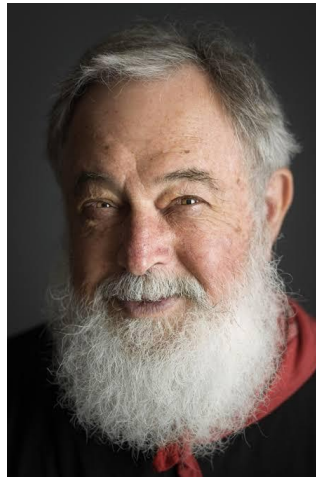


Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Hsuan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Yòng-jiā Xuān-jué (or *Yung Chia Hsuan-chueh's*)
Song of Enlightenment

Translated by Red Pine

Adapted and (*Amplified*) by Dzogchen Lama: Jigme Gyatso, Rime Terton, Rinpoche
12jan25a



Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

1st verse

Dó you NOT see idle followers of thé way

Lama Jigme's NOTES:

*Let us explore the great paradox:
that true followers of the way
appear far less busy
than their foolish counterparts.*



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's adaptation & (amplification)

NÓT studying, NOT busy
NOT getting rid of delusions,
NOT looking for thé truth

Lama Jigme's NOTES:

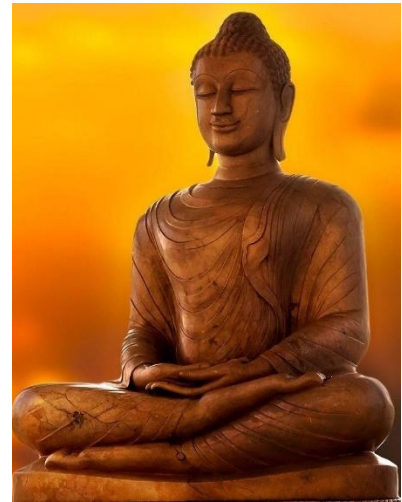
*Relying neither upon pseudo-intellectual skullduggery
nor superstitious blind faith
neither shoving at delusion
nor reaching for so called "truth."*



thé true nature of their ignorance
(*is*) their buddha náture₅

théir illusory, empty bodies
(*is*) their Dhar-ma bódy₆

Λ



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Hsuan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

5 – Our buddha nature normally refers to the potential we share with all beings to become buddhas.

(The author) Hsuan-chueh's, and that of the Southern school of Zen, is to eliminate the separation from the actual and the potential.

6 – Every buddha has three bodies: a body that appears to others, a body buddhas experience themselves, and their dharma body, the body of the teaching itself.

Lama Jigme's NOTES:

Noticing the turmoil of their minds

as well as the cravings and aversions of their bodies as they inhale

and then relaxing into their non-graspability as they exhale

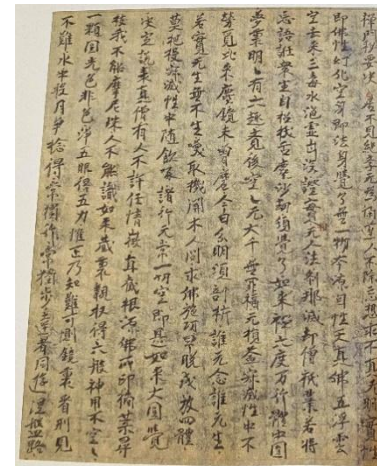
enlightenment is attained: spontaneous, carefree, and at ease.

Λ

2nd verse

Théir body (*of phenomena or*) Dhar-ma
 (*they perceive during their inhalátion*)

(*yét when they **relax** during their exhalation*)
 they *feel* (*it*) does NOT include á thing



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

théir original nature
feels (as non-graspable as)
the primordial Búddha

Lama Jigme's NOTES:

*The mastery of awareness and letting go
toward which so many strive
is as non-graspable as a vast, empty void.*

*The empathy, mindfulness, and meditation
latent within our central nervous systems
is all that is required to master the Buddha's path.*

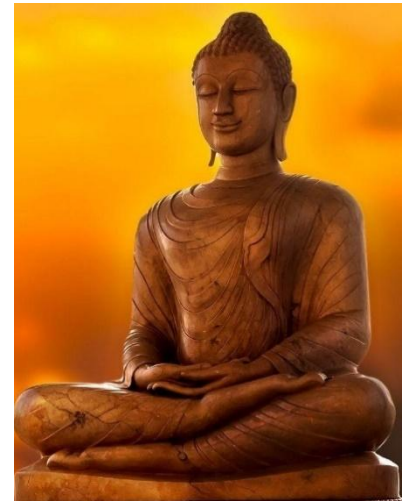
(of form, feeling, intensity, impulse, and awareness

could seem to be) as (non-graspable as)
clouds floating aimless in the sky₇



thé three poisons
(*of dread, desire, and confúision*)

(*coúld seem to be as temporary
as*) mere bubbles
(*which*) appear thén (*are*) gone.₈



Red Pine's NOTES:

7 – These nesting dolls of early Buddhism were used to represent a “person” and include form, sensation, perception, memory, and consciousness, but NO self.

