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达摩大师破相论

Bodhidharma's Treatise on Breaking Through Appearances

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问曰：若复有人志求佛道者，当修何法最为省要？	Question: If there is someone who aspires to seek the Buddha Way, what Dharma should they cultivate as the most essential and economical?
答曰：唯观心一法，总摄诸法，最为省要。	Answer: The single Dharma of contemplating the mind encompasses all dharmas and is the most essential and economical.
问曰：何一法能摄诸法？	Question: How can a single dharma encompass all dharmas?
答曰：心者万法之根本，一切诸法唯心所生；若能了心，则万法俱备；犹如大树，所有枝条及诸花果，皆悉依根。栽树者，存根而始生子；伐树者，去根而必死。若了心修道，则少力而易成；不了心而修，费功而无尽。故知一切善恶皆由自心。心外别求，终无是处。	Answer: Mind is the root of all dharmas; all dharmas arise solely from mind. If one understands the mind, all dharmas are fully present. It is like a great tree: all its branches, flowers, and fruits depend upon its root. When planting a tree, one preserves the root, and only then do shoots grow; when felling a tree, one removes the root, and it must die. If one understands the mind and cultivates the Way, little effort is needed and accomplishment comes easily. If one does not understand the mind yet cultivates, one expends effort to no benefit. Therefore, know that all good and evil arise from one's own mind. To seek elsewhere outside the mind can never be right.
问曰：云何观心称之为为了？	Question: How does contemplating the mind come to be called understanding?
答：菩萨摩訶萨，行深般若波罗蜜多时，了四大五阴本空无我：了见自心起用，有二种差别。云何为二？一者净心，二者染心。此二种心法，亦自然本来俱有；虽假缘合，互相因待。净心恒乐善因，染体常思恶业。	Answer: When a bodhisattva mahāsattva practices profound prajñāpāramitā, they understand that the four great elements and five aggregates are originally empty and without self. In understanding the functioning that arises from one's own mind, there are two distinctions. What are these two? The first is the pure mind; the second is the defiled mind. These two mental dharmas have both naturally existed from the beginning. Though they come together through conditions, they depend upon one another. The pure mind constantly delights in wholesome causes; the defiled mind constantly thinks of evil karma.

若不受所染，则称之为圣。遂能远离诸苦，证涅槃乐。若堕染心，造业受其缠覆，则名之为凡，沉沦三界，受种种苦。何以故？由彼染心，障真如体故。	If one does not accept the defilements, one is called a sage. One can then depart from all suffering and realize the bliss of nirvāṇa. If one falls into the defiled mind, creates karma, and undergoes its enshrouding bonds, one is called an ordinary being, sinking in the three realms and undergoing every kind of suffering. Why is this so? Because that defiled mind obstructs the essence of suchness.
十地经云：众生身中有金刚佛性，犹如日轮，体明圆满，广大无边；只为五阴重云所覆，如瓶内灯光，不能显现。又涅槃经云：一切众生悉有佛性，无明覆故，不得解脱。佛性者，即觉性也。但自觉觉他，觉知明了，则名解脱。故知一切诸善，以觉为根；因其觉根，遂能显现诸功德树。涅槃之果德，因此而成。如是观心，可名为了。	The Daśabhūmika Sūtra says: “Within the bodies of sentient beings is a vajra Buddha-nature, like the disk of the sun—its essence bright, perfect, vast, and boundless. Yet it is covered by the heavy clouds of the five aggregates, like the light of a lamp inside a jar, and thus cannot appear.” The Nirvāṇa Sūtra also says: “All sentient beings possess Buddha-nature, but because it is covered by ignorance, they cannot attain liberation.” Buddha-nature is awakened nature. When one awakens oneself and awakens others, and one’s awareness is clear and lucid, this is called liberation. Therefore, know that awakening is the root of all goodness. Because of this root of awakening, the tree of all merit and virtue can manifest. The fruition and virtues of nirvāṇa are thereby attained. To contemplate the mind in this way may be called understanding.
问：上说真如佛性，一切功德，因觉为根，未审无明之心，以何为根？	Question: Above it was said that suchness, Buddha-nature, and all merit and virtue have awakening as their root. What, then, is the root of the mind of ignorance?
答：无明之心，虽有八万四千烦恼情欲，及恒河沙众恶，皆因三毒以为根本。其三毒者，贪嗔痴是也。此三毒心，自能具足一切诸恶。犹如大树，根虽是一，所生枝叶其数无边。	Answer: Though the mind of ignorance has eighty-four thousand afflictive desires and evils as numerous as the sands of the Ganges, all take the three poisons as their root. The three poisons are greed, anger, and ignorance. These three poisonous minds themselves contain every evil, just as a great tree, though it has but one root, produces branches and leaves beyond number.
彼三毒根，一一根中，生诸恶业百千万亿，倍过于前，不可为喻。如是三毒心，于本体中，应现六根，亦名六贼，即六识也。由此六识，出入诸根，贪著万境，能成恶业，障真如体，故名六贼。	From each of these three poisonous roots arise hundreds of thousands of millions of evil karmas, far exceeding the preceding analogy and beyond comparison. Within their essential nature, these

