



梁寶誌公長老

寶誌國師 (續)

National Master Baozhi (continued)

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馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 7, 1988
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回去以後又給梁武帝的娘娘，懺悔她的罪業，造了一部《梁皇寶懺》，流傳至今。誌公祖師用他神通變化不可思議的境界來教化世間眾生，他殊勝神異不可推測的境界是說也說不完。

贊曰：

天地造化 萬物孕生
飛潛動植 智愚含靈
佛聖仙賢 隨類現形
誌公神異 孵育老鷹

「天地造化」：天地有種種的造化。

「萬物孕生」：天地陰陽造化產生萬物。

「飛潛動植」：四生：飛，會飛的動物。潛，藏在水裡的動物。動，一切的動物。植，植物。植物雖為是無情的，有情眾生常常伏潛在植物上。

For the sake of taking across Empress Chi, the deceased wife of Emperor Wu of Liang, Venerable Master Baozhi specifically composed *The Jeweled Repentance of Emperor Wu of Liang* that has been circulating ever since. This repentance text was meant to help her repent of her karmic offenses. Elder Chan Master Baozhi taught and transformed sentient beings with his spiritual powers and inconceivable states, which were too numerous to mention.

A verse with praise says:

Nurtured by Heaven and Earth, myriad things
come into being.
The flying, the swimming, animals and plants.
The wise, dull, and other sentient beings.
Buddhas, immortals, sages and worthy ones,
manifest in accordance with situations.
Such as the miraculous Venerable Baozhi.
Born and raised by an eagle.

Commentary:

Nurtured by Heaven and Earth, myriad things come into being. Myriad beings originate from Heaven's works of wonder in the world by the forces of *Yin* and *Yang*.

The flying, the swimming, animals and plants. There are four kinds of beings: those that fly, those that swim, animals and plants. Although plants are insentient beings, sentient beings often attach themselves to plants.

The wise, dull, and other sentient beings. These four types of beings—

「智愚含靈」：有智慧及愚癡的含靈都在飛潛動植中生長。

「佛聖仙賢」：佛、聖人、神仙和賢人。

「隨類現形」：到處隨類現形。

「誌公神異」：誌公祖師很神異的。

「孵育老鷹」：老鷹把他從鷹巢裡面孵出來，這種境界也是不可思議的。

又說偈曰：

代有異僧化顛蒙 因時示現種種形
六道輪迴常來往 四惡趣路任西東
誌公指破迷人網 武帝皈依石頭城
可惜宿世錯因果 侯景報仇餓臺中

「代有異僧化顛蒙」：每個朝代都有很奇特的修道的異僧。異僧就是與眾不同、出乎其類、拔乎其萃的僧人，來教化世間一切有智慧的人和愚癡的人。

「因時示現種種形」：因為時候不同、機緣不同，他就示現種種的形。

「六道輪迴常來往」：大權示現，菩薩化身，不單單是在人類裡示現，也在一切無數的畜生類裡示現。他在天道、人道、阿修羅、地獄、餓鬼、畜生六道輪迴裡常來往；常常到這兒去、到那兒去。

「四惡趣路任西東」：他在四惡趣裡，有的時候托生到地獄裡去，又轉到餓鬼裡頭去，又做畜生，這都不一定的；所以四惡趣裡邊也有聖賢在那兒教化眾生。

「誌公指破迷人網」：誌公禪師能針針見血，能指破世間人如網似的迷惑。

「武帝皈依石頭城」：梁武帝在南京石頭城拜誌公為國師。

「可惜宿世錯因果」：可惜梁武帝在前生修道的時候，因為有一隻猴子

flying, swimming, animals, and plants—encompass all living creatures, whether wise or stupid.

Buddhas, immortals, Sages and worthy ones, manifest in accordance with situations. Buddhas, Sages, immortals, and worthy ones take on different appearances and forms accordingly.

Such as the miraculous Venerable Baozhi. The Chan Master was very miraculous.

Born and raised by an eagle. The Master was a human being hatched from an egg in an eagle's nest. Such a thing is inconceivable.

Another verse says:

Each generation sees eminent monks teaching the confused. They appear in forms according with the times and conditions. Frequently coming and going; revolving within the six paths. Freely roaming east and west in the four evil destinies. Venerable Zhi pointed out the nets of delusion that entrap beings. Emperor Wu took refuge with this Venerable Master in the city of Shitou. What a pity Wu planted wrong causes in his past life! Thus, Houjing sought vengeance and starved him to death in Taicheng.

Commentary:

Each generation sees eminent monks teaching the ignorant. In every generation there have been exceptionally eminent monks with outstanding abilities who have taught and transformed both wise and confused living beings.