8 – The poisons of ignorance, desire, and anger turn the wheel of rebirth.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*Although our forms, feelings, appraisals, drives, and awareness
could seem substantial as we breath in,
as we relaxingly breath out
they could feel as non-graspable as clouds.*

*The same hating, craving, and clinging that could seem eternal and insurmountable as we inhale
could feel utterly fleeting, temporary, and evanescent as we relax into our exhalation. _^_*

3rd verse

Séeing what is real
(*during their inhalátions*)

bút NO (*graspable*) persons or things
(*during their exhalátions*)



P.2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation* & (*amplification*)

instantly quenches
the fires of hell

Lama Jigme's NOTES:

*Although inhalation could perceive persons and things
the relaxation of exhalation could release them.
That is what frees us from the tyranny of karma (real or imagined).*



whereas those
who deceive others with lies
(*denying the efficacy of the Buddha's suddén path*)

(*déserves to*) spend (*eons or*) Kal-pas
having their tongues *tórn* out _^_



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*Ironically, while the truth of perception and release
liberates us from hell (real or imagined)
the harm generated by bad teachers
pales in contrast to the harm they create for themselves.*

*For the two truths of conventional perception
and ultimate release
are crucial. _^_*

4th verse

Súdden understanding is Ta-tha-ga-ta's *meditátion*,

Red Pine's NOTES:

9 – Meaning “thus come” or thus gone,” Ta-tha-ga-ta is another name for a buddha. Linked with the word “zen,” it refers to the school of Zen that taught the sudden awareness of our minds as pure and free of defilements and already possessing the wisdom of a buddha. Its slogans varied from the “This mind is the buddha” to “this mind is NOT the buddha.”

10 – The six perfections or paramitas include charity, renunciation, acceptance, devotion, meditation, and wisdom.

Lama Jigme's NOTES:

With the wisdom of mindfulness latent within our sympathetic nervous system, the wisdom of meditation pre-installed within its parasympathetic counterpart, and empathy part and parcel of our anterior cingulate gyrus we are already wired to master, no less practice, the eight fold path.



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

(*although*) every practice and perfection
present in your bódy₁₀

(*as well as*) the six paths of existence
look real *to* (*the*) dream₁₁ (*like*
perceptions of our inhalátions)



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

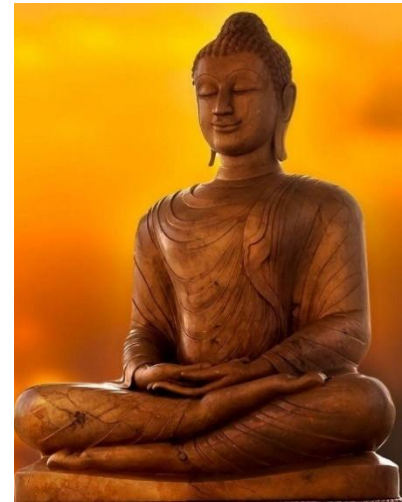
once you are awake
(*to exhalation's release*)
the whole universe *féels* gone. _^_

Red Pine's NOTES:

11 – Its spokes divide the Wheel of Rebirth into realms of gods, asuras (*demi* gods who make war on other gods), humans, animals, hungry ghosts, and beings in the various hells.

Lama Jigme's NOTES:

*Like the vivid experiences of a dream
that vanish upon waking
so every facet of experience
could feel incorporeal as we relax into our exhalation. _^_*



5th verse

(*Déspite what we observe during our inhalation
there are*) NO punishments or blessings
nothing lost **ór** gained

ín the (*non-graspable*) nature of Nir-va-na
(*relaxed into during our exhalation it could feel like*)
there is nothing **tó** find₁₂



P.2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

12 – Whatever is born must die.

By the same token, if something is *not* born, it *cannot* die.

