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Bodhidharma's Treatise on Awakening to One's True Nature

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夫道者,以寂灭为体,修者,以离相为宗。故经云:寂灭是菩提,灭诸相故。	The Way takes quiescent cessation as its essence; cultivation takes freedom from appearances as its guiding principle. Thus a sūtra says: "Quiescent cessation is bodhi, because it extinguishes all appearances."
佛者觉也,人有觉心,得菩提道,故名为佛。经云:离一切诸相,即名诸佛。是知有相,是无相之相,不可以眼见,唯可以智知。若闻此法者,生一念信心,此人以发大乘超三界。	Buddha means awakening. When a person has an awakened mind and attains the path of bodhi, that person is called a Buddha. A sūtra says: "To be free from all appearances is called the Buddhas." Thus we know that appearances are the appearances of no appearance. They cannot be seen with the eyes; they can only be known through wisdom. Whoever hears this Dharma and gives rise to a single thought of faith has thereby aroused the Mahāyāna and transcended the three realms.
三界者,贪嗔痴是。返贪嗔痴为戒定慧,即名超三界。然贪嗔痴亦无实性,但据众生而言矣。若能返照,了了见贪嗔痴性即是佛性,贪嗔痴外更无别有佛性。经云:诸佛从本来,常处于三毒,长养于白法,而成于世尊。三毒者,贪嗔痴也。	The three realms are greed, anger, and ignorance. To turn greed, anger, and ignorance around into precepts, samādhi, and wisdom is called transcending the three realms. Yet greed, anger, and ignorance themselves have no real nature; they are spoken of only in relation to sentient beings. If one can turn the light inward and clearly see the nature of greed, anger, and ignorance, that very nature is Buddha-nature. Apart from greed, anger, and ignorance, there is no separate Buddha-nature. A sūtra says: "From the very beginning, all Buddhas have always dwelt amid the three poisons, nurtured the wholesome dharmas, and thereby become World-Honored Ones." The three poisons are greed, anger, and ignorance.
言大乘最上乘者,皆是菩萨所行之处,无所不乘,亦无所乘,终日乘未尝乘,此为佛乘。经云:无乘为佛乘也。若人知六根不实,五蕴假名,遍体求之,必无定处,当此人解佛语。经云:五蕴窟宅名禅院。内照开解即大乘门,可不明哉?	As for the Mahāyāna and the Supreme Vehicle, these are the realm of practice of bodhisattvas. There is nothing they do not carry across, yet there is also nothing that is carried across. All day long they carry across, yet they have never carried across. This is the Buddha Vehicle. A sūtra says: "No vehicle is the Buddha Vehicle." If one knows that the six sense faculties are insubstantial and that the five aggregates are merely provisional names,

	then, seeking throughout the entire body, one will certainly find no fixed locus. Such a person understands the Buddha's words. A sūtra says: "The dwelling-place of the five aggregates is called a Chan monastery." When inward illumination opens into understanding, this is the gate of the Mahāyāna. How could this not be understood?
不忆一切法，乃名为禅定。若了此言者，行住坐卧皆禅定。知心是空，名为见佛。何以故？十方诸佛皆以无心，不见于心，名为见佛。舍身不吝，名大布施，离诸动定，名大坐禅。何以故？凡夫一向动，小乘一向定，谓出过凡夫小乘之坐禅。若作此会者，一切诸相不求自解，一切诸病不治自差，此皆大禅定力。	Not recollecting any dharma is called Chan meditation. If one understands these words, then walking, standing, sitting, and lying down are all Chan meditation. Knowing that mind is empty is called seeing the Buddha. Why is this so? The Buddhas of the ten directions all abide in no-mind; not seeing mind is called seeing the Buddha. Giving up one's body without reluctance is called great giving. Being free from all movement and stillness is called great seated Chan. Why is this so? Ordinary beings are invariably in motion, while followers of the Lesser Vehicle are invariably in stillness. This refers to seated Chan that transcends both ordinary beings and the Lesser Vehicle. If one understands it in this way, all appearances will be understood of themselves without being sought, and all ailments will heal of themselves without treatment. All this is the power of great Chan meditation.
凡将心求法者为迷，不将心求法者为悟。不著文字名解脱，不染六尘名护法，出离生死名出家，不受后有名得道，不生妄想名涅槃，不处无明为大智慧，无烦恼处名般涅槃，无心相处名为彼岸。	Those who use mind to seek the Dharma are deluded; those who do not use mind to seek the Dharma are awakened. Not clinging to words is called liberation; not being defiled by the six sense objects is called protecting the Dharma; leaving birth and death is called leaving home; not receiving further existence is called attaining the Way; not giving rise to deluded thoughts is called nirvāṇa; not abiding in ignorance is great wisdom; where there are no afflictions is called parinirvāṇa; where there are no appearances of mind is called the other shore.
迷时有此岸，若悟时无此岸。何以故？为凡夫一向住此。若觉最上乘者，心不住此，亦不住彼，故能离于此彼岸也。若见彼岸异于此岸，此人之心，已得无禅定。	When deluded, there is this shore; when awakened, there is no this shore. Why is this so? Ordinary beings invariably abide on this shore. But those awakened to the Supreme Vehicle abide neither on this shore nor on the other shore, and therefore can be free from both shores. If one sees the other

