

古代帝王佛詩選——宋太宗

Selected Buddhist Poems by Ancient Chinese Emperors —Emperor Taizong of the Song Dynasty



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Compilation and English Translation by Yong Wei Kwong and Liew Yen Chong

《緣識》

(卷二·第四十一首)

何為禪定性心同？
解說真如物外空。
幾許修行緣上得，
惑多妄想障於聰。
名彰道理千世永，
善惡都歸萬法中。
應現機關¹俱寂默，
始知明鑒²照昏蒙。

Conditioned Consciousness

(Scroll 2: Poem No.41)

What is meant by “Practice Chan concentration till nature and the conditioned mind are the same”?

It is explained as “The nature of True Suchness and the mind that seeks externally are both empty.”

How much effort should we apply to cultivation before we can realize the Supreme Enlightenment;

Heavy delusions and false thoughts obstruct the brightness of the inherent nature.

Words and phrases that reflect the principles of the Way prevail eternally throughout thousands of worlds;

Good and evil are encompassed within the myriad dharmas.

When all the manifestations of ignorance¹ are still and silent,

There is an awareness of a bright mirror² illuminating the state of confusion.

宋太宗
皇帝
詩
一首
楊維光
彙編

注：

1/機關：比喻無明。指凡夫受製於無明，好比機關木人被操縱牽引一樣。

2/明鑒：指心性像一面明亮的鏡子照清一切。永嘉大師《證道歌》云：「心鏡明，鑑無礙，廓然瑩徹周沙界。」

Notes:

1/ The term 機關 is an analogy for ‘ignorance’. It is an allusion to people being controlled by their ignorance in the same way that puppets are manipulated.

2/**Bright mirror** – The mind-nature is like a bright mirror that clearly reflects everything before it. Great Master Yong Jia’s *Song of Enlightenment* says: “The mind-mirror is bright; its reflections are unhindered. Vast, lustrous, and shining, it pervades worlds like sand-grains.” [Translation by Buddhist Text Translation Society]

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