

**Dialog-Dialog Dengan Shitou Xiqian:
Harta Karun Hutan Para Guru Leluhur
(*Encounter Dialogues of Shitou Xiqian:
Treasury of the Forest of Ancestors*)**

Great Master Shitou Xiqian grew up near Guangzhou in the far south. As a small child he visited a Buddhist temple with his mother, who brought him in front of the Buddha image, told him to bow down, and said, "This is Buddha." After he bowed, the child looked at the image for a while and then said, "This is only a human being. If he is called a Buddha, then I want to be one too."

Maha Guru Shitou Xiqian dibesarkan di dekat Guangzhou di ujung selatan. Sewaktu masih kecil, beliau berkunjung ke suatu vihara bersama ibunya. Ibunya membawanya ke hadapan rupang Buddha, memberitahunya untuk bersujud, dan berkata, "Ini adalah Buddha." Setelah bersujud, Shitou Xiqian muda memandang rupang Buddha sejenak dan kemudian berkata, "Ini hanyalah seorang manusia. Jika beliau disebut Buddha, saya juga ingin menjadi Buddha."

In his village there were animal sacrifices performed to appease demons, and as a boy the master would go into the woods, destroy the ceremonial altars, free the animals, and drive them away. This went on for several years and the village elders were never able to stop him.

Di desa beliau ada ritual pengurbanan hewan-hewan untuk menyenangkan makhluk-makhluk halus. Sewaktu masih kecil, Master biasanya pergi ke hutan, menghancurkan altar ritual kurban, membebaskan hewan-hewan, dan menghalau pergi hewan-hewan tersebut. Hal ini berlangsung selama beberapa tahun, dan para sesepuh desa tidak pernah bisa menghentikannya.

At only thirteen years old Xiqian traveled to Caoxi and became a novice under Master Huineng. Soon after the master passed away. Most likely Xiqian then stayed in the area, and was eventually ordained at the relatively late age of 28 at the famous Luofu Mountain in Guangzhou. He then traveled north to study with Master Qingyuan Xingsi, the disciple of Huineng, in central Jiangxi.

Ketika berusia 13 tahun, Xiqian pergi ke Caoxi dan menjadi *sramanera* di bawah bimbingan Master Huineng. Tak lama kemudian Master Huineng wafat. Kemungkinan besar Xiqian tinggal di daerah itu, dan akhirnya ditahbiskan menjadi biksu di usia yang relatif tidak muda yaitu 28 tahun di Gunung Luofu di Guangzhou. Kemudian beliau melakukan perjalanan ke utara untuk belajar dengan Master Qingyuan Xingsi, murid dari Huineng, di Jiangxi tengah.

One version of his first meeting with Master Qingyuan goes like this:

The master asked, "Where have you come from?"

Xiqian said, "From Caoxi."

The master asked, "What did you bring with you?"

Xiqian said, "That which had never been lost even before I went to Caoxi."

The master said, "Then why did you go there at all?"

Xiqian said, "If I hadn't gone there, how could I have realized that it had never been lost?" The master approved.

Then Xiqian asked him, "Did you know the master of Caoxi?"

The master said, "Do you know me now or not?"

Xiqian said, "Though I might know you, how can I fully realize it?"

The master then welcomed Xiqian into the community.

Menurut salah satu versi, berikut adalah percakapan pada pertemuan pertama beliau dengan Master Qingyuan:

Master Qingyuan bertanya, "Dari mana engkau datang?"

Xiqian berkata, "Dari Caoxi."

Master Qingyuan bertanya, "Apa yang engkau bawa?"

Xiqian berkata, "Apa yang tak pernah hilang bahkan sebelum saya pergi ke Caoxi."

Master Qingyuan bertanya, "Lalu untuk apa engkau pergi ke sana?"

Xiqian berkata, "Jika saya tidak pergi ke sana, bagaimana saya tahu itu tak pernah hilang?"

Master Qingyuan berkenan atas jawabannya.

Kemudian Xiqian bertanya kepadanya, "Apakah engkau tahu Guru dari Caoxi?"

Master Qingyuan berkata, "Sekarang, apakah engkau kenal saya atau tidak?"

Xiqian berkata, "Meski saya mungkin kenal denganmu, bagaimana saya bisa benar-benar tahu?"

Master Qingyuan lalu menerima Xiqian masuk dalam komunitas Sangha.