	shore as different from this shore, that person's mind has already lost Chan meditation.
烦恼名众生，悟解名菩提，亦不一不异，只隔具迷悟耳。	Afflictions are called sentient beings; awakening and understanding are called bodhi. They are neither one nor different; they are separated only by delusion and awakening.
迷时有世间可出，悟时无世间可出。平等法者中，不见凡夫异于圣人。经云：平等法者，凡夫不能入，圣人不能行。平等法者，唯有大菩萨与诸佛如来行也。若见生异于死，动异于静，皆名不平等。	When deluded, there is a world to escape from; when awakened, there is no world to escape from. Within the Dharma of equality, one does not see ordinary beings as different from sages. A sūtra says: "Ordinary beings cannot enter the Dharma of equality, and sages cannot practice it." The Dharma of equality is practiced only by great bodhisattvas and all Buddhas and Tathāgatas. If one sees birth as different from death, or movement as different from stillness, all this is called inequality.
不见烦恼异于涅槃，是名平等。何以故？烦恼与涅槃，同一性空故。是以小乘人妄断烦恼，妄入涅槃为涅槃所滞。菩萨知烦恼性空，即不离空，故常在涅槃。涅槃者：涅槃而不生，涅槃而不死，出离生死，出般涅槃。心无去来，即入涅槃。是知涅槃即是空心。	Not seeing afflictions as different from nirvāṇa is called equality. Why is this so? Afflictions and nirvāṇa share the same nature of emptiness. Therefore, followers of the Lesser Vehicle mistakenly sever afflictions and mistakenly enter nirvāṇa, becoming obstructed by nirvāṇa. Bodhisattvas know that the nature of afflictions is empty and therefore do not depart from emptiness; thus they always abide in nirvāṇa. Nirvāṇa means: nir, not arising; vāṇa, not dying. To leave birth and death is to enter parinirvāṇa. When mind has neither coming nor going, one enters nirvāṇa. Thus know that nirvāṇa is precisely the empty mind.
诸佛入涅槃者，为在无妄想处。菩萨入道场者，即是无烦恼处。空闲处者，即是无贪嗔痴也。贪为欲界，嗔为色界，痴为无色界，若一念心生，即入三界，一念心灭，即出三界。是知三界生灭，万法有无，皆由一心。	When all Buddhas enter nirvāṇa, they abide where there are no deluded thoughts. When bodhisattvas enter the place of awakening, it is precisely where there are no afflictions. An empty and unoccupied place is precisely where there is no greed, anger, or ignorance. Greed is the desire realm, anger is the form realm, and ignorance is the formless realm. When a single thought arises, one enters the three realms; when a single thought ceases, one leaves the three realms. Thus know that the arising and ceasing of the three realms, and the existence and nonexistence of the myriad dharmas, all arise from one mind.

