

佛境界，悟無念法者，至佛地位。

善知識！後代得吾法者，將此頓教法門，於同見同行，發願受持，如事佛故，終身而不退者，定入聖位。然須傳授從上以來默傳分付，不得匿其正法。若不同見同行，在別法中，不得傳付，損彼前人，究竟無益。恐愚人不解，謗此法門，百劫千生斷佛種性。善知識！吾有一無相頌，各須誦取，在家、出家但依此修，若不自修，惟記吾言亦無有益。聽吾頌曰：

說通及心通，如日處虛空，唯傳見性法，出世破邪宗。
 法即無頓漸，迷悟有遲疾，只此見性門，愚人不可悉。
 說即雖萬般，合理還歸一，煩惱閻宅中，常須生慧日。
 邪來煩惱至，正來煩惱除，邪正俱不用，清淨至無餘。
 菩提本自性，起心即是妄，淨心在妄中，但正無三障。

世人若修道，一切盡不妨，常自見已過，與道即相當。
 色類自有道，各不相妨惱，離道別覓道，終身不見道。
 波波度一生，到頭還自懊，欲得見真道，行正即是道。
 目若無道心，閻形不見道，若真修道人，不見世間過。
 若見他人非，自非却是左，他非我不非，我非自有過。
 但自却非心，打除煩惱破，憎愛不關心，長伸兩脚臥。
 欲擬化他人，自須有方便，勿令^緣有疑，即見自性現。
 佛法在世間，不離世間覺，離世覓菩提，恰如求兔角。
 正見名出世，邪見是世間，邪正盡打却，菩提性宛然。
 此頌是頓教，亦名大法船，迷聞經累劫，悟則剎那間。」

師復曰：「今於大梵寺說此頓教，普願法界衆生，言下見性成佛。」
 時，韋*使君與官僚道俗聞師所說，無不省悟，一時作禮，皆

Hymn of No Form

Masterly in teaching and the mind,
Are like the sun in the sky,
Only transmitting the teaching of seeing self-nature,
Emerging in the world to destroy false doctrines.

The Dharma is neither sudden nor gradual,
But delusion and enlightenment have slowness and speediness.
This method through which self-nature is perceived,
The ignorant can not comprehend.

Myriad ways of teaching it could be,
If in accord with truth, they are ultimately one.
In the dark house of afflictions,
The sun of wisdom should constantly be lit.

When falsehood comes, there are afflictions;
When truth comes, afflictions are eliminated.
When neither falsehood nor truth are employed,
Purity reaches it's absolute.

Bodhi originally is our self-nature:
With discriminating mind, there is delusion.
A pure mind in the midst of delusion,
Just be true, there will be no three obstacles.

If people of the world practice the Way,
Nothing will present an obstacle.
Always seeing your own faults,
You will be fit for the Way.

All species have their own ways,
Which do not interfere with each other:
If you leave your path to seek another way,
To the end of your days, you'll never see the Way.

Passing a whole lifetime in ups and downs,
In the end you will still be vexed.

If you want to actually see the true Way,
Right practice is the way.

If your eyes (mind) are not on the Way,
Walking in darkness, you see nothing.
People who really practice the Way,
Do not see faults of the world;

If you see faults of others,
Your fault-finding is wrong;
If others err but you do not,
Your own error's still faulty.

Simply cast out the mind that finds fault,
Afflictions are eliminated.
When hate and love do not bother your mind,
You can stretch your legs and sleep.

If you want to try to teach other people,
You need to have expedient methods yourself;
Don't cause them to have doubts,
Their self-nature will manifest.

Buddhadharma is in the world;
It is not realized apart from the world.
Seeking Bodhi apart from the world,
Is like looking for horns on a hare.

Right views are transcendental;
False views are all mundane.
Set aside both right and wrong,
And the nature of Bodhi is obvious.

This hymn is the sudden teaching,
It is also called the ship of great Dharma.
If the deluded hear of this, it will take eons;
If enlightened, it takes but an instant.