Xiqian had a profound awakening on reading a passage from the commentaries of Seng Zhao (374?-414), a disciple of the Indian translator Kumarajiva. The passage read: "The ultimate self is empty and void. Though it lacks form, the myriad things are all of its making. One who realizes that the myriad things are one's own self is no different from the sages."

Xiqian mencapai penggugahan mendalam ketika membaca suatu bagian ulasan oleh Seng Zhao (374?-414), murid Kumarajiva, seorang penerjemah dari India. Bagian tersebut berbunyi: "Diri sesungguhnya bersifat *shunya* dan tidak hakiki. Walaupun diri tidak memiliki wujud, tak teringga hal tercipta darinya. Siapa pun yang merealisasi bahwa tak teringga hal adalah dirinya sendiri, dia tidaklah berbeda dengan para Muni."

One day Master Qingyuan said to Xiqian, "Everyone's saying that something's going on in Lingnan." (the "southern mountains", where the Zen movement was growing).

Xiqian replied, "There is someone who doesn't say that something's going on in Lingnan."

The master said, "If so, then where do you say all the teachings come from?"

Xiqian said, "They all come from this right here, and nothing is lacking."

The master approved.

Suatu hari Master Qingyuan berkata kepada Xiqian, "Semua orang berkata ada sesuatu yang terjadi di Lingnan." (pegunungan di selatan, di mana Zen sedang berkembang).

Xiqian menjawab, “Ada seseorang yang tidak mengatakan bahwa sesuatu terjadi di Lingnan.”

Master Qingyuan berkata, “Jika demikian, menurutmu dari mana semua ajaran datang?”

Xiqian berkata, “Semuanya datang dari sini, dan tidak ada yang kurang.”

Master Qingyuan berkenan atas jawaban itu.

After Master Qingyuan's passing, Xiqian traveled to the Southern Peak (Nanyue) in the Heng Mountain region of Hunan, and built a grass-thatched hut for himself on a stone ledge that was exposed on the side of a hill. Because of his hermitage on the rock, Xiqian soon became known as Shitou Heshang (Monk "Rocky-Top").

Having settled close to his spiritual uncle, Nanyue Huairang, the two were almost certain to have been in contact. One account (in the Ancestor's Hall Collection) records a conversation between Xiqian and Master Nanyue:

Setelah Master Qingyuan wafat, Xiqian melakukan perjalanan ke Puncak Selatan (Nanyue) di daerah pegunungan Heng di Hunan, dan membangun sebuah gubuk beratap rumput di tebing bebatuan di sisi suatu bukit. Karena tempat pertapaan beliau ada di atas batu, Xiqian kemudian dikenal sebagai Shitou Heshang (Biksu “Di atas Batu”). Tinggal berdekatan dengan paman spiritualnya, Nanyue Huairang, hampir bisa dipastikan keduanya menjalin hubungan. Pada satu cerita (dalam ‘Koleksi dari Ruangan Para Guru Leluhur’) ada percakapan antara Xiqian dan Master Nanyue:

Xiqian asked, "What do we do when teachers are no longer needed, but one's understanding hasn't been recognized?"

Nanyue said, "That's a bit arrogant. How about asking something more humble?"

Xiqian said, "Even being reborn endlessly, we can't reach liberation by following others."

Master Nanyue was silent. Xiqian departed.

Later an attendant monk came and reported to Master Nanyue, "The monk who came to ask you questions recently - the one who was quite disrespectful - he's now practicing on a rock ledge to the east of here."

The master told the attendant, "Go over and tell him that a person of such strong intention would be welcome to practice here in our temple."

The attendant delivered the message, but Xiqian declined the offer.

Nanyue said, "Nobody will ever get the better of this man."

Master Nanyue later helped to arrange the building of a small temple for Xiqian near the site of his hut. Xiqian soon began to attract students, and, known as Master Shitou, eventually became one of the most influential teachers in the Zen tradition.

Xiqian bertanya, “Apa yang kita lakukan ketika para guru tak lagi dibutuhkan, tetapi pemahaman kita sendiri belum diakui?”

Nanyue berkata, “Pertanyaan itu terlalu angkuh. Bagaimana kalau bertanya sesuatu yang lebih rendah hati?”

Xiqian berkata, “Walaupun terlahir berulang-ulang tanpa akhir, kita tidak dapat mencapai pembebasan dengan mengikuti orang lain.”

Master Nanyue hanya diam. Xiqian kemudian pergi.