凡言一法者，似破瓦石竹木无情之物。若知心是假名，无有实体，即知自家之心亦是非有，亦是非无。何以故？凡夫一向生心，名为有；小乘一向灭心，名为无。菩萨与佛未曾生心，未曾灭心，名为非有非无心，非有非无心，此名为中道。	Whenever one speaks of a single dharma, it seems to refer to insentient things such as broken tiles, stones, bamboo, and wood. If one knows that mind is a provisional name without any substantial entity, then one knows that one's own mind is likewise neither existent nor nonexistent. Why is this so? Ordinary beings invariably give rise to mind, and this is called existence; followers of the Lesser Vehicle invariably extinguish mind, and this is called nonexistence. Bodhisattvas and Buddhas have never given rise to mind and have never extinguished mind. This is called the mind that is neither existent nor nonexistent. The mind that is neither existent nor nonexistent is called the Middle Way.
是知持心学法，则心法俱迷，不持心学法，则心法俱悟。凡迷者，迷于悟；悟者，悟于迷。正见之人，知心空无，即超迷悟。无有迷悟，始名正解，正见。	Thus know that to hold onto mind in studying the Dharma is for mind and Dharma alike to be deluded; not to hold onto mind in studying the Dharma is for mind and Dharma alike to be awakened. Those who are deluded are deluded with regard to awakening; those who are awakened are awakened with regard to delusion. A person of right view knows that mind is empty and nonexistent, and thereby transcends delusion and awakening. Only when there is neither delusion nor awakening is there true understanding and right view.
色不自色，由心故色，心不自心，由色故心，是知心色两相俱生灭。	Form does not form itself; because of mind, there is form. Mind does not mind itself; because of form, there is mind. Thus know that mind and form mutually arise and cease together.
有者有于无，无者无于有，是名真见。夫真见者，无所见，亦无所不见，见满十方，未曾有见。何以故？无所见故，见无见故，见非见故。凡夫所见，皆名妄想。若寂灭无见，始名真见。心境相对，见生于中，若内不起心，则外不生境，境心俱净，乃名为真见。作此解时，乃名正见。	Existence exists in relation to nonexistence, and nonexistence is nonexistence in relation to existence. This is called true seeing. True seeing is seeing nothing, yet there is nothing it does not see. Its seeing fills the ten directions, yet there has never been any seeing. Why is this so? Because there is nothing seen; because seeing is without seeing; because seeing is not seeing. What ordinary beings see is all called deluded thought. Only when there is quiescent cessation and no seeing is it called true seeing. Mind and objects stand in opposition, and seeing arises between them. If inwardly mind does not arise, then outwardly

	objects do not arise. When objects and mind are both pure, this is called true seeing. To understand in this way is called right view.
不见一切法，乃名得道，不解一切法，乃名解法。何以故？见与不见，俱不见故，解与不解，俱不解故。无见之见，乃名真见，无解之解，乃名大解。夫正见者，非直见于见，亦乃见于不见。真解者，非直解于解，亦乃解于无解。凡有所解，皆名不解，无所解者，始名正解，解与不解，俱非解也。	Not seeing any dharma is called attaining the Way; not understanding any dharma is called understanding the Dharma. Why is this so? Seeing and not seeing are both without seeing; understanding and not understanding are both without understanding. Seeing without seeing is called true seeing; understanding without understanding is called great understanding. Right seeing is not merely seeing seeing; it also sees not seeing. True understanding is not merely understanding understanding; it also understands non-understanding. Whatever is understood is called not understanding. Only that which has nothing to understand is called right understanding. Understanding and not understanding are both not understanding.
经云：不舍智慧名愚痴。以心为空，解与不解俱是真，以心为有，解与不解俱是妄。若解时法逐人，若不解时人逐法。若法逐于人，则非法成法，若人逐于法，则法成非法。若人逐于法，则法皆妄，若法逐于人，则法皆真。	A sūtra says: "Not relinquishing wisdom is called ignorance." When mind is taken to be empty, both understanding and not understanding are true; when mind is taken to be existent, both understanding and not understanding are deluded. When one understands, the Dharma follows the person; when one does not understand, the person follows the Dharma. When the Dharma follows the person, what is not Dharma becomes Dharma. When the person follows the Dharma, Dharma becomes not Dharma. When the person follows the Dharma, all dharmas are deluded; when the Dharma follows the person, all dharmas are true.
是以圣人亦不将心求法，亦不将法求心，亦不将心求心，亦不将法求法。所以心不生法，法不生心，心法两寂，故常为在定。	Therefore, sages neither use mind to seek the Dharma, nor use the Dharma to seek mind; neither use mind to seek mind, nor use the Dharma to seek the Dharma. Therefore mind does not give rise to Dharma, and Dharma does not give rise to mind. Mind and Dharma are both quiescent; thus they always abide in samādhi.
众生心生，则佛法灭，众生心灭，则佛法生。心生则真法灭，心灭则真法生。已知一切法各各不相属，是名得道人。知心不属一切法，此人常在道场。	When sentient beings' minds arise, the Buddhadharma ceases; when sentient beings' minds cease, the Buddhadharma arises. When mind arises, the true Dharma ceases; when mind