Nir-va-na is used in this poem for what is beyond birth and death.

Lama Jigme's NOTES:

*From a certain point of view
during each exhalation
all that we (vulnerably, passively, viscerally, and randomly) perceived
during our previous Sam-sa-ric inhalation*

*could be Nir-van-ic-ally experienced
as non-graspable as a vast, empty, void
(like the illusion of the infinite azure sky
on a bright and beautiful cloudless morn)*

*as we physically relax
and mentally release.*

régarding (*the folly of*) that
unpolished dust covered-mirror₁₃

it *is* time
you took a closér look. __Λ__



Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

13 – Chinese mirrors were made of metal and easily tarnished,
hence, they were kept in protective boxes.
The comparison of the mind to a mirror, sensations to dust,
and practice to keeping the mirror free from dust was a metaphor
used by Shen-hsiu, founder of the northern (*gradual*) school of Zen.

Lama Jigme's NOTES:

*Now is the ideal time and here is the best place
to question our limiting preconceptions
(though familiar they may seem).*

*Remember Hui-neng's teaching in the Platform Sutra:
the mirror, dust, act of dusting, and one who dusts;
each are as non-graspable as a vast, empty void.*

*Noticing each as we inhale,
and releasing each as we exhale
this is the Buddha's way. . _^_*

6th verse

Whó has NO thoughts
who is *NÓT* born₁₄

tó be truly NOT-born
is to be NOT *NÓT*-born₁₅



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

14 – In the platform sutra (chapter 4 or 17, depending on the edition),

Hui-neng says, “NO-thought is my doctrine

15 – The teaching that nothing is born underlies all of Mahayana Buddhism,
yet it can become just another obstacle to buddhahood.

Lama Jigme's NOTES:

Let us re-examine the notion of NO-thought:

what is being negated

the presence of thoughts or their tyranny,

the emptiness of thoughts or their permanence?

All think

all thoughts are NO-thoughts (though otherwise they appear)

therefore all are NOT-born (as empty as their thoughts);

each as empty

as these dizzying labels.

ásk a (*tailor's*) *mannequin*
made óf wood

“*Hó*w is that quest
for buddhahood cóming?”



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*A tailor's mannequin sits with perfect posture
in the absence of nary a thought,
and having never known a woman's womb
BUT enlightenment, it finds NOT.*

*The literalist approach
to NO-thought and NO-birth
is a trap
snaring the rigid-minded. . . _^_*

7th verse

(As you relax into your exhalation you could)
release your grip
on the material world₁₆

in the midst of Nir-va-na
 eat and drink your fill
(of that which you notice during your inhalation)



P.2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

16 – The early Buddhist view of the material world
was that it was made up of earth, water, fire, and air.

Lama Jigme's NOTES:

*Nir-va-na is as close
as each exhalation's
release of the material world.*

*Freed from the shackles of:
rigidity,
fear, and
controlling tendencies*

*we can consume the food and beverages
our body requires
remembering that the essence of morality
is simply NON-violence.*

everything (*could feel as*) empty
(*and non-graspable as the infinite azure sky
on a bright and beautiful cloudless morn*)



Red Pine's translation of — Yòng-jīā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's adaptation & (amplification)

this is the Buddha's
perfect path of enlightenment.



Lama Jigme's NOTES:

*Rituals and regulations
are as NON-graspable
as the illusion of the infinite azure sky
on a bright and beautiful cloudless morn.*

*Praj-na-pa-ra-mi-ta's awareness and release
are the essence of enlightenment. . _Λ_*



Eighth verse

Spéaking with conviction
is a sign of a trúe monk

thóse unable (*to communicate thusly*)
indulge in asking quéstions



P.2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*When our speech
flows from centered spontaneity
we no longer seek to disempower others
with our pointed questions.*

sévering roots
is what marks a Búddha

pícking through leaves and twigs
is *NOT* fór me.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*Rather than "majoring in minors"
or neurotically obsessing over trivialities
the wise are devoted to vulnerably, passively, viscerally, and randomly
noticing and releasing*

*thus cultivating the centered spontaneity
that guides their skillful means. . _^_*

9th verse

Péople do *NOT* notice
the (*wish-fulfilling*) jewel
among jewels₁₇

wáiting for them
in their (*Buddha Nature's*)
Ta-tha-ga-ta Gár-bha₁₈



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Hsuan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

17 – The Ma-ni gem, or the Wish-fulfilling jewel.