Kemudian seorang biksu asisten datang dan berkata kepada Master Nanyue, “Biksu yang baru-baru ini mendatangiimu dan bertanya – biksu yang agak tidak

sopan itu – sekarang menjalankan praktik di tebing bebatuan di sebelah timur dari sini.”

Master Nanyue berkata kepada biksu asisten tersebut, “Pergilah ke sana dan katakan padanya bahwa orang dengan tekad yang begitu kuat, akan diterima dengan baik untuk berlatih di vihara kita.”

Biksu asisten kemudian menyampaikan pesan tersebut, tapi Xiqian menolak tawarannya.

Nanyue berkata, “Tidak ada orang yang dapat menandingi dia.”

Master Nanyue kemudian membantu untuk mendirikan bangunan vihara kecil untuk Xiqian di dekat lokasi gubuknya. Xiqian mulai didatangi murid-murid dan dikenal sebagai Master Shitou, yang akhirnya menjadi salah satu guru yang paling berpengaruh dalam tradisi Zen.

Once a monk asked Master Shitou, “What's the significance of Bodhidharma's coming from India?”

The master said, “Ask the post over there.”

The monk said, “I don't understand.”

The master said, “I don't understand either.”

Suatu ketika seorang biksu bertanya kepada Master Shitou, “Apa pentingnya Bodhidharma datang dari India?”

Master berkata, “Tanyakan kepada tonggak di sana.”

Biksu tersebut berkata, “Saya tidak mengerti.”

Master berkata, “Saya juga tidak mengerti.”

Once a monk named Shili asked, “What are monks supposed to do?”

Master Shitou said, “What are you asking me for?”

Shili said, “If I don't ask you, how can I find the truth?”

Shitou said, “Are you sure you've lost it?”

Suatu ketika seorang biksu bernama Shili bertanya, “Apa yang harus dilakukan oleh para biksu?”

Master Shitou berkata, “Untuk apa engkau bertanya kepadaku?”

Shili berkata, “Jika saya tidak bertanya padamu, bagaimana saya bisa tahu sebagaimana adanya?”

Shitou berkata, “Apakah engkau yakin engkau telah kehilangan itu (sebagaimana adanya)?”

The monk Daowu once asked, “Who has attained the essential principle of the teacher of Caoxi?”

Master Shitou said, “The one who understands the teachings of Buddhadharma.”

Daowu asked, “Then have you attained it?”

The master said, “I haven't attained it.”

Daowu asked, “Why not?”

The master said, “Because I don't understand Buddhadharma.”

Biksu Daowu suatu ketika bertanya, “Siapa yang telah merealisasi inti ajaran dari guru di Caoxi?”

Master Shitou berkata, “Mereka yang telah mengerti ajaran-ajaran Buddhadharma.”

Daowu bertanya, “Jadi, apakah engkau sudah mencapai itu?”
 Master berkata, “Saya tak pernah mencapainya.”
 Daowu berkata, “Mengapa tidak?”
 Master berkata, “Karena saya tidak mengerti Buddhadharma.”

*Another time Daowu asked, “What is the fundamental teaching of the Buddha Way?”
 Master Shitou said, “Not attaining, not knowing – you already have it.”
 Daowu asked, “Is there anything beyond this?”
 The master said, “White clouds pass freely through the vast sky.”*

Di lain kesempatan Daowu bertanya, “Apa ajaran dasar dari Marga Buddha?”
 Master Shitou berkata, “Tidak mencapai, tidak mengetahui – engkau sudah punya itu.”
 Daowu bertanya, “Apakah ada sesuatu di luar dari ini?”
 Master berkata, “Awan-awan putih bebas melintas di angkasa yang luas.”

*When the monk Baotong first came to study with Master Shitou, the master asked him,
 “Can you show me your mind?”
 Baotong replied, “That which distinguishes your words is my mind.”
 The master shouted and drove him away.
 Later Baotong again approached the master and said, “If what I said last time isn't my mind, then what is?”
 The master said, “Without raising your eyebrows or blinking your eyes, show me your mind.”
 Baotong said, “I don't have any particular mind to show you.”
 The master said, “Originally you do have a mind, so why say you don't? If you deny it, it's just lying.”
 At this Baotong had a realization.*