	ceases, the true Dharma arises. Having known that all dharmas are each unrelated to the others is called being one who has attained the Way. One who knows that mind is not connected to any dharma always abides in the place of awakening.
迷时有罪，解时无罪。何以故？罪性空故。若迷时无罪见罪，若解时即罪非罪。何以故？罪无罪处所故。经云：诸法无性，真用莫疑，疑即成罪。何以故？罪因疑惑而生，若作此解者，前世罪业即为消灭。	When deluded, there is wrongdoing; when understanding arises, there is no wrongdoing. Why is this so? Because the nature of wrongdoing is empty. When deluded, one sees wrongdoing where there is no wrongdoing; when understanding arises, even wrongdoing is not wrongdoing. Why is this so? Because wrongdoing has no locus. A sūtra says: "All dharmas are without nature; do not doubt their true functioning. Doubt itself becomes wrongdoing." Why is this so? Wrongdoing arises from doubt and confusion. If one understands in this way, the karmic offenses of former lives will be extinguished.
迷时六识五阴皆是烦恼生死法，悟时六识五阴皆是涅无生死法。修道人不外求道，何以故？知心是道，若得心时，无心可得，若得道时，无道可得。若言将心求道得者，皆名邪见。	When deluded, the six consciousnesses and five aggregates are all dharmas of affliction, birth, and death; when awakened, the six consciousnesses and five aggregates are all nirvāṇa, dharmas free from birth and death. Practitioners of the Way do not seek the Way outwardly. Why is this so? Knowing mind is the Way, when one attains mind, there is no mind to attain; when one attains the Way, there is no Way to attain. To say that one can attain the Way by using mind to seek it is all called wrong view.
迷时有佛有法，悟无佛无法。何以故？悟即是佛法。夫修道者，身灭道成，亦如甲折树。生此业报身，念念无常，无一定法，但随念修之，亦不得厌生死，亦不得爱生死，但念念之中，不得妄想，则生证有余涅，死入无生法忍。	When deluded, there are Buddhas and Dharma; when awakened, there are no Buddhas and no Dharma. Why is this so? Awakening itself is Buddhadharma. For practitioners of the Way, when the body perishes, the Way is accomplished, just as a tree breaks when its shell splits. Having been born into this karmically retributive body, every thought is impermanent, and there is no fixed dharma. One need only cultivate according to each thought. One must neither loathe birth and death nor love birth and death; one must simply not give rise to deluded thoughts in every thought. Then in life one realizes nirvāṇa with remainder, and at death one enters the forbearance of the unborn dharmas.

眼见色时，不染于色，耳闻声时，不染于声，皆解脱也。眼不著色，眼为禅门，耳不著声，耳为禅门。总而言，见色有见色性，不著常解脱，见色相者常系缚。不为烦恼所系缚者，即名解脱，更无别解脱。	When the eye sees form, not being defiled by form, and when the ear hears sound, not being defiled by sound—this is all liberation. When the eye does not cling to form, the eye is a gate of Chan; when the ear does not cling to sound, the ear is a gate of Chan. In sum, when seeing form, there is the nature that sees form; not clinging is constant liberation, while seeing the appearance of form is constant bondage. Not being bound by afflictions is called liberation; there is no other liberation.
善观色者，色不生心，心不生色，即色与心俱清静。无妄想时，一心是一佛国，有妄想时，一心一地狱。众生造作妄想，以心生心，故常在地狱。菩萨观察妄想，不以心生心，常在佛国。若不以心生心，则心心入空，念念归静，从一佛国至一佛国。若以心生心，则心心不静，念念归动，从一地狱历一地狱。	Those who contemplate form well do not let form give rise to mind, nor do they let mind give rise to form. Thus form and mind are both pure. When there are no deluded thoughts, one thought is one Buddha-land; when there are deluded thoughts, one thought is one hell. Sentient beings fabricate deluded thoughts and use mind to give rise to mind; therefore they constantly remain in hell. Bodhisattvas observe deluded thoughts and do not use mind to give rise to mind; therefore they constantly remain in the Buddha-land. If one does not use mind to give rise to mind, then each moment of mind enters emptiness, and every thought returns to stillness; one passes from one Buddha-land to another Buddha-land. If one uses mind to give rise to mind, then each moment of mind is not still, and every thought returns to movement; one passes from one hell through another hell.
若一念心起，则有善恶二业，有天堂地狱；若一念心不起，即无善恶二业，亦无天堂地狱。为体非有非无，在凡即有，在圣即无。圣人无其心，故胸臆空洞，与天同量。此已下并是大道中证，非小乘及凡夫境界也。	If a single thought of mind arises, there are the two karmas of good and evil, and there are heavens and hells. If a single thought of mind does not arise, there are no two karmas of good and evil, and there are no heavens or hells. Its essence is neither existent nor nonexistent: among ordinary beings it is existent, while among sages it is nonexistent. Sages have no such mind; therefore their hearts are open and empty, their measure equal to that of heaven. All that follows is realization within the great Way; it is not the realm of the Lesser Vehicle or of ordinary beings.
心得涅槃时，即不见有涅槃。何以故？心是涅槃。若心外更见涅槃，此名著邪见也。一切烦恼为如来种心，为	When mind attains nirvāṇa, it does not see that there is nirvāṇa. Why is this so? Mind is nirvāṇa. If, apart from mind, one sees another nirvāṇa, this is

