



【 佛祖道影白話解 】

四十二世智門光祚禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-SECOND GENERATION: DHYANA MASTER GUANGZUO OF ZHIMEN

宣公上人講於一九八四年四月六日 LECTURED BY THE VENERABLE MASTER ON APRIL 6, 1984
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師出世北塔。後住智門。僧問如何是般若體。師曰蚌含明月。曰如何是般若用。師曰兔子懷胎。上堂。山僧記得在母胎中有一語。今日舉似大眾。諸人不得作道理商量。還有人商量得麼。若商量不得。三十年後。切莫錯舉。

註解：

這名字是光祚禪師，「師出世北塔」，這位禪師他出世在一個塔的北邊，「後住智門」，在智門寺院裡住，「僧問如何是般若體」，有一個出家人問他：「什麼叫智慧的體？」
「師曰蚌含明月」，就是老蚌生珠那個樣子，那個珠像個月球。又問：「如何是般若用」，什麼是般若這種用處呢？「師曰兔子懷胎」就是兔子

Text:

The Master made his appearance at Northern Stupa Monastery, and afterwards dwelt at Zhimen (“Wisdom Gate”). A monk asked him, “What is the substance of prajna?”

The Master answered, “An oyster embracing a bright moon.”

“What is the function of prajna?”

The Master replied, “A rabbit with child.”

The Master ascended the hall and said, “This mountain monk remembers a certain phrase from when I was in my mother’s womb. Today I will tell the great assembly about it. You should not all discuss it as if it were some kind of doctrine. Is there anyone who can discuss it? If you can’t figure it out, then don’t mention it mistakenly thirty years later.

Commentary:

The Master, whose name was Dhyana Master Guangzuo, made his appearance at Northern Stupa Monastery, north of a stupa, and afterwards dwelt at Zhimen (“Wisdom Gate”) Monastery.

A monk, one who has left the home-life, asked him, “What is the substance of prajna? What is the substance of wisdom?”

The Master answered, “An oyster embracing a bright moon.” He said it was like an old oyster producing a pearl, which resembles a bright moon.

Then the monk asked, “What is the function of prajna?”

The Master replied, “A rabbit with child.” The Dhyana Master answered: “The function of prajna is just like a rabbit who has conceived.”

The Master ascended the hall and said, “This mountain monk remembers a certain phrase from when I was in my mother’s womb. Today I will tell the great assembly about it. Today I am going to bring it up and explain it for all of you. You should not all discuss it as if it were



在那兒懷胎了，這叫般若的用。「上堂」，上堂時他說了：「山僧記得在母胎中有一語」，我記得在母親胎裡有一句話，「今日舉似大眾」，今天我要把它提出來，對大家講，「諸人不得作道理商量」，你們所有的人，不要拿它以為這個是有什麼道理來討論，不要來討論，「還有人商量得麼」，說諸人不得作道理商量，你們不可以用它來作什麼道理來研究，還有人商量得麼，你們現在還有沒有人願意要商量呢？「若商量不得」，你們若商量不出個所以然來，你還不懂得，「三十年後。切莫錯舉」，如果你們不明白的話，不得就是不明白，等到三十年後，你們也不要再說這一句話，那麼究竟這一句話是什麼呢？他沒有講。

贊曰

未出母胎 一場特地
既出母胎 見錐亡利
拈得眉毛 失卻巴鼻
三十年後 道者切記

「未出母胎。一場特地」，說沒有出母胎，究竟是個什麼樣子，「既出母胎見錐亡利」，見錐亡利，說是沒有出母胎的時候，一場特地，究竟是個什麼樣子，既出母胎見錐亡利，見到那個錐子，沒有錐子尖了。「拈得眉毛。失卻巴鼻」，把眉毛拿拈起來，可是把鼻子丟了，把鼻子給丟了

，你說這怎麼辦？「三十年後」，在三十年以後，「道者切記」，你們這些修道的人，要好好的想一想，好好研究研究，現在你還都不懂，三十年後你就懂了。

或說偈曰

僧問何謂般若體
師答老蚌含月明



some kind of doctrine. But you should not investigate it as if it had some principle. **Is there anyone who can discuss it?** Now can any of you figure it out? **If you can't figure it out,** if you can't make sense of it, it's because you still don't understand it, so **then don't mentioned it mistakenly thirty years later.** If you don't understand it, then even after thirty years, make sure you never mention this phrase."

What was the phrase? The Master didn't say.

