

# 古代帝王佛詩選

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## Selected Buddhist Poems by Ancient Chinese Emperors - Emperor Shunzong of the Tang Dynasty

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### 《問如滿禪師》

佛從何方來，滅向何方去？  
既言常住世，佛今在何處？

佛向王宮生，滅向雙林滅。  
住世四十九，又言無法說。  
山河及大海，天地及日月，  
時至皆歸盡，誰言不生滅？  
疑情猶若斯，智者善分別。

如滿禪師《答順宗皇帝問》：

佛從無為來，滅向無為去。  
法身等虛空，常住無心處。  
有念歸無念，有住歸無住。  
來為眾生來，去為眾生去。  
清淨真如海，湛然體常住。  
智者善思惟，更勿生疑慮。  
佛體本無為，迷情妄分別。  
法身等虛空，未曾有生滅。  
有緣佛出世，無緣佛入滅。  
處處化眾生，猶如水中月。  
非常亦非斷，非生亦非滅。  
生亦未曾生，滅亦未曾滅。  
了見無心處，自然無法說。

### Seeking Advice from Dhyana Master Ruman

*Where did the Buddha come from?  
Where did he go on entering stillness?  
Since it is said that he dwells eternally in the world,  
Where is the Buddha right now?*

*The Buddha was born in the Royal Palace;  
He entered stillness beneath the twin trees.  
He dwelt in the world for 49 years,  
Yet said he had not spoken a word of Dharma.  
The mountains, rivers and great oceans;  
Heaven and earth; the sun and the moon -  
All will come to an end when the time approaches.  
Who says there is no coming into being or ceasing to be?  
For the sake of sentient beings who share my doubts,  
May the Wise One explain with skillful reasoning.*

### Dhyana Master Ruman: Reply to Emperor Shunzong's Query

*The Buddha came from the Unconditioned;  
Upon stillness, he returned to the Unconditioned.  
His Dharma body is equivalent to space,  
Eternally dwelling in the place devoid of mind.  
The state of thought returns to that of non-thought;  
The state of dwelling returns to that of impermanence.  
Since he came for the sake of living beings,  
Likewise he departed for the sake of living beings.  
The clear and pure ocean of True Suchness  
Is where his pristine and perfect body eternally dwells.  
May all wise ones ponder this over carefully  
And not give rise to further doubts.*

*The Buddha's body is originally unconditioned.  
It is deluded beings who falsely make discriminations.  
The Dharma body is akin to empty space,  
Which neither comes into being nor ceases to be.  
With the right conditions, the Buddha appears in the world,*

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*When conditions cease, the Buddha enters stillness.*

*He transforms living beings everywhere: Just like the reflection of the moon in the water.*

*Not constant, yet without interruption; Not coming into being, yet not ceasing to be.*

*He was born, yet did not come into being; He entered stillness, yet did not cease to be.*

*Completely seeing the place devoid of Mind, Naturally, there is no Dharma to speak of.*