	three poisonous minds manifest as the six faculties, also called the six thieves—that is, the six consciousnesses. Through these six consciousnesses, one goes in and out through the faculties, greedily clings to the myriad objects, creates evil karma, and obstructs the essence of suchness; hence they are called the six thieves.
一切众生，由此三毒六贼，惑乱身心，沉没生死，轮回六趣，受诸苦恼；犹如江河，因小泉源，洎流不绝，乃能弥漫，波涛万里。若复有人断其本源，即众流皆息。求解脱者，能转三毒为三聚净戒，转六贼为六波罗蜜，自然永离一切诸苦。	Because of these three poisons and six thieves, all sentient beings have their bodies and minds confused and disturbed, sink into birth and death, revolve through the six destinies, and suffer every affliction. It is like rivers: because their small springs flow on without cease, they eventually spread far and wide, their waves surging for thousands of miles. If one cuts off their source, all the streams cease. Those who seek liberation can transform the three poisons into the threefold pure precepts and transform the six thieves into the six pāramitās; naturally, they will forever leave behind all suffering.
问：六趣三界广大无边，若唯观心，何由免无穷之苦？	Question: The six destinies and three realms are vast and boundless. If one merely contemplates the mind, how can one escape endless suffering?
答：三界业报，唯心所生；本若无心，于三界中，即出三界。其三界者，即三毒也；贪为欲界，嗔为色界，痴为无色界，故名三界。由此三毒，造业轻重，受报不同，分归六处，故名六趣。	Answer: Karmic retribution in the three realms arises solely from mind. If originally there is no mind, then within the three realms one is already beyond the three realms. The three realms are precisely the three poisons: greed is the desire realm, anger is the form realm, and ignorance is the formless realm; hence they are called the three realms. Because the karma created through these three poisons varies in gravity, its retribution differs and is distributed among six destinations; hence they are called the six destinies.
问：云何轻重分之为六？	Question: How are these divided into six according to gravity?
答：众生不了正因，迷心修善，未免三界，生三轻趣。云何三轻趣？所谓迷修十善，妄求快乐，未免贪界，生于天趣。迷持五戒，妄起爱憎，未免嗔界，生于人趣。迷执有为，信邪求福，未免痴界，生阿修罗趣。	Answer: Sentient beings do not understand the true cause. Deluded in mind, they cultivate goodness, yet do not escape the three realms and are born into the three lighter destinies. What are the three lighter destinies? Those who deludedly cultivate the ten wholesome deeds, vainly seeking happiness, yet do not escape the realm of greed,

	are born in the destiny of devas. Those who deludedly uphold the five precepts, vainly giving rise to love and hate, yet do not escape the realm of anger, are born in the human destiny. Those who deludedly cling to the conditioned, believe in erroneous teachings, and seek blessings, yet do not escape the realm of ignorance, are born in the asura destiny.
如是三类，名三轻趣。云何三重？所谓纵三毒心，唯造恶业，堕三重趣。若贪业重者，堕饿鬼趣；嗔业重者，堕地狱趣；痴业重者，堕畜生趣。如是三重，通前三轻，遂成六趣。故知一切苦业由自心生，但能摄心，离诸邪恶，三界六趣轮回之苦，自然消灭离苦，即得解脱。	These three kinds are called the three lighter destinies. What are the three heavier destinies? Those who indulge the minds of the three poisons and create only evil karma fall into the three heavier destinies. Those whose karma of greed is heavy fall into the hungry-ghost destiny; those whose karma of anger is heavy fall into the hell destiny; and those whose karma of ignorance is heavy fall into the animal destiny. Together with the preceding three lighter destinies, these three heavier ones make the six destinies. Therefore, know that all karma of suffering arises from one's own mind. If one can simply gather in the mind and depart from all evil and deviance, the suffering of rebirth in the three realms and six destinies will naturally cease. Departing from suffering, one attains liberation.
问：如佛所说，我于三大阿僧 劫，无量勤苦，方成佛道。云何今说，唯只观心，制三毒，即名解脱？	Question: As the Buddha said, "Over three great asaṃkhyeya kalpas, I underwent immeasurable toil and suffering before attaining Buddhahood." How can you now say that merely contemplating the mind and restraining the three poisons is called liberation?
答：佛所说言，无虚妄也。阿僧 劫者，即三毒心也；胡言阿僧 ，汉名不可数。此三毒心，于中有恒沙恶念，于一一念中，皆为一劫；如是恒沙不可数也，故言三大阿僧 。	Answer: The Buddha's words are not false. Asaṃkhyeya kalpas are precisely the minds of the three poisons. Asaṃkhyeya is an Indian term; in Chinese it means "incalculable." Within these minds of the three poisons are evil thoughts as numerous as the sands of the Ganges. Each and every thought is a kalpa; thus, they are as numerous as the sands of the Ganges and cannot be counted. Therefore they are called three great asaṃkhyeya kalpas.
真如之性，既被三毒之所覆盖，若不超彼三大恒沙毒恶之心，云何名为解脱？今若能转贪嗔痴等三毒心，为三解脱，是则名为得度三大阿僧 劫。末世众生愚痴钝	Since the nature of suchness is covered by the three poisons, how can one be called liberated without transcending those three great, Ganges-