They appear in forms according with the times and conditions. They are the transformation bodies of Bodhisattvas and manifest provisionally in accordance with different times and conditions. They appear not only among human beings, but also among numerous kinds of animals.

Frequently coming and going; revolving within the six paths. They came and went frequently in the six paths, as heavenly beings, asuras, humans, animals, hungry ghosts, and hell-beings. They often went here and there.

Freely roaming east and west in the four evil destinies. In the four evil destinies of asuras, animals, hungry ghosts, and hell-beings, there are also sages who teach and transform all living beings.

Venerable Zhi pointed out the nets of delusion that entrap beings. Venerable Zhi was straightforward like a needle pricking blood, teaching with piercing clarity, tearing apart people's net of delusions.

Emperor Wu took refuge with this Venerable Master in the city

去打他閒岔，他就把猴子圈入洞裡頭七天也不管牠，猴子就給餓死在石洞裡頭。

「侯景報仇餓臺中」：侯景就是猴子轉世來報仇。當年梁武帝把牠困在石頭洞七天餓死，現在他也把梁武帝困到南京的臺城裡邊餓死。所以這都是果報不可思議，眾生造業不可思議，受報也不可思議。我們切記不要錯因果，不錯因果，也不用躲躲藏藏，怕到地獄。你要錯因果，你就無處躲；你到地獄裡乾發火，那時候什麼辦法也沒有了。❀

of Shitou. Emperor Wu bowed to Venerable Zhi as the National Master in the city of Shitou (Stone), which is another name for Nanjing.

What a pity Wu planted wrong causes in his past life. It was such a pity that when Emperor Wu was cultivating the Way in his past life, a monkey kept on bothering him and prevented him from entering samadhi. Therefore, he trapped the monkey in a cave and forgot about it until seven days later. By then, the monkey had starved to death in the cave.

Thus, Houjing sought vengeance and starved him to death in Taicheng. The monkey was reborn as Houjing to seek revenge on Emperor Wu. Houjing besieged Emperor Wu in Taicheng of Nanjing and starved the Emperor to death. This retribution was inconceivable! The karma living beings create is inconceivable, and the retributions they receive are also inconceivable. Therefore we must make sure not to make mistakes in cause and effect. If you didn't make any mistakes in cause and effect, then you wouldn't have to hide and be worried about going to the hells. Yet, if you make mistakes in cause and effect, then you will have nowhere to hide; and when you are in the hells, you will have no way out and won't be able to do anything but be pointlessly angry. ❀

要斷了煩惱，菩提也斷了，「煩惱即菩提」，那就是要「變」，怎麼「變」呢？所謂「動則變，變則化，唯天下至誠為能化」，所以煩惱要化，要緊的地方在這裡。

煩惱是冰，菩提是水，你要把冰打碎，放到一邊，這是斷了，可是菩提也沒有了。你若用陽光把冰照化了，冰就成水，水就是菩提，所以說「煩惱即菩提」，也是這個道理。

你若用菩提心教化眾生，眾生會歡喜；若用煩惱教化眾生，眾生寧可死，也不接受你的教化。同樣的東西，冰變成水而已。你會用就是菩提，不會用就是煩惱，會用時是妙不可言，不會用是粗不可言。

——摘自宣公上人《普賢行願品淺釋》

王懷真，王懷庸 英譯

If you cut off afflictions, you also cut off bodhi. "Afflictions are bodhi": this means that you should change them (i.e., change afflictions to bodhi). How? You should transform them. It is said: "Change occurs when there is movement; transformation occurs when there is change — only those who possess utmost sincerity are capable of bringing about transformation in others." Thus, whether one can transform afflictions hinges on one's sincerity.

Afflictions are "ice," bodhi is "water." If you crush ice and sweep it aside, then, in a sense, you "cut it off," causing bodhi to disappear altogether. However, if you let sunshine melt it, the ice becomes water, and "water" is bodhi. This explains the principle "afflictions are bodhi."

If you teach living beings with bodhi resolve, living beings will receive your teachings happily. If you teach them with your afflictions, they will feel like they would rather die than accept your teachings. This can be seen in the above example: ice and water are of the same substance, and thus ice is able to transform into water.

If you know how to use it, it becomes bodhi; if you don't, it becomes affliction. If you know how to use it, it is wonderful beyond words; if you don't know how to use it, your coarseness and clumsiness are beyond words.

—Excerpt from Venerable Master Hsuan Hua's Commentary on *Samantabhadra Bodhisattva's Conduct and Vows*

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