Ketika Biksu Baotong pertama kali datang untuk belajar dengan Master Shitou, Master bertanya kepadanya, “Apakah engkau dapat menunjukkan *citta*-mu kepadaku?”
 Baotong menjawab, “Yang membedakan kata-katamu adalah *citta*-ku.”
 Master meneriakinya dan mengusirnya.
 Kemudian Baotong menghampiri Master Shitou lagi dan berkata, “Jika apa yang saya katakan sebelumnya bukan *citta*-ku, lalu apakah itu?”
 Master berkata, “Tanpa mengernyitkan alismu atau tanpa berkedip, tunjukkan padaku *citta*-mu.”
 Baotong berkata, “Saya tidak memiliki *citta* tertentu untuk ditunjukkan padamu.”
 Master berkata, “Dari dulu engkau memiliki *citta*, lalu mengapa berkata engkau tidak memilikinya? Jika engkau menyangkalnya, itu bohong.”
 Mendengar itu, Baotong tergugah.

*Another time Baotong asked Master Shitou, “An ancient said that it's mistaken to believe in the Way, and also mistaken to believe that there isn't a Way. I ask the master to please explain.”
 Master Shitou said, “There's not a thing here; what do you want me to explain?”
 Baotong was silent.*

Then the master said, "Throw away your throat, mouth, and lips and let's see what you can say."

Baotong said, "There's nothing left."

The master said, "If that's really so, then you've entered the gate."

Di kesempatan lain Baotong bertanya kepada Master Shitou, "Seorang guru leluhur berkata bahwa meyakini Marga adalah keliru, dan meyakini bahwa tidak ada Marga, juga keliru. Mohon Master berkenan menjelaskannya."

Master Shitou berkata, "Tidak ada 'sesuatu' di sini; apa yang engkau ingin saya jelaskan?"

Baotong terdiam.

Kemudian Master Shitou berkata, "Buang tenggorokan, mulut, dan bibirmu, dan coba lihat apa yang dapat engkau katakan."

Baotong berkata, "Tiada apa pun yang tersisa."

Master berkata, "Jika memang demikian, engkau telah masuk ke gerbang."

A monk named Huilang once asked Master Shitou, "What is the awakened one?"

The master said, "You don't have awakened mind."

Huilang, dejected, said, "I'm just human. I know I run around and have all kinds of ideas."

The master said, "Active people with ideas still have awakened mind."

Huilang asked, "Then why don't I."

The master said, "Because you're not satisfied to be just human."

Huilang had a deep realization.

Seorang biksu bernama Huilang suatu ketika bertanya kepada Master Shitou, "Apa itu tergugah?"

Master berkata, "Engkau tidak memiliki *citta* tergugah."

Patah hati, Huilang berkata, "Saya hanya manusia. Saya tahu saya hanya berputar-putar dan penuh dengan segala jenis konsep."

Master berkata, "Orang-orang aktif yang berkonsep, tetap memiliki *citta* tergugah."

Huilang berkata, "Lalu mengapa saya tidak memilikinya?"

Master berkata, "Karena engkau tidak puas hanya menjadi manusia."

Huilang mengalami penggugahan mendalam.

The monk Changzi Kuang once returned from a pilgrimage to continue his study with Master Shitou.

The master asked him, "Where have you been?"

Kuang said, "To Master Huineng's memorial shrine at Caoxi."

The master asked, "Did visiting there bring you any merit?"

Kuang said, "I've had some insight, but I haven't been able to 'open the eyes' of the awakened one."

The master said, "Do you want to 'open the eyes'?"

Kuang said, "Please, master, help me do so."

The master suddenly kicked out his leg right at the monk.

Kuang had a deep realization, and made a prostration.

The master asked, "Why do you bow?"

Kuang said, "It's like a flake of snow landing on a red-hot furnace."

Biksu Changzi Kuang suatu ketika kembali dari berziarah untuk belajar lebih lanjut dengan Master Shitou.

Master bertanya kepadanya, “Ke mana saja engkau selama ini?”

Kuang berkata, “Mengunjungi cetiya peringatan Master Huineng di Caoxi.”

Master bertanya, “Apakah berkunjung ke sana membuatmu menciptakan daya kebajikan (*punya*)?”

Kuang berkata, “Saya mendapat sedikit wawasan, tetapi saya belum dapat ‘membuka mata’ yang tergugah.”

Master berkata, “Apakah engkau ingin ‘membuka mata’ yang tergugah?”

Kuang berkata, “Tolong, Master, bantulah saya melakukannya.”