根，不解如来三大阿僧 秘密之说，遂言成佛尘劫末期，岂不疑误行人退菩提道。	sand-like poisonous and evil minds? If one can now transform the three poisonous minds of greed, anger, and ignorance into the three liberations, this is called crossing over the three great asaṃkhyeya kalpas. Sentient beings in the Dharma-ending age are foolish and of dull faculties. They do not understand the Tathāgata's secret teaching of the three great asaṃkhyeya kalpas, and so say that Buddhahood will not be attained until dust-mote kalpas have passed. Does this not lead practitioners into doubt and error, causing them to retreat from the path of bodhicitta?
问：菩萨摩訶萨由持三聚净戒，行六波罗蜜，方成佛道；今令学者唯只观心，不修戒行，云何成佛？	Question: A bodhisattva mahāsattva attains Buddhahood only by upholding the threefold pure precepts and practicing the six pāramitās. If you now instruct students merely to contemplate the mind and not cultivate precepts and practices, how can they attain Buddhahood?
答：三聚净戒者，即制三毒心也。制三毒成无量善聚。聚者会也，无量善法普会于心，故名三聚净戒。六波罗蜜者，即净六根也。胡名波罗蜜，汉名达彼岸，以六根清静，不染六尘，即是度烦恼河，至菩提岸。故名六波罗蜜。	Answer: The threefold pure precepts are precisely the restraint of the minds of the three poisons. Restraining the three poisons brings about an immeasurable collection of goodness. Collection means gathering: immeasurable wholesome dharmas gather universally in the mind, and therefore they are called the threefold pure precepts. The six pāramitās are precisely the purification of the six faculties. Pāramitā is an Indian term; in Chinese it means "reaching the other shore." When the six faculties are pure and unstained by the six sense objects, one crosses the river of afflictions and reaches the shore of bodhi. Therefore they are called the six pāramitās.
问：如经所说；三聚净戒者，誓断一切恶、誓修一切善、誓度一切众生。今者唯言制三毒心，岂不文义有乖也？	Question: As the sūtras say, the threefold pure precepts are the vow to cut off all evil, the vow to cultivate all good, and the vow to liberate all sentient beings. You now speak only of restraining the minds of the three poisons. Does this not conflict with the words and meaning of the text?
答：佛所说是真实语。菩萨摩訶萨，于过去因中修行时，为对三毒，发三誓愿，持一切净戒。	Answer: The Buddha spoke true words. When bodhisattva mahāsattvas cultivated during their former causal stage, they made three vows and upheld all pure precepts in response to the three poisons.

对于贪毒，誓断一切恶，常修一切善；对于嗔毒，誓度一切众生，故常修慧；对于痴毒，由持如是戒定慧等三种净法，故能超彼三毒成佛道也。诸恶消灭，名为断。以能持三聚净戒，则诸善具足，名之为修。	In response to the poison of greed, they vowed to cut off all evil and constantly cultivate all good. In response to the poison of anger, they vowed to liberate all sentient beings and therefore constantly cultivated wisdom. In response to the poison of ignorance, by upholding such three pure dharmas as precepts, samādhi, and wisdom, they were able to transcend the three poisons and attain Buddhahood. When all evils are extinguished, this is called cutting off. By being able to uphold the threefold pure precepts, all goodness is complete; this is called cultivation.
以能断恶修善，则万行成就，自它俱利，普济群生，故名解脱。则知所修戒行不离于心，若自心清净，则一切佛土皆悉清净。故经云：心垢则众生垢，心净则众生净；欲得佛土，当净其心，随其心净，则佛土净也。三聚净戒自然成就。	By cutting off evil and cultivating goodness, the myriad practices are fulfilled; oneself and others alike benefit, and all sentient beings are universally aided. Therefore this is called liberation. Thus, know that the precepts and practices one cultivates do not depart from the mind. If one's own mind is pure, then all Buddha lands are pure. Therefore, the sūtra says: "When the mind is defiled, sentient beings are defiled; when the mind is pure, sentient beings are pure." If one wishes to attain a Buddha land, one should purify one's mind. As one's mind is purified, the Buddha land is purified. The threefold pure precepts are naturally fulfilled.
问曰：如经所说，六波罗蜜者，亦名六度；所谓布施持戒忍辱精进禅定智慧。今言六根清净，名波罗蜜者，若为通会。又六度者，其义如何？	Question: As the sūtras say, the six pāramitās are also called the six crossings: generosity, upholding precepts, forbearance, diligence, dhyāna, and wisdom. You now say that purification of the six faculties is called pāramitā. How can these be reconciled? And what is the meaning of the six crossings?
答：欲修六度，当净六根，先降六贼，能舍眼贼，离诸色境，名为布施；能禁耳贼，于彼声尘，不令纵逸，名为持戒；能伏鼻贼，等诸香臭，自在调柔，名为忍辱；能制口贼，不贪诸味，赞咏讲说，名为精进；能降身贼，于诸触欲，湛然不动，名为禅定；能调意贼，不顺无明，常修觉慧，名为智慧。	Answer: To cultivate the six crossings, one should purify the six faculties and first subdue the six thieves. To relinquish the eye-thief and depart from all forms is called generosity. To restrain the ear-thief, so that amid sounds it does not run wild, is called upholding precepts. To subdue the nose-thief, treating fragrances and odors equally and regulating it freely and gently, is called forbearance. To restrain the mouth-thief, not craving flavors, and to praise, chant, expound, and teach, is called diligence. To subdue the body-thief, remaining serenely unmoved amid desires of touch, is called

