



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

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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.

「及終」：等他圓寂了之後。「帝建浮屠五級」：梁武帝為他建立一個五層高的靈骨塔。「葬日，公忽現於雲間」：那麼等埋葬他那一天，他在空中雲彩裡出現了。

贊曰

從鷹巢來  
異跡莫測  
劈破面門  
通身漏洩  
留像紫檀  
聊存軌則  
卓立雲端  
素空累迹

**After the Noble Zhi passed away, the emperor ordered the construction of a five-story stupa. On the day of his burial, the Master was seen standing among the clouds.** After the Noble Zhi entered Nirvana, the emperor built a five-story stupa to house his relics. On the day of his funeral, the Noble Zhi appeared in the clouds above.

A verse in praise of him says:

*Having come forth from an eagle's nest,  
He had an extraordinary vestige beyond fathoming.  
Ripping open his face,  
He completely revealed his origins.  
His image was carved in red sandalwood  
And thus, a set of monastic standards was preserved.  
He stood aloft among the clouds,  
Leaving traces that linger in the empty sky.*

「從鷹巢來，異跡莫測」：他從鷹巢生出來，異跡很多的。

「戳破面門，通身漏洩」：他把他面門自己劃破了、刺破了，把他這個來歷都洩露天機了。

「留像紫檀，聊存軌則」：那麼當時梁武帝大約給他造個紫檀像，就略略的說明白他在生的這種規範、這種制度。

「卓立雲端，素空累跡」：他卓然的獨立，現在雲端上。素空，就是空裡頭甚麼也沒有，可是牽出來一種的事跡在虛空裡頭。言其他在虛空留下痕跡。

或說偈曰

◎一九八五年九月廿六日

· 宣公上人作

觀音示現育鷹巢  
方面鳥爪放光毫  
七歲出家明大道  
壯年弘法度小橋  
武帝聞壽默不答  
猴王索命死信拈  
神通異跡難窮測  
慈悲喜捨智德高

「觀音示現育鷹巢」，這個觀音有種種的示現。他在這個異類裡頭也常常示現，所以這回示現在鷹巢裡頭。

「方面鳥爪放毫光」，他四方的面，長的是鳥爪，是呀！面上放光，爪上也放光。

「七歲出家明大道」，七歲出家他就開悟了。

「壯年弘法度小橋」，他壯年時，這個弘揚佛法的時候，無論那個有善根的、沒有善根的、大根器、小根器，他都去度去，都給他們做一個橋樑。

待續

**Commentary:**

***Having come forth from an eagle's nest, he had an extraordinary vestige beyond fathoming.*** He performed many illustrious deeds. He was born in the eagle's nest and performed numerous miracles.

***Ripping open his face, he completely revealed his origins.*** He tore open his own face and revealed Heaven's secret.

***His image was carved from red sandalwood:*** At that time, Emperor Wu of the Liang Dynasty has the Master's image sculpted from red sandalwood. ***And thus, a set of monastic standards was preserved.*** The portrait's purpose was to briefly explain and preserve the standard of rules and the monastic institution that the Master established during his lifetime.

***He stood aloft among the clouds.*** The Master appeared magnificently, towering amongst the white clouds. ***Leaving traces that linger in the empty sky:*** Although there is nothing in the emptiness, he left behind his trails.

**Another verse says:**

◎ by Venerable Master Hsuan Hua on September 26, 1985

***Guanyin appeared and was raised in an eagle's nest.***

***His square face and talons radiated rays of light.***

***At seven he left the home-life and went on to realize the Great Way.***

***Spreading Dharma in his prime, he became a bridge that saved many.***

***Asking how long he will live, Emperor Wu received no answer.***

***The Monkey King sent a letter, demanding Wu's life.***

***With unfathomable spiritual powers, the Master performed miracles.***

***His compassion, joyous giving, and wisdom were without peer.***

**Commentary:**

***Guanyin appeared and was raised in an eagle's nest.*** Guanyin Bodhisattva has many different aspects and often appears in many different places. This time he appeared in the eagle's nest. ***His square face and talons radiated rays of light.*** He had a square face and talons as fingernails. Yes! His face emitted rays of light, and his talons did, too.

***At seven he left the home-life and went on to realize the Great Way,*** becoming enlightened. ***Spreading Dharma in his prime, he became a bridge that saved many.*** During the prime of his life, he propagated the Buddhadharma. Regardless of whether the people he taught had roots of goodness or not, had great or limited capacities, he built Dharma bridges to help cross them over.

To be continued