

## 《緣識》

(卷四·第十一至第十六首)

眼識諸緣相，  
行持妙法存；  
明開邪見性，  
不見有無根。

谷響耳中音，  
根虛不易尋；  
誼譚祛得盡，  
識契本緣心。

鼻聞心所著，  
香臭不同根；  
窮究緣中識，  
非干妄想門。

口爽於滋味，  
深思命本根；  
心邪迷妄相，  
聖法教中言。

身惟知冷暖，  
假合是緣根；  
了達真空相，  
金剛不二門。

意生於物外，  
心依染病根；  
正持閑語默，  
清淨法中存。

## Conditioned Consciousness

(Scroll 4: Poems No.11 – 16)

As the eye consciousness sees the myriad conditioned appearances,  
Preserve the wondrous Dharma through practice and cultivation.  
On illuminating and exposing the nature of deviant views,  
There is no sight of the roots of existence and non-existence.

The sounds reaching ears are like echoes in a valley,  
But the source is unreal and not easy to locate.  
When confusing noises are eliminated entirely,  
The consciousness tallies with the originally conditioned mind.

The nose smells scents to which the mind is attached;  
Fragrances and odors are differentiated by this organ.  
Thoroughly investigate the consciousness that arises in the midst  
of conditions,  
But do not indulge in false thinking.

When the mouth relishes tastes and flavors,  
Deeply ponder over the fundamental origin of life.  
The deviant mind is deluded by false appearances;  
This is what the sagely Dharma of the Buddhist teachings say.  
The body alone is aware of whether it is cold or warm;  
It is a false aggregate of sense faculties brought together by conditions.  
On perfectly understanding the mark of true emptiness,  
One enters the vajra door of non-duality.

Thoughts arise when one comes into contact with external things;  
The mind follows along and is defiled by the root of illnesses.  
Uphold what is right and silence all casual talk;  
Within the clear and pure Dharma, one remains.

## 古代帝王佛詩選——宋太宗

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



楊維光、劉年聰 彙編 及 英譯

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

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