	dhyāna. To regulate the mind-thief, not following ignorance and constantly cultivating awakened wisdom, is called wisdom.
六度者运也，六波罗蜜喻若船筏，能运众生，达于彼岸，故名六度。	The six crossings are transports. The six pāramitās are likened to boats and rafts that can carry sentient beings to the other shore; therefore they are called the six crossings.
问：经云：释迦如来为菩萨时，曾饮三斗六升乳糜，方成佛道。先因饮乳，后证佛果，岂唯观心得解脱也？	Question: The sūtras say that when Śākyamuni Tathāgata was a bodhisattva, he drank three dou and six sheng of milk porridge before attaining Buddhahood. Since he first drank the milk and afterward realized the fruition of Buddhahood, how can liberation be attained merely by contemplating the mind?
答：成佛如此，言无虚妄也；必因食乳，然始成佛。言食乳者，有二种，佛所食者，非是世间不净之乳，乃是清静法乳；三斗者，三聚净戒，六升者，六波罗蜜；成佛道时，由食如是清静法乳，方证佛果。	Answer: Buddhahood is attained in this way; these words are not false. He necessarily drank milk before attaining Buddhahood. Yet there are two kinds of milk. What the Buddha drank was not impure worldly milk, but the pure milk of Dharma. The three dou are the threefold pure precepts, and the six sheng are the six pāramitās. When he attained Buddhahood, it was by drinking such pure milk of Dharma that he realized the fruition of Buddhahood.
若言如来食于世间和合不净牛 腥乳，岂不谤误之甚。真如者，自是金刚不坏，无漏法身，永离世间一切诸苦；岂须如是不净之乳，以充饥渴。	If one says that the Tathāgata consumed the impure, mixed, fishy milk of a worldly cow, would that not be an extreme slander and error? Suchness is inherently indestructible vajra, the undefiled dharmakāya, forever free from all worldly suffering. How could it need such impure milk to satisfy hunger and thirst?
经所说，其牛不在高原，不在下湿，不食谷麦糠粃，不与牝牛同群；其牛身作紫磨金色，言牛者，毗卢舍那佛也。以大慈悲，怜愍一切，故于清静法体中，出如是三聚净戒六波罗蜜微妙法乳，养育一切求解脱者。如是真净之牛，清静之乳，非但如来饮之成道，一切众生若能饮者，皆得阿耨多罗三藐三菩提。	The sūtras say that this cow does not dwell on high ground or in low, damp places; it does not eat grain, wheat, chaff, or bran; nor does it herd with unruly cattle. Its body is the color of refined purple-gold. The cow is Vairocana Buddha. Out of great compassion and pity for all beings, he brings forth, from the pure Dharma essence, such wondrous milk of Dharma as the threefold pure precepts and six pāramitās, nourishing all who seek liberation. From this truly pure cow comes pure milk. It is not only the Tathāgata who attains the Way by drinking

	it: all sentient beings who can drink it attain anuttarā-samyak-saṃbodhi.
问：经中所说，佛令众生修造伽蓝，铸写形像，烧香散花燃灯，昼夜六时绕塔行道，持斋礼拜，种种功德皆成佛道；若唯观心，总摄诸行，说如是事，应虚空也。	Question: The sūtras say that the Buddha instructed sentient beings to build monasteries, cast and copy images, burn incense, scatter flowers, light lamps, circumambulate stupas and practice the Way during the six periods of day and night, observe fasting, and make prostrations. All these various merits lead to Buddhahood. If merely contemplating the mind encompasses all practices, then would not such matters be empty?
答：佛所说经，有无量方便，以一切众生钝根狭劣，不悟甚深之义，所以假有为，喻无为；若复不修内行，唯只外求，希望获福，无有是处。	Answer: The sūtras spoken by the Buddha contain immeasurable skillful means. Because all sentient beings have dull and limited faculties and do not awaken to the profound meaning, the Buddha provisionally used the conditioned to illustrate the unconditioned. But if one does not cultivate inward practice and merely seeks outwardly, hoping to gain blessings, this can never be right.
言伽蓝者：西国梵语，此土翻为清净地也；若永除三毒，常净六根，身心湛然，内外清净，是名修伽蓝。	The term qielan is a Sanskrit word from India; in this land it is translated as “pure ground.” If one permanently eliminates the three poisons, constantly purifies the six faculties, and is serenely clear in body and mind, pure inwardly and outwardly, this is called building a monastery.
铸写形像者：即是一切众生求佛道也；所为修诸觉行，彷彿如来真容妙相，岂遣铸写金铜之所作也？是故求解脱者，以身为炉，以法为火，以智慧为巧匠，三聚净戒、六波罗蜜以为模样；炼身中真如佛性，遍入一切戒律模中，如教奉行，一无漏缺，自然成就真容之像。	Those who cast and copy images: this means that all sentient beings seek the Buddha Way. They cultivate the various practices of awakening, modeling themselves on the Tathāgata’s true countenance and wondrous marks. How could it mean merely casting and copying objects made of gold and bronze? Therefore, those who seek liberation should take the body as the furnace, the Dharma as the fire, and wisdom as the skilled artisan; they should take the three collections of pure precepts and the six pāramitās as the mold. Melting and refining the true suchness Buddha-nature within the body, they should pour it into every mold of the precepts, practice in accordance with the teaching without the slightest deficiency or omission, and naturally accomplish an image of the true countenance.

