拿一條或者兩條人蔘給他，他看一看，又會收下；收下來之後他會交給齋堂，請負責的法師加在大鍋菜湯裏頭。他也交待不要天天吃，就是偶爾切一點點，放到大鍋菜裏面，煮給大家吃。因為放得量很少，那個大鍋菜湯又一大鍋，所以吃的人沒有感覺到有人蔘在裏頭，這樣慢慢就把它用掉，就等於是給大眾吃，也不要你們覺得好像吃得很好。我想這是他的用意。

大家也都知道，師父吃得很簡單，就一鉢稀飯，裏面放一些菠菜、一些紅蘿蔔，偶爾放一點點醋、一點點鹽，就是那麼簡單。師父不喜歡在吃飯的時候有人跑去跟他講話，但是有時候從外面來的人會拿東西給他。好像有一次師父在吃飯，他坐在中央吃，有一個太太從外面來的，當然不知道師父的規矩，就端了一碗自己煮的東西，一副愁眉苦臉的樣子。

那時師父已經吃一半了，她把自己煮的東西端過去放在師父桌子旁邊。師父望了她一眼，大概也感覺到她想要什麼，於是就把她那一碗東西拿過去全吃完了。旁邊有人看見，就想：「哦，原來師父喜歡吃冬菇。」其實，師父是很不喜歡吃冬菇。但是那個人的誠心和臉上的苦，可能她命一直都很苦，師父想給她種福田，就硬撐著這個身體，去吃那個不想吃的東西，真的很為難他。但是師父也沒有表現出來，就這樣端著一直吃，全吃完。

因為看見師父拼命吃、拼命吃，有人就想：「原來師父喜歡吃冬菇。」後來師父又再來的時候，那個人就跟其他的人講：「趕快去買冬菇，師父最喜歡吃冬菇。」他講這話的時候，沒有想到師父就站在後面。結果，師父很大聲地吼：「你這欺師滅祖的行為，連鬼神都不知道我喜歡什麼；我想什麼鬼神都不知道，你會知道？」師父講完後，頭一調就走開了。當然現在不是計較誰說的，而是講師父的精神，就是他如何度化眾生，以及他平常的生活言行。相信由這裏，各位可以看出師父教化眾生的方式和慈悲的一面。

師父一向是教化出家人比較嚴格，因為是入室弟子，將來要繼承衣鉢，所以當然比較嚴格，而且幾乎近於苛求，恨鐵不成鋼。而對一般的居士，尤其外來的，就比較寬鬆；但也不要以為師父寬鬆，就可以隨便，當然也不應該這樣子。那

everyone would be able to eat it without having the conception that we were eating well. I think this was his intention.

We know that the Venerable Master ate a simple diet, usually a big bowl of congee with spinach and carrots, sometimes with some vinegar or salt. When he was eating, he did not like to engage in conversation with people. However, visitors would occasionally go right up to his table and try to give things to him. Once, the Venerable Master was sitting in the dining hall eating his lunch, and a lady who was visiting and obviously did not know the Venerable Master's policy offered to him a bowl of food that she had cooked, looking very sad all the while.

At that time, the Venerable Master was already halfway through his lunch. The lady put the bowl of food on the table next to him. The Venerable Master glanced at her, understood her intent, and devoured the entire bowlful without saying a word. The people around him saw this and thought: "I didn't know the Venerable Master liked dry mushrooms." Actually, the Venerable Master did not like that kind of mushroom, but the lady was very sincere, and she looked quite anguished. Perhaps her life had been very difficult, so the Venerable Master wanted to help her plant blessings, and forced himself to eat something that he really disliked. It was really hard on him, but the Venerable Master didn't show any feeling on his face and ate the whole thing.

Someone saw the Venerable Master eating the bowl of mushrooms with apparent gusto and came to the conclusion that the Venerable Master liked mushrooms. Later, when the Venerable Master visited the next time, this person said to other people: "Go buy some dried mushrooms, Shrfu loves dried mushrooms." Before this person had even finished the sentence, the Venerable Master, who was standing right behind him/her, roared angrily: "You are deceiving your teacher and destroying your predecessors. [In other words, you are lying through your teeth.] Not even the ghosts and spirits know what I like or what I think, how could you ever know?" After issuing such an admonition, the Venerable Master stalked off. The question of who made this statement is not the point here; I wanted to emphasize the Venerable Master's spirit in his methods of teaching and in his daily speech and conduct. From this incident, we can see the Venerable Master's compassion and his way of teaching.

The Venerable Master was always stricter on monastic disciples, since they are the ones who will carry on the lineage. In order to "turn iron into steel," so to speak, sometimes he was even overly demanding to them. But with most laypeople, especially non-CTTB residents, he was not as strict. However, as laypeople, we should still follow the rules and not do as we please. The point of interest in today's talk is the statement "Not even the ghosts and spirits know what I like or what I think, how could you know?"