因烦恼而得智慧。只可道烦恼生如来，不可得道烦恼是如来。	called clinging to wrong view. All afflictions are the seed-mind of the Tathāgata, for wisdom is attained through afflictions. One may only say that afflictions give rise to the Tathāgata; one cannot say that afflictions are the Tathāgata.
故身心为田畴，烦恼为种子，智慧为萌芽，如来喻于谷也。佛在心中，如香在树中，烦恼若尽，佛从心出，朽腐若尽，香从树出，即知树外无香，心外无佛。若树外有香，即是他香，心外有佛，即是他佛。	Therefore, body and mind are the field, afflictions are the seeds, wisdom is the sprout, and the Tathāgata is likened to the grain. The Buddha is within the mind as fragrance is within a tree. When afflictions are exhausted, the Buddha emerges from the mind; when decay and rot are exhausted, fragrance emerges from the tree. Thus know that outside the tree there is no fragrance, and outside the mind there is no Buddha. If there is fragrance outside the tree, it is another fragrance; if there is a Buddha outside the mind, it is another Buddha.
心中有三毒者，是名国土秽恶，心中无三毒者，是名国土清净。经云：若使国土不净，秽恶充满，诸佛世尊于中出者，无有此事。不净秽恶者，即无明三毒是，诸佛世尊者，即清净觉悟心是。	When the three poisons are in the mind, this is called a defiled and evil land; when the three poisons are absent from the mind, this is called a pure land. A sūtra says: "If a land were impure and filled with defilement and evil, it would be impossible for all Buddhas, the World-Honored Ones, to appear within it." Impurity, defilement, and evil are ignorance and the three poisons; all Buddhas, the World-Honored Ones, are the pure and awakened mind.
一切言语无非佛法，若能无其所言，而终日言是道，若能有所言，即终日默而非道。是故如来言不乘默，默不乘言，言不离默，悟此言默者，皆在三昧。若知时而言，言亦解脱，若不知时而默，默亦系缚。是故言若离相，言亦名解脱，默若著相，默即是系缚。	All speech is none other than Buddhadharma. If one can be free of what one says, then speaking all day is the Way; if one clings to what one says, then remaining silent all day is not the Way. Therefore, the Tathāgata's speech does not depend on silence, and silence does not depend on speech. Speech does not depart from silence. Those who awaken to this speech and silence are all in samādhi. If one knows the proper time and speaks, speech too is liberation; if one does not know the proper time and remains silent, silence too is bondage. Therefore, if speech is free from appearances, speech too is called liberation; if silence clings to appearances, silence is bondage.
夫文字者，本性解脱。文字不能就系缚，系缚自本来未就文字。法无高下，若见高下非法也。非法为筏，是法为人筏者。人乘其筏者，即得渡于非法，则是法也。	Words and letters are originally liberated in their nature. Words and letters cannot produce bondage; bondage has never originally depended

	on words and letters. The Dharma has neither high nor low; if one sees high and low, that is not Dharma. What is not Dharma is a raft; Dharma is a raft for people. When people board that raft, they cross over what is not Dharma, and that itself is Dharma.
若世俗言，即有男女贵贱，以道言之，即无男女贵贱。以是天女悟道，不变女形，车匿解真，宁移贱称乎。此盖非男女贵贱，皆由一相也。天女于十二年中，求女相了不可得，即知于十二年中，求男相亦不可得。十二年者，即十二入是也。	In worldly terms, there are distinctions of male and female, noble and base; but in terms of the Way, there are no such distinctions. Thus the heavenly maiden awakened to the Way without changing her female form, and Channa realized the truth without needing to discard his lowly designation. This shows that male and female, noble and base, are all grounded in the one characteristic. For twelve years, the heavenly maiden sought the characteristic of womanhood and could not obtain it; thus she knew that, for twelve years, the characteristic of manhood likewise could not be obtained. The twelve years are the twelve sense bases.
离心无佛，离佛无心，亦如离水无冰，亦如离冰无水。凡言离心者，非是远离于心，但使不著心相。经云：不见相名为见佛，即是离心相也。离佛无心者，言佛从心出，心能生佛，然佛从心生，而心未尝生于佛。	Apart from mind there is no Buddha, and apart from Buddha there is no mind. This is like there being no ice apart from water, and no water apart from ice. When one speaks of being apart from mind, this does not mean being distant from mind; it means simply not clinging to the characteristics of mind. A sūtra says, "Not seeing characteristics is called seeing the Buddha." This is to be apart from the characteristics of mind. "Apart from Buddha there is no mind" means that Buddha comes forth from mind and mind can give rise to Buddha. Yet although Buddha is born from mind, mind has never been born from Buddha.
亦如鱼生于水，水不生于鱼。欲观于鱼，未见鱼，而先见水。欲观佛者，未见佛，而先见心。即知已见鱼者，忘于水，已见佛者，忘于心。若不忘于心，尚为心所惑，若不忘于水，尚被水所迷。	This is also like fish being born in water, while water is not born from fish. When one wishes to look at fish, before seeing the fish one first sees the water. When one wishes to see the Buddha, before seeing the Buddha one first sees the mind. Thus, once one has seen the fish, one forgets the water; once one has seen the Buddha, one forgets the mind. If one does not forget the mind, one is still deluded by mind; if one does not forget the water, one is still bewildered by water.