所谓究竟常住微妙色身，非是有为败坏之法。若人求道，不解如是铸写真容，凭何辄言功德？	This is what is meant by the ultimate, ever-abiding, subtle form-body; it is not a conditioned dharma subject to decay and destruction. If those who seek the Way do not understand how to cast and copy this true countenance, on what basis do they rashly speak of merit and virtue?
烧香者：亦非世间有相之香，乃是无为正法之香也；薰诸臭秽无明恶业，悉令消灭。其正法香者，有其五种：	Burning incense likewise does not mean the worldly incense of material form. It means the incense of the unconditioned true Dharma, which permeates all the foul and defiled evil karma of ignorance and causes it all to vanish. This incense of the true Dharma has five kinds:
一者戒香，所谓能断诸恶，能修诸善。	First, the incense of the precepts: being able to cut off all evil and cultivate all good.
二者定香，所谓深信大乘，心无退转。	Second, the incense of samādhi: deeply trusting in the Mahāyāna, with a mind that does not retreat.
三者慧香，所谓常于身心，内自观察。	Third, the incense of wisdom: constantly observing one's own body and mind inwardly.
四者解脱香，所谓能断一切无明结缚。	Fourth, the incense of liberation: being able to cut off all the bonds of ignorance.
五者解脱知见香，所谓观照常明，通达无碍。	Fifth, the incense of the knowledge and vision of liberation: contemplation is ever luminous, and one comprehends without obstruction.
如是五种香，名为最上之香，世间无比。佛在世日，令诸弟子以智慧火，烧如是无价珍香，供养十方诸佛。	These five kinds of incense are called the supreme incense, unequaled in the world. When the Buddha was in the world, he instructed his disciples to burn this priceless precious incense with the fire of wisdom and offer it to all Buddhas in the ten directions.
今时众生不解如来真实之义，唯将外火烧世间沈檀薰陆质碍之香，希望福报，云何得？散花者，义亦如是；所谓常说正法，诸功德花，饶益有情，散沾一切；于真如性，普施庄严。此功德花，佛所赞叹，究竟常住，无雕落期。	Sentient beings today do not understand the Tathāgata's true meaning. They merely use an external fire to burn worldly material incense—aloeswood, sandalwood, and frankincense—in hopes of gaining blessings. How could they obtain them? Scattering flowers has the same meaning: constantly expounding the true Dharma, one scatters the flowers of all merit and virtue, benefiting sentient beings and sprinkling them over all; one universally bestows adornment upon the nature of suchness. These flowers of merit and virtue are praised by the Buddha; they are

	ultimately ever-abiding and have no time of withering.
若复有人散如是花，获福无量。若言如来令众生，剪裁缿彩，伤损草木，以为散花，无有是处。	If anyone scatters such flowers, the blessings obtained are immeasurable. But to say that the Tathāgata instructed sentient beings to cut silk and colored cloth, or to injure grass and trees, in order to scatter flowers—there is no such thing.
所以者何？持净戒者，于诸天地森罗万像，不令触犯；误犯者，犹获大罪，况复今者故毁净戒，伤万物求于福报，欲益返损，岂有是乎？又长明灯者：即正觉心也，以觉明了，喻之为灯；是故一切求解脱者，以身为灯台，心为灯炷，增诸戒行，以为添油；智慧明达，喻如灯火。	Why is this so? Those who uphold the pure precepts do not allow themselves to violate any of the myriad forms in heaven and earth. Even an accidental violation brings grave offense; how much more so deliberately destroying the pure precepts now, harming the myriad things in pursuit of blessings. Wishing to benefit oneself, one instead brings harm—how could this be? Again, the ever-burning lamp is the mind of right awakening. Because awakening illuminates clearly, it is compared to a lamp. Thus, all who seek liberation should take the body as the lampstand, the mind as the wick, and increased observance of the precepts as the oil added to it. Bright and penetrating wisdom is compared to the lamp flame.
当燃如是真正觉灯，照破一切无明痴暗，能以此法，转相开示，即是一灯燃百千灯，以灯续然，然灯无尽，故号长明。过去有佛，名曰然灯，义亦如是。	One should light this lamp of true and proper awakening, illuminating and destroying all the darkness of ignorance and delusion. To use this Dharma to instruct one another is like one lamp lighting hundreds and thousands of lamps. Lamps are kindled one from another, and their light is inexhaustible; therefore it is called the ever-burning lamp. In the past there was a Buddha named Dīpaṃkara, the Lamp-Lighting Buddha; its meaning is the same.
愚痴众生，不会如来方便之说，专行虚妄，执著有为，遂燃世间苏油之灯，以照空室，乃称依教，岂不谬乎！所以者何？佛放眉间一毫相光，上能照万八千世界，岂假如是苏油之灯，以为利益。	Foolish and deluded sentient beings do not understand the Tathāgata's skillful teachings. They exclusively practice what is false and illusory, cling to conditioned things, and thus burn lamps fueled with worldly ghee or oil to illuminate empty rooms, calling this reliance on the teaching. Is this not mistaken? Why is this so? The light of the white curl between the Buddha's eyebrows can illuminate eighteen thousand worlds above; how could it need such ghee or oil lamps to bring benefit?