A verse in praise says:

**Before he came out of his mother's womb,
just what was it like?
After he came out of his mother's womb,
he saw an awl that had lost its sharp point.
Grabbing the eyebrows, he lost his nose.
Thirty years from now, practitioners of the Way,
make sure you remember this!**

Commentary:

Before he came out of his mother's womb, what an extraordinary scene! After he came out of his mother's womb, he saw the awl and forgot about its sharp point. After he came out of his mother's womb, he saw that the awl didn't have a sharp point. **Grabbing the eyebrows, he lost his nose.** He grabbed his eyebrows; however, he lost his nose. **Thirty years from now, practitioners of the Way, make sure you remember this!** After thirty years, you cultivators should think this over, investigate it deeply and truly. You don't understand it now, but thirty years later, you will.



又詢其用大方廣
即云兔子養兒孫
未出母胎真面目
已成道業了本際
眉毛拖地離公案
鼻孔朝天吞太虛

「僧問何謂般若體。師答老蚌含月明」有一個僧人問什麼叫般若的本體？他說「老蚌含月明」，好像那個老蚌生珠，那就是般若的本體，「又詢其用大方廣」，這個僧人又問，它這個用又是什麼樣子？是多大？是四方？還是有多寬廣？「即云兔子養兒孫」，他說兔子懷胎，兔子等著在那兒要生小兔子，這就是它的用。也就是說，般若的本體是那大圓鏡智，大圓鏡智它是應用無窮的，生生不息，化化無窮；隨緣不變，不變隨緣，它是妙用無方。要說起來這太多了，也恐怕人不明白，所以他說這像兔子懷胎似的，兔子懷胎將來也有小兔子了

，說這個般若體，它能生出用。般若的本體是什麼？就是佛，就好像那月光一樣，也像老蚌有那個珠子一樣，現在又說是兔子懷胎養兒孫，「未出母胎真面目」，胎兒沒有生出，母親沒有生出來的時候，那真面目是什麼樣子？你「已成道業」，已經成就道業了，「了本際」，你本來的樣子也就明白了，所以說「眉毛拖地」，老了，眉毛長的夠到地，「離公案」可是這沒有什麼公案，沒有什麼可說的

，「鼻孔朝天」，這鼻孔朝天「吞太虛」，把太虛空都給吞盡了。

(本文完)

Another verse says:

**A monk asked him about the substance of prajna,
The Master answered: "An old oyster embracing a bright moon."
Another question was asked about its vast, expansive function.
The reply was, "A rabbit rears its sons and grandsons.
A true face is the one he had before emerging from his mother's womb.**

**Having accomplished his work in the Way,
he understood the original nature.**

**His eyebrows reached down to the ground,
and he separated from all public records.**

With his nostrils facing heaven, he swallowed the void!

Commentary:

A monk asked him about the substance of prajna. A monk asked Dhyana Master Guangzuo what the substance of *prajna* was. **The Master answered: "An old oyster embracing a bright moon."** The Dhyana Master answered, "It is just like a pearl grown from an old oyster." Such is the substance of *prajna*.

Another question was asked about its vast, expansive function. The monk asked further, "What is the function of *prajna*? What does it look like? Is it square? Is it big? How wide and how vast is it?"

The reply was, "A rabbit rears its sons and grandsons." Dhyana Master Guangzuo replied "It is just like a pregnant rabbit waiting to give birth to a baby rabbit. Such is the function of *prajna*." The substance of *prajna* is the Great, Perfect Mirror-like Wisdom. Its function is inexhaustible, producing endless changes without stopping and infinite transformations without resting. It accords with conditions and yet does not change; unchanging, it yet accords with conditions. Its function is wonderful and has no limit.

He was afraid people would not understand if he talked about it too much. Therefore he said it was just like a pregnant rabbit. In the future there would be a baby rabbit. What is the substance of *prajna*? It is the Buddha. It's just like the bright moon, also like an old oyster holding a pearl, as well as a pregnant rabbit about to give birth to its offspring.

A true face is the one he had before emerging from his mother's womb. What did it look like before he came out of his mother's womb? **Having accomplished his work in the Way, he understood the original nature.** Since he had already accomplished his work in the Way, he understood his original appearance.

His eyebrows reached down to the ground, and he separated from all public records. That his eyebrows dragged to the ground, refers to his old age. "No public records" means that there is nothing to talk about.

With his nostrils facing heaven, he swallowed the void! His nostrils faced the sky, and he gulped down the entirety of empty space!

(The End)