The Tang and Song *Records of High Sanghans* are slightly different,

麼，現在就要講「連鬼神都不知道我在想什麼，你怎麼會知道？」這個主題。

今天這位主角石頭禪師，我看的書也許跟各位看的內容有點不同，可能年份或是年紀上有些出入。但是基本上要講的是他的精神，細節方面可能我看的版本跟你看的有所出入，就依你所看的去相信，因為唐本和宋本的《高僧傳》有點不一樣。

石頭禪師是廣東人，他在二十四、五歲的時候，因為在外面闖了個禍，他媽媽怕他給村莊的人打死，就叫他趕快逃；逃來逃去，就逃到南華寺去了。到了南華寺之後，見到知客師，就跟知客師講他想出家。知客師看這年輕人長得高高大大，很有模樣，也就同意說好。那時六祖大師還在，石頭禪師遇到六祖的時候，大概離六祖入滅三個月；也就是禪師剃度後大概三個月，六祖大師就往生了。有的書上講半年，年月有差錯的話，就依你所看的書為準。

於是，知客師帶著這個年輕人就去見老和尚。一邊走，知客師就跟年輕人講，待會兒看到老和尚你應該怎麼做，譬如頂禮等等的一些規矩。邊走邊講，講著講著就到了六祖大師的門口。然後敲門，六祖大師說：「進來。」年輕人開門就進去，在門口跟祖師頂禮三拜。六祖大師那時候也快往生，我猜想身體也許沒那麼好，所以書上就描述：「祖臥禪床。」意思說，祖師臥在禪床上，大概半躺著。看見這個年輕人進來，並且在門口頂禮，他一看，馬上從禪床上跳起來，跑到門口把這個年輕人扶起來，說：「來了就好！來了就好！」意思是，不用頂禮了，你來了就好了。其實以六祖大師的年紀，那樣的高僧大德，又是證果的聖人，接受一個年輕小夥子頂禮也是應該的。但是六祖大師就是這麼客氣，一點架子也沒有，跑到門口把他扶起來，說：「來了就好！」

沒多久，六祖大師就往生了。往生之前，小沙彌也沒什麼機會跟六祖大師講話，只是很偶然的一次機會問到：「師父你將來走了，我要怎麼辦？我要跟誰學？」六祖大師就跟他講：「尋思去！」

（「尋」就尋找的「尋」，「思」就是思想的「思」。）所以大師往生之後，這個小沙彌就坐在佛殿那邊思考。可是要想什麼呢？也不知道，師父也沒交待要想什麼，只說「尋思去」。

首座和尚看見這個剛來的小沙彌，整天坐在佛殿，到底有事沒事？也不曉得在幹嘛。於是就問他：「祖師不在了，你現在要怎麼樣呢？你整天坐

and the information I have about Chan Master Shitou may differ from what you have seen. I would like to focus on his actions and essence, so if there are differences in details, you can stick to the version you have read.

Chan Master Shitou was from Guangdong. When he was twenty-four or twenty-five years old, he got into trouble in his village, and the incident was so severe that his mother told him to run away because she was afraid that the people in the village would kill him. He ended up in Nanhua Monastery and told the guest prefect that he wished to leave the home life. The guest prefect observed that this young man was quite tall and had a favorable appearance, so he readily agreed. At the time, the Sixth Patriarch was still alive, but entered Nirvana about three months after Chan Master Shitou became a monastic. Some sources say that he did not pass away until six months later; in any case, just stick with the version that you have read.

The guest prefect took the young man to see the Master, and on the way to the Master's room, told him basic etiquette, such as making bows to the Master. They arrived at the Sixth Patriarch's room, and the guest prefect knocked on the door. After the Sixth Patriarch told them to come in, the young man made three bows to the Master. At the time, the Sixth Patriarch was probably not in good health, for the text says: "The patriarch was lying on his bed." When he saw this young man come in and make three bows to him, the Master leapt out of his bed and ran over to help him up, saying, "It's good that you are here!" What he meant was that there was no need to bow; it was good enough that the young man had come here. To be honest, the Sixth Patriarch was an elderly high Sanghan who had already attained fruition, and it was perfectly appropriate for him to receive bows from a young man. However, the Sixth Patriarch was very polite and was not aloof at all.

Not long after, the Sixth Patriarch passed away. Beforehand, this young novice had not had many opportunities to speak with him. The only conversation they had had was when the novice had a chance to ask: "Teacher, after you leave us, what should I do? Who should I learn from?" The Sixth Patriarch answered: "Look for 'Si!'" (Note: the character "Si" 思 means contemplation, so the Sixth Patriarch seemed to be telling him to search for contemplation, or thought.) So after the Master passed away, this young novice would sit in the Buddha Hall and contemplate, but he did not know what to contemplate, because the Master had not given him any instructions in this regard, only telling him to "search for your thoughts."

