Bodhidharma’s Treatise on Breaking Through Appearances

[Liang] Bodhidharma

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Question: If there is someone who aspires to seek the Buddha Way, what Dharma should they cultivate as the most essential and economical?

Answer: The single Dharma of contemplating the mind encompasses all dharmas and is the most essential and economical.

Question: How can a single dharma encompass all dharmas?

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.

Question: How does contemplating the mind come to be called understanding?

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.

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.

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.

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?

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.

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.

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.

Question: The six destinies and three realms are vast and boundless. If one merely contemplates the mind, how can one escape endless suffering?

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.

Question: How are these divided into six according to gravity?

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.

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.

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?

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.

Since the nature of suchness is covered by the three poisons, how can one be called liberated without transcending those three great, Ganges-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?

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?

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.

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?

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.

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.

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.

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?

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.

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.

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?

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.

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?

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.

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?

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.

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.

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.

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?

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:

First, the incense of the precepts: being able to cut off all evil and cultivate all good.

Second, the incense of samādhi: deeply trusting in the Mahāyāna, with a mind that does not retreat.

Third, the incense of wisdom: constantly observing one's own body and mind inwardly.

Fourth, the incense of liberation: being able to cut off all the bonds of ignorance.

Fifth, the incense of the knowledge and vision of liberation: contemplation is ever luminous, and one comprehends without obstruction.

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.

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.

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.

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.

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.

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?

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.

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:

First, the food of Dharma joy: relying on and upholding the true Dharma, joyfully practicing it.

Second, the food of dhyāna delight: inwardly and outwardly tranquil and still, with body and mind joyful and at ease.

Third, the food of mindfulness: constantly remembering all Buddhas, with mind and speech in accord.

Fourth, the food of vows: whether walking, standing, sitting, or lying down, constantly seeking wholesome aspirations.

Fifth, the food of liberation: the mind constantly pure and unstained by worldly dust.

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.

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.

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.

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?

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?

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.

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.

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.

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.

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?

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.

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?

Answer: Those who remember the Buddha must have right mindfulness. Complete meaning is right; incomplete meaning is wrong. Right mindfulness 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.

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.

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.

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?

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:

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.

Buddha-nature cannot be obtained outside the mind. When the mind arises, that is the time when sin arises.

I originally sought the mind, not the Buddha. I clearly know that the three realms are empty and without a single thing.

If you wish to seek the Buddha, seek only the mind. This very mind—mind—is Buddha.

End of Bodhidharma's Treatise on the Destruction of Appearances