Master tiba-tiba menendang biksu tersebut dengan kaki kanannya.

Kuang mengalami penggugahan mendalam, dan bernamaskara.

Master bertanya, “Mengapa engkau bersujud?”

Kuang berkata, “Itu seperti butiran salju mendarat di atas tungku yang membara.”

The monk Lingmo once came to study with Master Shitou and said, “If you can give me one phrase of awakening I will stay; if not, I will leave.”

The master ignored him.

Lingmo shook out the sleeves of his robe, and walked away. When he got to the temple gate, the master called out, “Venerable!”

Lingmo turned his head.

The master said, “From birth till death, just this! Why are you still searching?”

Lingmo had a deep awakening.

Biksu Lingmo suatu ketika datang untuk belajar dengan Master Shitou dan berkata, “Jika engkau dapat memberikan satu frasa yang menggugah, saya akan tinggal; jika tidak, saya akan pergi.”

Master mengabaikan dia.

Lingmo mengibaskan lengan jubahnya, dan berjalan pergi. Ketika dia mencapai gerbang vihara, Master memanggilnya, “Biksu!”

Lingmo menoleh.

Master berkata, “Dari lahir hingga mati, hanya ini! Mengapa engkau masih mencari?”

Lingmo mengalami penggugahan mendalam.

Our wisdom-gate has been handed down from the ancient awakened ones. Without discussing levels of mystical absorption or effort at spiritual progress, we simply actualize the direct insight that awake mind itself is the truth.

Gerbang *prajna* telah diwariskan oleh para guru leluhur yang tergugah. Tanpa membicarakan tingkatan-tingkatan *dhyana* atau upaya demi kemajuan spiritual, kita semata-mata mengalami realisasi langsung bahwa *citta* yang tergugah adalah demikian adanya.

Buddha and common people, awakening and delusion, are just different names for the same one body of experience. You should each recognize that your own mind's aware essence is completely apart from ideas of finite or eternal. Your nature is altogether beyond “pure” or “defiled;” it is perfectly clear and totally complete, and exactly the same in sages and in ordinary people. It functions beyond the limits of any fixed

patterns, reaches everywhere, and is not contained by the labels “mind,” “consciousness” or “thought.” The three realms of desire, form, and formlessness; and the six states of living beings, are all images coming from your own mind. They are like the moon reflected on water – how can there be any birth or death? If you realize this, you have all you need.

Buddha maupun orang biasa, penggugahan (*bodhi*) atau kesalahpengertian (*avidya*), hanyalah istilah-istilah yang berbeda untuk kumpulan pengalaman yang sama. Kalian masing-masing seyogianya menyadari bahwa esensi *citta*-mu sendiri yang tahu, sepenuhnya bebas dari gagasan tentang batasan atau abadi. Sifat keberadaanmu sepenuhnya melampaui “murni” atau “tidak murni”; benar-benar jernih, sepenuhnya lengkap, dan adalah sama antara para Muni dan orang biasa. Cara kerjanya melampaui batasan pola-pola yang baku, menjangkau di mana-mana, dan tidak dikungkung oleh label “*citta*,” “kesadaran” atau “pikiran.” Tiga alam: *kamadhatu*, *rupadhatu*, dan *arupadhatu*; serta enam alam para makhluk, semuanya hanyalah gambaran yang muncul dari *citta*-mu sendiri. Itu seperti bulan yang terpantul di air – bagaimana mungkin bisa ada kelahiran atau kematian? Jika engkau merealisasi ini, engkau sudah memiliki semua yang dibutuhkan.

Based on translations by Andy Ferguson, Thomas Cleary, and James Mitchell & Yulie Lou, of Shitou's records in the Ancestral Hall Collection (Zu Tang Ji, 952) and the Jingde Era Transmission of the Lamp (Jingde Chuan Deng Lu, 1004).

Berdasarkan terjemahan oleh Andy Ferguson, Thomas Cleary, serta James Mitchell & Yulie Lou, atas Catatan Shitou Xiqian, 石頭希遷 dalam ‘Koleksi dari Ruangan Para Guru Leluhur’ (祖堂集, Zutang ji, 952) dan ‘Catatan Transmisi Pelita Era Jingde’ (景德傳燈錄, Jǐng dé chuándēng lù, 1004).

Diterjemahkan ke Bahasa Indonesia oleh tim Potowa Center. Revisi: April 2018.