



## THE VENERABLE ELDER BAO ZHI OF THE LIANG DYNASTY

# 梁寶誌公長老

宣公上人講於1985年9月26日

Lectured by the Venerable Master Hua on September 26, 1985

英譯 Translated into English by Tiffany Lee

金陵朱氏婦聞兒啼，鷹巢中得之。七歲出家。往來皖山、劍水之下，俗呼為誌公。面方而瑩徹如鏡，手足皆鳥爪。嘗食鱠，吐水中成活魚。武帝令僧繇畫像，公自以指戳破面門分，披出十二面觀音，妙相殊麗，繇不能畫。

天監十三年，忽詣帝永訣。帝大驚，曰：「朕壽幾何？」誌不答，以手指脰及頸而出。回山然一燭，以付舍人吳慶；慶以聞帝。歎曰：「大師不復留矣！其將以後事囑我乎？」及終，帝建浮屠五級。葬日，公忽現於雲間。

「梁寶誌公長老」：一般的人都稱他「誌公禪師」，有的人就誤會是說「濟公禪師」。這誌公禪師是個長老。

「金陵朱氏婦聞兒啼」：這位長老是金陵姓朱的，大約和明朝的皇帝朱洪武是一家的；不過，那時候朱家還沒有出皇帝。那麼，這一個女人聽見小孩子在那個樹上鷹巢裏頭哭叫，「鷹巢中得之」：於是乎就想法子到鷹巢裏頭，就得到這麼一個小孩子。這個小孩子是在那個鷹蛋裏孵出來的，那個鷹下的蛋，孵出來這麼一個小孩子，而不是一隻鷹。怎麼個證明他是鷹孵出來的呢？你看他手腳的指甲、指頭都像那個鷹掌似的——大概他會鷹爪功；那個手指頭很硬的。「七歲出家」：七歲他就出家了。「往來皖山、劍水之下」：他不會飛，會走，就往來皖山、劍水之間。往

In Nanjing a woman named Zhu heard the sound of a small child's cries coming from an eagle's nest and went to get him out. Upon turning seven he became a monk. Later he traveled back and forth between Mount Wan and Jianshui ("sword water"), which is a treacherous area. Popularly known as "The Noble Zhi," he had a square-shaped face which shone like a mirror. His hands and feet resembled bird's claws. He ate minced fish and afterwards spat the fish meat back into the water where it would once again become living fish. Emperor Wu instructed Seng Yao to paint the Master's portrait. The Venerable One scratched open his face with his fingernails, and from the gashes the twelve faces of Avalokitesvara Bodhisattva emerged one after another. So magnificent was beauty of these faces that it was impossible to paint them.

In the 13th year of the reign of Tianjian (ca. 515 C.E.), the Master visited the Emperor in order to say his final farewells. Alarmed, the Emperor asked, "How long will I live?" The Master, saying nothing, simply slid his finger across his throat and left. Upon returning to his temple, he lit a single candle and gave it to his secretary, Wu Qing. Qing brought news of this to the Emperor who lamented, "No longer will the Great Master remain! Inform me of his funeral arrangements." After the Noble Zhi passed away, the Emperor sponsored the construction of a five-story *stupa*. On the day of his burial the Master was seen standing among the clouds.

### Commentary:

Most people refer to him as "The Noble Zhi," but some mistakenly call him "The Noble Ji." He was a venerable elder whose last name was Zhu and who lived in Nanjing. He was probably the ancestor of the Ming Emperor Zhu Hong Wu. However, at that time, the Zhu family did not have any emperors. Anyway, there was this woman who heard the cries of a child coming from an eagle's nest perched on a tree. Hearing the child's cries, she figured out a way to climb into the eagle's nest and retrieve the child. This child was born from an eagle's egg. Ah! The eagle laid an egg

來，是去了又回來。皖山，大約是在江北那一帶。劍水，就是說四川。劍水是甚麼地方？四川那不有個劍閣？四川有三峽，那個地方有水，是指那個地方，離南京、安徽都很近，靠近湖南、湖北的地方。「俗呼為誌公」：一般的俗人不知道他叫寶誌禪師，只知他叫誌公。

「面方而瑩徹如鏡」：他這個面是四方的，很有光澤，好像能照見人的鏡子似的。你上前和他對面，你的形影就現出在他的面前。「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，不知鷹有沒有要嗥這個婦人？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裏頭，就變成活魚了。有的人說他也吃鴿子，方才周老師說是趙州吃鴿子，有的人又說誌公也是這樣子，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。「公自以指戳破面門分」：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。「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？他知道自己將來會

from which a child emerged rather than an eagle. How do we prove that the child was born under an eagle's care? Just look at his fingernails and toenails: they resemble an eagle's. Ah! He probably knows falcon kung fu! Practicing this art he must have developed very tough fingers.

Upon turning seven he left home and became a monk. He wasn't able to fly, only to walk. He traveled back and forth between Mount Wan and Jianshui. Mount Wan is probably located in Jiangbei. Jianshui ("sword water") is in the Sichuan province. In that area there is a site called Jiangge. He grew up in the San Shia ("The Three Gorges") region of Sichuan, which is close to Nanjing, Anhui, Hunan and Hubei. He was commonly known as the Noble Zhi, because common people only knew him by that name; they did not know him by his formal name: the Dhyana Master Bao Zhi.

His face was square-shaped and shone like a mirror, as if it were reflecting the people standing in front of him. When you stand in front of him, you will see yourself reflected in his face. On account of the fact that his hands and feet resembled bird's claws, we know that he was an eagle. He was born from an eagle's egg, so the eagle didn't know that he was a "person" either. The eagle probably didn't know how to feed him and left him crying. This woman whose last name was Zhu heard his cries and went to get him. Whether or not the eagle attacked the woman when she retrieved the child we don't know--only those present at this incident would be able to tell us. He often ate minced fish and when he spat the fish meat he had eaten back into the water, the fish would return to life. Some said that he also ate pigeons. A while ago Instructor Zhou said that Zhao Zhou ate pigeons, and the same has been said of the Noble Zhi.

Emperor Wu instructed Seng Yao to paint the Master's portrait, and so the monk did. The Venerable One scratched open his face with his fingernails: since he had fingernails like that of an eagle, it was easy for him to scratch open his own face. If he were to get into a fight with someone, he could scratch open his face with his talons; but in this case he is not fighting with anyone but instead scratching open his own face. From the gashes the twelve faces of Avalokitesvara Bodhisattva emerged one after another. And the Bodhisattva had twelve heads as well. Each of the faces was extremely unique, beautiful, and wonderful, and so Seng Yao found it impossible to paint them.

In the 13th year of the reign of Tianjian, during the Liang dynasty, the Noble Zhi made a sudden visit to the Emperor Wu to say his final farewells. Emperor Wu was very surprised and also very anxious. 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 how long he would live. We can see from this that Emperor Wu was very afraid of death. Why? Because deep down he knew that in the future he would die of hunger.

The Noble Zhi did not answer but only pointed to the back and to the front, hinting to Emperor Wu that he would not be able to eat in the future. The emperor would have nothing to eat. Afterwards, the Noble Zhi returned to the mountain where he lived and lit a candle and gave it