众生与菩提，亦如冰之与水，为三毒所烧，即名为众生，为三解脱所净，即名菩提。为三冬所冻，即名为冰，为三夏所消，即名为水。若舍却冰，即无别水，若弃却众生，则无别菩提。明知冰性即是水性，水性即是冰性。	Sentient beings and bodhi are also like ice and water. When burned by the three poisons, it is called a sentient being; when purified by the three liberations, it is called bodhi. When frozen by the three winters, it is called ice; when melted by the three summers, it is called water. If ice is set aside, there is no separate water; if sentient beings are cast aside, there is no separate bodhi. Clearly, the nature of ice is precisely the nature of water, and the nature of water is precisely the nature of ice.
众生性者，即菩提性也。众生与菩提同一性，亦如乌头与附子共根耳，但时节不同，迷异境故，有众生菩提二名矣。是以蛇化为龙，不改其鳞，凡变为圣，不改其面。但知心者智内，照身者戒外。	The nature of sentient beings is precisely the nature of bodhi. Sentient beings and bodhi share one nature, just as aconite and monkshood share the same root. It is only because their seasons differ and delusion distinguishes their circumstances that the two names, sentient beings and bodhi, arise. Thus, when a snake transforms into a dragon, it does not change its scales; when an ordinary person transforms into a sage, the person does not change their face. One who knows the mind has wisdom within; one who illuminates the body has discipline without.
真众生度佛，佛度众生，是名平等。众生度佛者，烦恼生悟解，佛度众生者，悟解灭烦恼。是知非无烦恼，非无悟解，是知非烦恼无以生悟解，非悟解无以灭烦恼。	Sentient beings truly liberate Buddhas, and Buddhas liberate sentient beings; this is called equality. Sentient beings liberate Buddhas when afflictions give rise to awakening and understanding; Buddhas liberate sentient beings when awakening and understanding extinguish afflictions. Thus, it is not that there are no afflictions, nor that there is no awakening and understanding. Without afflictions, awakening and understanding could not arise; without awakening and understanding, afflictions could not be extinguished.
若迷时佛度众生，若悟时众生度佛。何以故？佛不自成，皆由众生度故。	When deluded, Buddhas liberate sentient beings; when awakened, sentient beings liberate Buddhas. Why is this so? Buddhas do not become Buddhas by themselves; they do so entirely through being liberated by sentient beings.
诸佛以无明为父，贪爱为母，无明贪爱皆是众生别名也。众生与无明，亦如左掌与右掌，更无别也。迷时在此岸，悟时在彼岸，若知心空不见相，则离迷悟，既离	The buddhas take ignorance as their father and craving as their mother; ignorance and craving are both other names for sentient beings. Sentient beings and ignorance are like the left palm and the

迷悟亦无彼岸。如来不在此岸，亦不在彼岸，不在中流。中流者小乘人也，此岸者凡夫也，彼岸菩提也。

right palm: there is no difference between them. When deluded, one is on this shore; when awakened, one is on the other shore. If one knows that mind is empty and sees no characteristics, one is free of delusion and awakening. Once free of delusion and awakening, there is no other shore either. The Tathāgata is not on this shore, nor on the other shore, nor in midstream. Midstream refers to adherents of the two vehicles; this shore refers to ordinary beings; the other shore is bodhi.