The manager of the monastery saw this young novice sitting in the Buddha Hall every day and was quite puzzled. The manager asked him: "Now that the Master is gone, what are you hoping to

在這兒。」他回答：「師父走之前，交待我要尋思去，所以我就坐在這裏思。」首座和尚一聽「尋思去」，就說：「哎，不對啦！我們有兩個大師兄，一個懷讓禪師，一個行思禪師，師父是叫你去行思禪師。」

弟子如果開悟證果了，老和尚不會把他留在廟裏，一定會趕他出去，到別的地方教化眾生，不會讓四、五個證果的聖人擠在一個廟。所以這兩個大弟子，很早就被六祖給趕出去，後來的這個小師弟當然就沒見過大師兄的面。今天聽首座和尚這麼說，他覺得師父的意思應該是這樣子，於是就去找行思禪師——他的大師兄之一。

以前通訊沒那麼發達，不像現在有email或者寫信、打電話，沒有那麼好的通訊，他就這樣出發了。去到那邊，見了大師兄，大師兄當然就問：「你叫什麼名字？從哪裏來？是怎麼樣啦？」「哦，原來你是師父收的最後一個弟子。」又問他：「你到祖師那裏學到了什麼？」他說：「我什麼都沒有學到。」「那師父教你什麼？」「師父什麼都沒教我。」

有時候人家有教，是自己沒學好，對不對？如果人家沒教，自己好好地學，也可以學得不錯。但是人家又沒教，你又沒學，那你在那邊幹什麼呢？所以行思禪師的意思，用現在的話來講就是：你這樣子去那邊不是等於——白混了嗎？什麼都沒得到。

可是，這個小師弟回答了一句話，重點就在這兒。這句話讓後來很多祖師大德讚歎不已，這麼年輕的一個小沙彌，能夠講出這麼樣的一句話。師兄不是說：你什麼也沒得到，什麼也沒學到，又沒教你什麼，在那裏不是白混、白去了嗎？這位小沙彌就跟他師兄講：「我不去，怎麼知道我沒有失去？」

他的意思，當然每個人解讀不同，這是我的看法，有錯就請各位指正。他的意思，用現在的話說就是：我的自性我都找到了，我已經明瞭了，去那邊只是一個印證，不是去那邊想得到什麼、想學什麼，因為我都有了。他的功夫都已經是現成了，他厲害就在這個地方。

當時懷讓禪師有一個大弟子，叫做馬祖道一禪師；大家都稱他「馬大師」，因為他俗姓馬，好像是四川人。書上記載，他龍行虎步，

accomplish by sitting here every day?” The novice replied: “Before the Master passed away, he instructed me to ‘look for my thoughts,’ so I sit here and contemplate.” When the manager heard this, he exclaimed: “Ah, that’s not right! We have two elder Dharma brothers. One is Chan Master Huairang and the other is Chan Master Xingsi. [The character in the second Chan Master’s name matches the character mentioned in the note above.] The Master wanted you to seek out Chan Master Xingsi.”

If a disciple attains enlightenment, the Master will not let him stay in the monastery, but will make him travel to other places to teach and transform sentient beings. There will not be four or five sages who have attained fruition all living in the same monastery. As a result, these two senior disciples had been sent off by the Sixth Patriarch a long time ago, so this young novice had never seen his elder Dharma brothers. Hearing the manager give him these instructions, he also agreed that this was probably what the Master intended, and set off to find Chan Master Xingsi.

In the past, communication was not very well developed, unlike the email or telephone that we have nowadays. The novice finally tracked down his elder Dharma brother, who asked him what his name was and where he came from. “Ah, so you are the Master’s last disciple. What did you learn from him?” The novice replied: “I learned nothing from him.” Chan Master Xingsi asked: “What did the Master teach you?” The novice replied: “The Master did not teach me anything.”

Sometimes, people may teach us, but if we do not apply ourselves to learning, it is our fault if we do not learn well. Conversely, even if people do not teach us, we may be able to learn by ourselves. Chan Master Xingsi’s point was, if others do not teach you anything and you do not try to learn anything, then what did you go there for? In simpler terms, since you didn’t get anything at all, didn’t you just waste your time?

However, the answer the young novice gave to this question was praised by many virtuous masters in later times, for they were all shocked that a novice could provide such a response. This is the important point. The elder Dharma brother asked him: “Since you obtained nothing and learned nothing, and no one taught you anything, didn’t you waste your time?” The novice replied: “If I hadn’t gone, how would I know that I hadn’t lost anything?”

Of course, everyone will interpret his meaning differently. As for my interpretation, I hope that you will correct me if I’m wrong. What he meant was: I have already found my self-nature and I have already understood. Going there was just to obtain a certification, not to get something or to learn something, because I have it all. His skill was ready-made.