审察斯理，应不然乎！又六时行道者：所谓六根之中，于一切时，常行佛道，修诸觉行，调伏六根，长时不舍，名为六时。绕塔行道者：塔是身心也，当令觉慧巡绕身心，念念不停，名为绕塔。过去诸圣，皆行此道，得至涅槃。今时世人，不会此理，曾不内行，唯执外求；将质碍身，绕世间塔，日夜走骤，徒自疲劳，而于真性，一无利益。	Examine this principle carefully: should it not be so? Again, “practicing the Way at the six times” means that, within the six sense faculties, one constantly practices the Buddha Way at all times, cultivates the various practices of awakening, tames the six sense faculties, and never abandons this over a long time. This is called the six times. “Circumambulating a stūpa while practicing the Way” means that the stūpa is one’s body and mind. One should cause awakened wisdom to circle through body and mind, thought after thought without stopping; this is called circumambulating a stūpa. The sages of the past all practiced this Way and reached nirvāṇa. People today do not understand this principle. They have never practiced inwardly, but cling only to outward seeking. Taking their material bodies, they circle worldly stūpas, running about day and night and exhausting themselves in vain, while gaining no benefit at all for their true nature.
又持斋者：当须会意，不达斯理，徒尔虚切。斋者齐也，所谓斋正身心，不令散乱。持者护也，所谓于诸戒行，如法护持。必须外禁六情，内制三毒，勤觉察、净身心。了如是义，名为持斋。又持斋者，食有五种：	Again, upholding the fast requires understanding its meaning; without comprehending this principle, one merely labors in vain. Fasting means making even: it means making body and mind even and proper, without allowing them to become scattered and disordered. Upholding means guarding: it means guarding and maintaining all observances of the precepts in accordance with the Dharma. One must restrain the six sense desires outwardly, control the three poisons inwardly, diligently awaken to awareness, and purify body and mind. To understand this meaning is called upholding the fast. Again, there are five kinds of food in upholding the fast:
一者法喜食，所谓依持正法，欢喜奉行。	First, the food of Dharma joy: relying on and upholding the true Dharma, joyfully practicing it.
二者禅悦食，所谓内外澄寂，身心悦乐。	Second, the food of dhyāna delight: inwardly and outwardly tranquil and still, with body and mind joyful and at ease.
三者念食，所谓常念诸佛，心口相应。	Third, the food of mindfulness: constantly remembering all Buddhas, with mind and speech in accord.

四者愿食，所谓行住坐卧，常求善愿。	Fourth, the food of vows: whether walking, standing, sitting, or lying down, constantly seeking wholesome aspirations.
五者解脱食，所谓心常清净，不染俗尘。	Fifth, the food of liberation: the mind constantly pure and unstained by worldly dust.
此五种食，名为斋食。若复有人，不食如是五种净食，自言持斋，无有是处。唯断于无明之食。若辄触者，名为破斋。	These five kinds of food are called fasting food. If anyone does not partake of these five kinds of pure food but claims to be upholding the fast, there is no such thing. One need only cut off the food of ignorance. If one rashly partakes of it, this is called breaking the fast.
若有破，云何获福？世有迷人，不悟斯理，身心放逸，诸恶皆为；贪欲恣情，不生惭愧，唯断外食，自为持斋，必无是事。又礼拜者：当如是法也，必须理体内明，事随权变，理有行藏，会如是义，乃名依法。	If one has broken it, how can one gain blessings? There are deluded people in the world who do not awaken to this principle. Their bodies and minds are unrestrained, and they commit every evil; they indulge their greed and desire without giving rise to shame or remorse. Yet they merely abstain from external food and regard themselves as upholding the fast. This can never be so. Again, worship and prostration must accord with this Dharma: one must inwardly illuminate the substance of principle, while adapting outward actions to circumstances. Principle has its activity and concealment; only by understanding this meaning is one said to practice in accordance with the Dharma.
夫礼者敬也，拜者伏也；所谓恭敬真性，屈伏无明，名为礼拜。若能恶情永灭，善念恒存，虽不现相，名为礼拜。其相即法相也。世尊欲令世俗表谦下心，亦为礼拜；故须屈伏外身，示内恭敬。举外明内，性相相应。	To pay homage is to show reverence; to bow is to submit. Thus, revering one's true nature and subduing ignorance is called worship and prostration. If one can permanently eradicate evil dispositions and constantly preserve wholesome thoughts, then, even without manifesting an outward form, this is called worship and prostration. Its form is itself a Dharma-form. The World-Honored One also wished ordinary people to express a humble mind through worship and prostration; therefore, one should bend the outer body to reveal inner reverence. By raising the outer, one makes the inner known; nature and form correspond.
若复不行理法，唯执外求，内则放纵嗔痴，常为恶业，外即空劳身相，诈现威仪，无惭于圣，徒逛于凡，不免轮回，岂成功德。	But if one does not practice the Dharma of principle and clings only to outward seeking, then inwardly one indulges anger and ignorance and