佛有三身者，化身报身法身，化身亦云应身。若众生常作善时即化身，现修智慧时即报身，现觉无为即法身。常现飞腾十方随宜救济者，化身佛也；若断惑即是雪山成道，报身佛也；无言无说，无作无得，湛然常住，法身佛也。若论至理，一佛尚无，何得有三？此谓三身者，但据人智也。

The Buddha has three bodies: the *nirmāṇakāya*, *sambhogakāya*, and *dharmakāya*. The *nirmāṇakāya* is also called the responsive body. When sentient beings constantly perform good deeds, this is the *nirmāṇakāya*; when they cultivate wisdom, this is the *sambhogakāya*; when they awaken to non-contrivance, this is the *dharmakāya*. The Buddha who constantly appears, flies throughout the ten directions, and rescues beings according to what is fitting is the *nirmāṇakāya* Buddha. Severing delusions and attaining the Way in the Snow Mountains is the *sambhogakāya* Buddha. Wordless and speechless, doing nothing and attaining nothing, serene and abiding forever—this is the *dharmakāya* Buddha. But in terms of ultimate principle, even one Buddha does not exist; how then could there be three? The three bodies are spoken of only in accordance with people's wisdom.

人有上中下说，下智之人妄兴福力也，妄见化身佛；中智之人妄断烦恼，妄见报身佛；上智之人妄证菩提，妄见法身佛；上上智之人内照圆寂，明心即佛，不待心而得佛智，知三身与万法，皆不可取不可说，此即解脱心，成于大道。经云：佛不说法，不度众生，不证菩提。此之谓矣！

People are spoken of as having superior, middling, and lesser capacities. People of lesser wisdom falsely arouse the power of merit and falsely see the *nirmāṇakāya* Buddha. People of middling wisdom falsely sever afflictions and falsely see the *sambhogakāya* Buddha. People of superior wisdom falsely realize bodhi and falsely see the *dharmakāya* Buddha. People of supreme wisdom inwardly illuminate perfect quiescence: realizing the mind, they are Buddha. Without relying on mind, they attain Buddha-wisdom and know that the three bodies and all phenomena can neither be grasped nor spoken of. This is the liberated mind, and it accomplishes the great Way. A sūtra says, "The Buddha does not teach the Dharma, does not

	liberate sentient beings, and does not realize bodhi." This is what it means.
众生造业，业不造众生。今世造业，后世受报，无有脱时。唯有至人，于此身中，不造诸业，故不受报。经云：诸业不造，自然得道。岂虚言哉！人能造业，业不能造人，人若造业，业与人俱生，人若不造业，业与人俱灭。是知业由人造，人由业生。人若不造业，即业无由生人也。亦如人能弘道，道不能弘人。	Sentient beings create karma; karma does not create sentient beings. If one creates karma in this life, one receives retribution in future lives, and there is no time of release. Only a realized person creates no karma in this very body and therefore receives no retribution. A sūtra says, "When no karma is created, one naturally attains the Way." How could this be empty talk? People can create karma, but karma cannot create people. If people create karma, karma and people arise together; if people do not create karma, karma and people perish together. Thus we know that karma is created by people, and people are born through karma. If people do not create karma, karma has no means to give birth to people. It is also like people being able to propagate the Way, while the Way cannot propagate people.
今之凡夫，往往造业，妄说无报，岂至少不苦哉。若以至少而理前心，造后心报，何有脱时？若前心不造，即后心无报，复安妄见业报？经云：虽信有佛，言佛苦行，是名邪见。虽信有佛，言佛有金镮马麦之报，是名信不具足，是名一阐提。	Ordinary people today often create karma yet falsely claim that there is no retribution. How could they suffer even the least little? If, on the basis of the present mind, one reckons the karma created by a previous mind and the retribution received by a later mind, when could there be release? If the previous mind does not create karma, the later mind receives no retribution; how then can one falsely conceive of karmic retribution? A sūtra says, "Though one believes that there is a Buddha, if one says that the Buddha underwent ascetic suffering, this is called wrong view. Though one believes that there is a Buddha, if one says that the Buddha received retribution in the form of a golden spear and horse feed, this is called incomplete faith; this is called an icchantika."
解圣法名为圣人，解凡法者名为凡夫，但能舍凡法就圣法，即凡夫成圣人矣。世间愚人，但欲远求圣人，不信慧解之心为圣人也。经云：无智人中，莫说此经。经云：心也法也，无智之人，不信此心。解法成于圣人，但欲远外求学，爱慕空中佛像光明香色等事，皆堕邪见，失心狂乱。	One who understands the Dharma of the sages is called a sage; one who understands the dharmas of ordinary beings is called an ordinary person. But if one can abandon the dharmas of ordinary beings and turn toward the Dharma of the sages, then an ordinary person becomes a sage. Foolish people in the world merely wish to seek sages afar and do not believe that the mind of wisdom and understanding is itself the sage. A sūtra says, "Do

