



梁寶誌公長老

梁·寶誌公長老（續）

The Venerable Elder Bao Zhi of the Liang Dynasty (continued)

宣化上人講於1985年
比丘尼恒持、晨瑛譯組 英譯修訂

A Lecture by the Venerable Master Hua in 1985
English Translation Revised by Dharma Master Heng Chih
and the Early Bird Translation Group

編按：本刊588至590期（2019年五月號至七月號）所刊載之《水鏡回天錄白話解·寶誌國師》，為宣公上人1988年所講述。本期刊載之《佛祖道影白話解·梁·寶誌公長老》為宣公上人1985年講解。

Editor's Note: The content published in issues 588 to 590 (May to July 2019) of this magazine, titled "Reflections in the Water Mirror: National Master Bao Zhi," is based on a lecture of Venerable Master Hua in 1988. The content in this issue, "The Venerable Elder Bao Zhi of the Liang Dynasty," is based on a lecture given by Venerable Master in 1985.

「手足皆鳥爪」：因為他的手和腳都像鳥那個爪子似的，所以知道他是在鷹巢孵出來的；鷹也不知道他是個人，那麼孵出來，大約鷹也不知道怎麼樣餵他，他就哭。所以，姓朱的這個婦人聞到，就把他抱回來。抱回來的時候，不知鷹有沒有要喙(huì)這個婦人？這都要當事人才知道！「嘗食鱸」：曾經吃鱸魚羹之類的，「吐水中成活魚」：他把他所吃的東西又吐到水裡頭，就變成活魚了。有的人說他也吃鴿子，方才周老師說是趙州(從諗禪師，778~897)吃鴿子，有的人又

His hands and feet resembled eagle claws. Since his hands and feet resembled bird's claws, we know that he was born from an eagle's egg, so the eagle didn't know that he was a "human" either. The eagle probably didn't know how to feed him and left him crying. This woman whose family name was Zhu heard his cries and went to find him. Whether or not the eagle attacked the woman when she retrieved the child we don't know. Only those present at that moment would be able to tell us.

Once, he ate a herring and afterwards spat the fish meat back into the water where it again became a living fish. He once drank fish soup made with Chinese herring and when he spat the fish meat that he had eaten back into the water, the fish return to life. Some said that he also ate pigeons. A while ago, Instructor Zhou said that Dhyāna Master Zhao Zhou ate pigeons, and the same is said here of Noble Zhi.

Emperor Wu instructed Zhang Sengyou to paint the Master's portrait and so in this case, of course, Dhyāna Master Bao Zhi would have to allow the artist to paint his image. **The Venerable One tore at his face with his fingernails.** Since he had fingernails like those

說誌公也是這樣子，也會吃鴿子。

「武帝令僧繇畫像」：皇帝叫僧繇給他畫一個像，當然寶誌禪師就要讓他畫了。「公自以指斨破面門」：這個指，因為寶誌禪師自己是鳥的爪子，很容易就把自己臉就給劃破了；要是和人打架的時候，他用鷹爪就把人的面給劃破了。現在他不是和人家打架，就把自己的面劃破了。「分披出十二面觀音」：在他那面門劃破了這個時候，就變出來十二頭的觀音。「妙相殊麗」：每一個像，長得都非常圓滿。「繇不能畫」：這個僧繇也畫不出來了。

「天監十三年」：在這個梁朝武帝的天監十三年。「忽詣帝永訣」：他到梁武帝那兒，就和梁武帝告假，說要走了。「帝大驚，曰」：那麼，梁武帝這個時候著急抱佛腳了！他因為願活大年紀，所以他也不問旁的，就問他，「朕壽幾何」：我這個皇帝能做多久？也不問將來怎麼樣的，梁武帝就問他壽幾何？還能活多大年紀？可見梁武帝是很怕死的。為甚麼呢？默默中他有這種餓死的、有這種感覺。

「誌不答」：誌公祖師不答覆他這個問題，「以手指脰及頸而出」：就用手手指後面、指指前邊，就出宮去了。這個意思，是告訴武帝將來會吃不下東西，沒有東西吃了。「回山然一燭」：他回到他所住的那個地方，就點起一個燭，「以付舍人吳慶」：交給叫吳慶的這個舍人。舍人，就是在皇帝那兒一個做官的名詞，好像中書舍人之類的。

「慶以聞帝」：那麼吳慶就把這事告訴梁武帝了。「歎曰」：梁武帝就嘆氣說：「大師不復留矣」：這位這個大師呀，他不再在世界上了！「其將以後事囑我乎」：他大約是叫我給他辦理後事，把他身後的事要我給他辦。大約是這麼回事！

◎待續

of an eagle, it was easy for him to scratch open his own face. If he was to get into a fight with someone, he could scratch open that person's face with his talon-like hands; however, in this case he was not fighting with anyone but instead scratching open his own face. **And from the gashes the twelve faces of Guanyin Bodhisattva all emerged at once.** It was the twelve-headed Guanyin Bodhisattva. **So magnificent and exquisite were these faces that it was impossible to paint them.** Each of the faces was so perfect that Sengyou found that he was unable to render them with his brush.

In the thirteenth year of the Tianjian period during the Liang dynasty, **the Master visited Emperor Wu in order to bid his final farewell.** The Noble Zhi made a sudden visit to Emperor Wu to request a long leave of absence, saying that he was going to leave. **Greatly alarmed, the emperor asked, "How long will I live?"** Emperor Wu was very surprised and also very anxious. It can be said that out of fear and anxiety he "bowed and clasped the Buddha's feet."

Because he wanted to live a long life, he asked the Noble Zhi: "How long will I live? How long will I be able to rule as emperor?" The emperor did not ask what would happen in the future but wanted to know how long he would live. We can see from this that Emperor Wu was very afraid of death. Why? Because deep down, he had the premonition that in the future he would die of hunger.

The Master simply pointed to the front of his throat at his larynx, pointed to the back of his neck, and then left without saying anything. The Patriarch Noble Zhi did not reply to the question, but simply pointed at the front and to the back of the neck, hinting to Emperor Wu that in the future he would be unable to eat; he would have nothing to eat.

Upon returning to his temple on the mountain, he lit a single candle and gave it to the imperial secretary, Wu Qing. Afterwards, the Noble Zhi went back to where he lived; he then lit a candle and delivered it to Wu Qing, the imperial secretary.

Qing brought the news to the emperor, who lamented, "He will no longer dwell in the world, and will soon request that I arrange for his funeral, won't he?" Wu Qing told Emperor Wu of this incident. The emperor sighed and said, "No longer will the Great Master be with us! He was telling me to make his funeral arrangements. That was probably what he meant."

◎To be continued