	constantly creates evil karma, while outwardly one vainly tires the body with appearances and falsely displays dignified deportment. Without shame before the sages, one merely deceives ordinary people. One cannot escape saṃsāra; how could this accomplish merit and virtue?
问：如温室经说，洗浴众僧，获福无量。此则凭于事法，功德始成，若为观心可相应否？	Question: The Scripture on the Warm Room says that bathing the assembled saṅgha brings immeasurable blessings. In this case, merit and virtue are accomplished through reliance on the Dharma of outward affairs. Can contemplation of the mind accord with this?
答：洗浴众僧者，非洗世间有为事也。世尊当尔为诸弟子说温室经，欲令受持洗浴之法；故假世事，比喻真宗。隐说七事供养功德，其七事云何？一者净水，二者烧火，三者澡豆，四者杨枝，五者净灰，六者苏膏，七者内衣。	Answer: Bathing the assembled saṅgha does not mean washing worldly conditioned things. When the World-Honored One expounded the Scripture on the Warm Room to his disciples, he wished them to receive and uphold the Dharma of bathing. Therefore, he used worldly matters provisionally as metaphors for the true principle. He taught implicitly the merit and virtue of seven offerings. What are these seven? First, pure water; second, kindling a fire; third, cleansing beans; fourth, willow twigs; fifth, clean ashes; sixth, ghee ointment; and seventh, an inner garment.
以此七法喻于七事，一切众生由此七法，沐浴庄严，能除毒心无明垢秽。其七法者：一者谓净戒洗荡 非，犹如净水濯诸尘垢。二者智慧观察内外，犹如然火能温净水。三者分别简弃诸恶，犹如澡豆能净垢腻。	These seven items are used as metaphors for seven dharmas. Through these seven dharmas, all sentient beings bathe and adorn themselves, and can remove the defiled filth of the poisonous mind and ignorance. The seven dharmas are as follows. First, the pure precepts wash away improper and wrongful conduct, just as pure water washes away every stain of dust. Second, wisdom observes inwardly and outwardly, just as fire can heat pure water. Third, distinguishing and rejecting every evil is like cleansing beans that remove grime and grease.
四者真实断诸妄想，如嚼杨枝能净口气。五者正信决定无疑，犹如净灰摩身能辟诸风。六者谓柔和忍辱，犹如苏膏，通润皮肤。七者谓惭愧悔诸恶业，犹如内衣遮丑形体。如上七法，是经中秘密之义。	Fourth, truly cutting off all deluded thoughts is like chewing a willow twig to cleanse the breath. Fifth, right faith, firm and free of doubt, is like clean ashes rubbed on the body to ward off every wind. Sixth, gentleness and forbearance are like ghee ointment, which softens and moistens the skin. Seventh, shame and repentance for all evil karma

	are like an inner garment that covers the body's ugly form. These seven dharmas are the secret meaning in this scripture.
如来当尔为诸大乘利根者说，非为小智下劣凡夫，所以今人无能解悟。其温室者，即身是也。所以燃智慧火，温净戒汤，沐浴身中。真如佛性，受持七法，以自庄严。	The Tathāgata then taught this for those of sharp Mahāyāna faculties, not for ordinary people of limited and inferior understanding. Therefore, people today are unable to comprehend and awaken to it. The warm room is precisely the body itself. Thus one kindles the fire of wisdom, warms the water of the pure precepts, bathes the true suchness Buddha-nature within the body, and receives and upholds the seven dharmas to adorn oneself.
当尔比丘，聪明上智，皆悟圣意，如说修行，功德成就，俱登圣果。今时众生，莫测其事，将世间水洗质碍身，自谓依经，岂非误也。	The bhikṣus of that time, intelligent and of superior wisdom, all understood the sage's intent. They practiced as taught, accomplished merit and virtue, and together attained the fruits of sainthood. Sentient beings today cannot fathom this matter. They wash their material bodies with worldly water and claim to rely on the scripture. Is this not mistaken?
且真如佛性，非是凡形，烦恼尘垢，本来无相，岂可将质碍水，洗无为身？事不相应，云何悟道？若欲身得净者；当观此身，本因贪欲，不净所生，臭秽骈阗，内外充满。若也洗此身求于净者，犹如 尽方净，以此验之，明知洗外非佛说也。	Moreover, true suchness Buddha-nature is not an ordinary physical form, and the dusty defilements of afflictions are originally formless. How can one use material water to wash the unconditioned body? The matter does not accord; how can one awaken to the Way? If one wishes to purify the body, one should contemplate this body: it arose originally from impure craving and desire, and it is filled within and without with foul impurities. If washing this body is taken as seeking purity, it would be like washing and washing until it was completely clean. From this, it is clear that washing the exterior is not what the Buddha taught.
问：经说言至心念佛，必得往生西方净土。以此一门即应成佛，何假观心？求于解脱。	Question: The scriptures say that if one single-mindedly remembers the Buddha, one will certainly attain rebirth in the Western Pure Land. By this single gate one should become a Buddha; why is contemplation of the mind needed in seeking liberation?
答：夫念佛者，当须正念，了义为正，不了义为邪。正念必得往生，邪念云何达彼？佛者觉也，所谓觉察身	Answer: Those who remember the Buddha must have right mindfulness. Complete meaning is right; incomplete meaning is wrong. Right mindfulness