At the time, Chan Master Huairang had a disciple named Chan Master Mazu Daoyi, who was from Sichuan. Everyone called him

很有威勢。馬大師的座下很多修行都很不錯的，其中一個叫做隱峰禪師，俗姓鄧，所以書上很多講「鄧隱峰」。隱峰禪師功夫很不錯，神通很廣大，連他師父都讚歎不已，說這個弟子很厲害。

隱峰禪師聽說石頭禪師功夫不錯，就跟他師父講：「我想去跟他會一會，較量較量。」他師父就說：「你小心哦，石頭路滑。」「我只是去較量較量，又不是真的要幹什麼。」於是就出發了。到那邊，見了石頭禪師，就從左邊走到右邊，然後站著不動，也不講話，也沒頂禮。石頭禪師看到這個情景，就喊：「蒼天！蒼天！」跟他走來走去的這樣樣子，很不搭嘎。

隱峰禪師也不懂石頭禪師的意思，就回去了。回去之後，跟他師父馬祖大師講這個情況。馬祖大師一聽，就說：「下回你去，他要是再喊蒼天！蒼天！你就跟他講：『噓！不要吵。』」就是把手放到嘴邊，意思就是不要吵。這又是什麼意思呢？也說不上來。

後來他又去了一次，正準備離開的時候，石頭禪師坐在那兒，直接就做「噓！」這個動作。這應該是隱峰禪師要做的動作，他本來準備等石頭禪師講「蒼天」的時候，就來個「噓」，叫他不要吵；結果還沒動作，石頭禪師就已經「噓」，叫隱峰禪師不要吵。而且這件事情只有他師父跟他知道，其他的人是不知道的。隱峰禪師就想：「原來我跟師父講話的內容，石頭禪師完全都知道了！」

我先前講了，隱峰禪師的功夫很厲害，可是居然看不透石頭禪師的功夫。所以雖然有神通、他心通，可是有些人的心你還是看不到。不是有了他心通，就什麼都通，天眼通也不是什麼都看到。我要講的就是這一點。阿彌陀佛！

光明徧照

Blazing Light Shines Pervasively

—宣公上人墨寶

calligraphy by the Venerable Master Hua

“Great Master Ma,” because his lay surname was Ma. The texts say that he walked like a dragon and his step was like a tiger’s; he had awesome and powerful comportment. Great Master Ma had many disciples who had high levels of cultivation, and one of these disciples was Chan Master Yinfeng, whose lay surname was Deng. Many texts refer to him as Deng Yinfeng. Chan Master Yinfeng had great skill and vast spiritual powers, and even his teacher spoke of him in praise.

Chan Master Yinfeng heard that Chan Master Shitou also had great skill, and told his teacher: “I want to go see this person and size him up a bit.” His teacher said: “Be careful, the stones on the road are slippery. (Note: Shitou means rock or stone, so his teacher was effectively telling him to watch out.)” Yinfeng said: “I just want to size him up. I’m not really going to do anything.” He set out, and when he arrived and saw Chan Master Shitou, he walked from the left side to the right side, and then stood there without talking. He didn’t even bow. When Chan Master Shitou saw this, he simply shouted, “Heavens! Heavens!” and not related all with Chan

Master Yinfeng’s behavior.

Chan Master Yinfeng did not understand what Chan Master Shitou meant, so he returned and told his teacher Great Master Mazu what had happened. Master Mazu said: “Next time you go, if he starts shouting ‘Heavens! Heavens!’ again, then you say, ‘Shhhhhh! Don’t be noisy.’” Master Mazu instructed Chan Master Yinfeng to put his finger to his lips and tell Chan Master Shitou to be quiet. What was this supposed to mean? I don’t know either.

Chan Master Yinfeng went to visit Chan Master Shitou again sometime later, and when he was about to leave, Chan Master Shitou, who was sitting there, put a finger to his lips and said, “Shhhhhh!” This was supposed to be Chan Master Yinfeng’s move, to be carried out when Chan Master Shitou started yelling “Heavens!” in order to tell him to be quiet. Before anything had even happened, Chan Master Shitou had already said “Shhhhh!” to tell Chan Master Yinfeng not to be loud. In addition, only Chan Master Yinfeng and his teacher knew about this incident. Chan Master Yinfeng thought: “Chan Master Shitou knew everything about the conversation I had with my teacher!”

I mentioned previously that Chan Master Yinfeng had great skill, but had no way of knowing the extent of Chan Master Shitou’s ability at all. Therefore, even if you may have spiritual skills or the ability to know others’ thoughts, you will not be able to see into the mind of every single person. It is not that you will know everything if you have this ability, or that you will see everything if you have the power of the heavenly eye. That is what I would like to say today. Amitofo!