

古代帝王佛詩選—宋仁宗

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



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大覺懷璉禪師： 《乞歸山林頌》

六載皇都唱祖機，
兩曾金殿奉天威。
青山隱去欣何得！
滿篋惟將御頌歸。

仁宗皇帝： 《和大覺懷璉禪師》

佛祖明明了上機，
機前薦得始全威。
青山般若如如體，
御頌收將甚處歸？

注：

大覺懷璉禪師：北宋名僧。於皇祐二年（1050年）奉詔入京，住淨因禪院。曾兩次應召與仁宗皇帝對論佛法大意。師深受器重，被賜號「大覺禪師」。帝又將與師禪語問答詩頌書以賜之。至和二年（1055年），師奏頌乞求歸山養老，但帝不允，令其留京弘法。

機前：以自身之機根感應佛法之時。見趙林恩，《清涼禪藻集》，宗教文化出版社，2002年，頁81。

薦：領會、省悟。

全威：於大小皆註全力也。見丁福保，《佛學大辭典》，文物出版社，2002年，頁513。

Dhyana Master Dajue Huailian: **Beseeking Permission to Return to the Mountains**

For six years in the imperial capital, I have preached the essential teachings of the Patriarchs;
On two occasions in the golden hall, I had the honor of serving Your Awesome Majesty.
How I long to retreat to the green mountains in seclusion!
A wicker basket filled with imperial verses is all I'll bring on my return.

Emperor Renzong: **In Response to Dhyana Master Dajue Huailian**

The illuminating teachings of the Buddhas and the Patriarchs inspire
all to realize their highest potential;
At opportune moments, you have spared no effort to clarify my understanding of the principles.
Since the green mountains are prajna, which tallies with the essence of True Suchness,

Notes:

Dhyana Master Dajue Huailian – An eminent Buddhist monk of the Northern Song Dynasty. In the second year of the Huangyou reign (1050 AD), he was imperially appointed to the post of abbot at Jingyin Chan Cloister in the capital. On two occasions, he was summoned to an audience with Emperor Renzong for a discourse on the fundamental principles of the Buddhadharma. Held in high esteem, he was bestowed the title of *Dhyana Master Dajue* (Greatly Enlightened). The emperor also presented the Master with his calligraphy of their epistolary poems on Chan sayings. In the second year of the Zhihe reign (1055 AD), the Master submitted a verse seeking permission to retire to the mountains, but his request was turned down by the emperor who instructed him to remain in the capital to propagate the Dharma instead.

機前 (jī qián) – Refers to the moment when one obtains a response from the Buddhadharma according to one's natural capacity. See Zhao Lin'en, *Anthology of Chan Verses on Clear and Cool Mountain*, Religious Culture Publishing House, 2002, p.81.

薦 (jiàn) – Means 'understand' or 'awaken'.

全威 (quán wēi) – Refers to applying one's full effort with regard to all matters great or small. See Ding Fubao, *Great Dictionary of Buddhist Doctrinal Terminology*, Cultural Relics Press, 2002, p.513.