	not speak this sūtra among those without wisdom.” A sūtra also says, “Mind is Dharma; those without wisdom do not believe in this mind.” Understanding the Dharma makes one a sage. Yet people merely wish to seek learning externally; they admire such things as luminous Buddha-images in the sky, fragrances, and forms. All this falls into wrong view and leads to the loss of one’s mind and to madness.
经云：若见诸相非相，即见如来。八万四千法门，尽由一心而起。若心相内净，犹如虚空，即出离身心内，八万四千烦恼为病本也。凡夫当生忧死，饱临愁饥，皆名大惑。所以圣人不谋其前，不虑其后，无恋当今，念念归道。若未悟此大理者，即须早求人天之善，无令两失。	A sūtra says, “If one sees all appearances as non-appearances, one sees the Tathāgata.” The eighty-four thousand dharma gates all arise from the one mind. If the characteristics of mind are inwardly pure, like empty space, one is liberated from body and mind. The eighty-four thousand afflictions are the root of illness. Ordinary beings grieve at birth and fear death; when full, they worry about hunger. All this is called great delusion. Therefore, sages do not scheme about what lies ahead, do not worry about what lies behind, do not cling to the present, and in every thought return to the Way. If one has not awakened to this great principle, one must promptly seek the wholesome paths of humans and devas, lest both be lost.
夜坐偈云	Verses on Sitting in Meditation at Night
一更端坐结跏趺，怡神寂照泯同虚， 旷劫由来不生灭，何须生灭灭无余。	At the first watch, sit upright in lotus posture; / Serenely compose the spirit in still illumination, dissolving into the same emptiness. / Throughout vast kalpas, there has originally been neither arising nor ceasing; / Why need one extinguish arising and ceasing to reach extinction without remainder?
一切诸法皆如幻，本性自空那用除， 若识心性非形像，湛然不动自真如。	All dharmas are like illusions; / Their intrinsic nature is empty—why need they be removed? / If one recognizes that mind-nature has no form or image, / Serene and unmoving, it is naturally suchness.

二更凝神转明净，不起忆想同真性，森罗万像并归空，更执有空还是病。	At the second watch, concentrate the spirit until it becomes ever clearer and purer; / Without stirring memories or thoughts, be one with true nature. / The myriad forms of the universe all return to emptiness; / Yet clinging to existence or emptiness is still an illness.
诸法本自非空有，凡夫妄想论邪正，若能不二其居怀，谁道即凡非是圣。	All dharmas are originally neither empty nor existent; / Ordinary beings, in deluded thought, debate wrong and right. / If one can hold neither of the two in one's mind, / Who can say that an ordinary being is not a sage?
三更心净等虚空，遍满十方无不通，山河石壁无能障，恒沙世界在其中。	At the third watch, the mind is pure and equal to empty space; / It pervades the ten directions, with nothing it does not penetrate. / Mountains, rivers, rocks, and walls cannot obstruct it; / Worlds as numerous as the sands of the Ganges are within it.
世界本性真如性，亦无无性即含融，非但诸佛能如此，有情之类并皆同。	The intrinsic nature of worlds is the nature of suchness; / Nor is there any absence of nature—it is all-inclusive. / This is not so only for all Buddhas; / All classes of sentient beings are the same.
四更无灭亦无生，量与虚空法界平，无去无来无起灭，非有非无非暗明。	At the fourth watch, there is neither cessation nor arising; / Its measure is equal to empty space and the dharma realm. / There is no going or coming, no arising or ceasing; / Neither existent nor nonexistent, neither dark nor bright.
不起诸见如来见，无名可名真佛名，唯有悟者应能识，未会众生由若盲。	Giving rise to no views is the Tathāgata's view; / Having no name that can be named is the true Buddha-name. / Only those who awaken can recognize it; / Sentient beings who have not understood are like the blind.
五更般若照无边，不起一念历三千，欲见真如平等性，慎勿生心即目前。	At the fifth watch, prajñā illuminates without limit; / Without a single thought arising, it traverses the three thousand worlds. / If you wish to see the equal nature of suchness, / Take care not to give rise to mind—then it is directly before you.
妙理玄奥非心测，不用寻逐令疲极，若能无念即真求，更若有求还不识。	The wondrous principle is profound and mysterious, beyond the mind's measure; / Do not seek after it until you are exhausted. / If you can be without thoughts, this is true seeking; / But if there is further seeking, you still do not recognize it.

《达摩大师悟性论终》

End of Bodhidharma's Treatise on Awakening to the Nature