心，勿令起恶；念者忆也，所谓忆持戒行不忘，精进勤了。如是义，名为念。故知念在于心，不在于言。	necessarily brings rebirth, but how could wrong mindfulness reach that land? Buddha means awakening: that is, awakening to and observing body and mind, and not allowing evil to arise. Mindfulness means remembering: that is, remembering and maintaining the observances of the precepts without forgetting, diligently striving to understand them. Such is the meaning of mindfulness. Thus we know that mindfulness lies in the mind, not in speech.
因筌求鱼，得鱼忘筌；因言求意，得意忘言。既称念佛之名，须知念佛之道。若心无实，口诵空名，三毒内臻，人我填臆，将无明心不见佛，徒尔费功。且如诵之与念，义理悬殊，在口曰诵，在心曰念。	One uses a fish trap to catch fish; once the fish is caught, one forgets the trap. One uses words to seek meaning; once the meaning is gained, one forgets the words. Since one invokes the Buddha's name, one must know the Way of remembering the Buddha. If the mind lacks reality and the mouth merely recites an empty name, while the three poisons gather within and notions of self and others fill the breast, then with a mind of ignorance one does not see the Buddha and only wastes one's effort. Recitation and mindfulness differ greatly in meaning and principle: in the mouth it is called recitation; in the mind it is called mindfulness.
故知念从心起，名为觉行之门；诵在口中，即是音声之相。执相求理，终无是处。故知过去诸圣所修，皆非外说，唯只推心。即心是众善之源，即心为万德之主。涅槃常乐，由息心生。三界轮回，亦从心起。	Therefore, we know that mindfulness arises from the mind and is called the gateway to practices of awakening, whereas recitation is in the mouth and is merely the form of sound. To cling to form while seeking principle can never succeed. Thus we know that all the sages of the past practiced not by external discourse, but solely by investigating the mind. The mind is the source of all good; the mind is the master of myriad virtues. The constant bliss of nirvāṇa arises from resting the mind. The saṃsāra of the three realms likewise arises from the mind.
心是一世之门户，心是解脱之关津。知门户者，岂虑难成？知关津者，何忧不达？窃见今时浅识，唯知事相为功，广费财宝，多伤水陆，妄营像塔，虚促人夫，积木叠泥，图青画绿，倾心尽力，损已迷它：未解惭愧，何曾觉知。	The mind is the gateway of one life; the mind is the ford of liberation. If one knows the gateway, why worry that accomplishment will be difficult? If one knows the ford, why fear that one will not arrive? I have privately observed that those of shallow understanding today know only outward matters as merit. They waste vast wealth, harm many creatures of water and land, vainly construct images and stūpas, needlessly press people into

	labor, pile up wood and heap up clay, paint them blue and green, and exhaust their minds and strength, harming themselves and misleading others. They do not understand shame; how could they ever awaken to awareness?
见有为则勤勤爱著，说无相则兀兀如迷。且贪现世之小慈，岂觉当来之大苦。此之修学，徒自疲劳，背正归邪，诳言获福。但能摄心内照，觉观外明；绝三毒永使销亡，闭六贼不令侵扰；自然恒沙功德，种种庄严，无数法门，一一成就。超凡证圣，目击非遥。悟在须臾，何烦皓首？真门幽秘，宁可具陈？略述观心，详其少分，而说偈言：	When they see conditioned things, they diligently cling to and cherish them; when unmarked reality is spoken of, they sit dazed and confused. They greedily seek the small compassion of this present life, unaware of the great suffering to come. Such study and practice only exhausts them in vain: turning away from the right and returning to the wrong, they falsely claim to have gained blessings. But if one can gather in the mind and illuminate inwardly, with awakened contemplation clearly manifest outwardly; permanently eradicate the three poisons and close the six thieves so that they cannot intrude; then naturally the sands of the Ganges' worth of merit and virtue, all kinds of adornments, and countless Dharma gates will each be accomplished. One will transcend the ordinary and realize sagehood; it is not far from before one's eyes. Awakening can occur in an instant—why wait until one's hair is white? How could the profound and secret true gate be fully set forth? I have briefly described contemplation of the mind and explained only a small part of it. I therefore speak these verses:
我本求心心自持。求心不知待心知。	I originally sought the mind, yet the mind itself upholds itself. Seeking the mind, I did not know it awaits the mind's own knowing.
佛性不从心外得。心生便是罪生时。	Buddha-nature cannot be obtained outside the mind. When the mind arises, that is the time when sin arises.
我本求心不求佛。了知三界空无物。	I originally sought the mind, not the Buddha. I clearly know that the three realms are empty and without a single thing.
若欲求佛但求心。只这心心心是佛。	If you wish to seek the Buddha, seek only the mind. This very mind—mind—is Buddha.
《菩提达摩大师破相论》终	End of Bodhidharma's Treatise on the Destruction of Appearances