18 – The term Ta-tha-ga-ta Gar-bha meaning “buddha womb”

refers to where the transformation of the Kar-mic seeds of consciousness into buddhahood takes place.

For Hsuan-chueh, that place is our buddha nature.

Lama Jigme's NOTES:

Learning to let go

(of that which we notice)

as if they were as non-graspable

as a vast, empty void

is so important

to Shak-ya-mu-ni's path

that it is like the womb

within which buddhas gestate.

Most folks do not recognize

how effectively training in letting-go

could be like a wish-fulfilling jewel

or Aladdin's lamp.

its six-fold powers
(*unleashed as we relax into our exhalation*)
neither empty nór not₁₉

its perfect light (*of awareness
accessed during our inhalation is*) neither
visible nór not.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

19 – These include

unimpeded vision,
unimpeded hearing,
knowledge of others' thoughts,

knowledge of previous lives,
unrestricted travel, and
knowledge of the end of Kar-ma.

Lama Jigme's NOTES:

*But bear in mind
that enlightenment's path
has many side-tracks.*

*These can be avoided by valuing
both conventional reality
as well as its ultimate counterpart;*

*inhalation's awareness and
exhalation's release. _Λ_*

10th verse

Púrfify the five roots

*(of hate, greed, dullness, jealousy, and pride
that you notice during your inhalátion)*



P2104, verses 1-10. Courtesy of Bibliothèque Nationale de France.

and acquire the five abilities₂₀
(*of Mirror-like wisdom, Discerning wisdom,*

*All-pervasive wisdom, All-accomplishing wisdom,
and Equalizing wisdom
by relaxing into our exhalation)*



Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Hsuan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's adaptation & (amplification)

only then will you know what can *NOT* be méasured

Red Pine's NOTES:

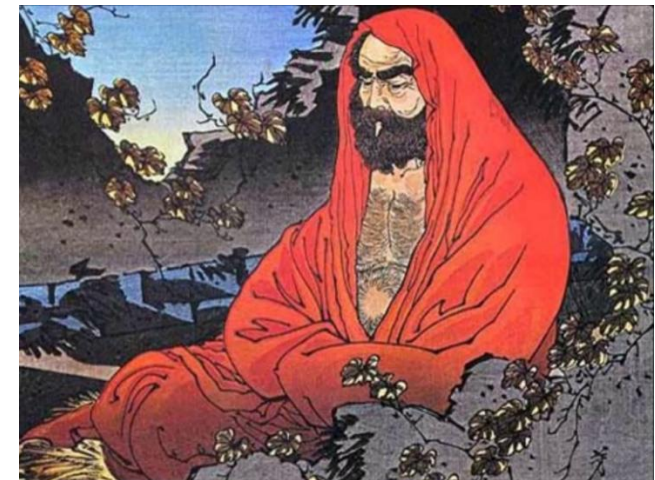
20 – The five roots that make enlightenment possible included belief, devotion, recalling the teaching, meditation, and wisdom. Arising from these are the five abilities to destroy: doubt, sloth, falsehood, confusion, and delusion.

Lama Jigme's NOTES:

*Through the lens of the purification of wisdom;
how could one purify the five roots of:
belief, devotion, recalling the teaching,
meditation, and wisdom?*

*By spontaneously, viscerally, and non-conceptually noticing
either their presence or absence
during our inhalation*

*and by mentally releasing that perception
during our physically relaxing exhalation.*



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

án image in a mirror
is *NOT* hard tó see

bút try to grab
the moon in the wáter.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

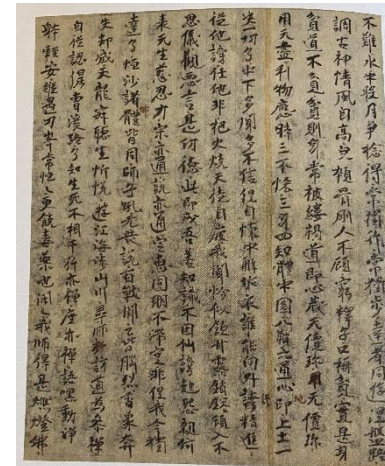
*For it is NOT what we experience that frees us
but rather
what we do
with that which we perceive;*

*be it external, internal, physical, mental,
pleasurable, painful, interesting, boring,
glorious, or grotesque.*

11th verse

Sétting out alone
walking álone₂₁

whóever arrives
takes the *path*₂₂ (of) Nir-vá-na



P2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

21 – Following Tunhuang text P.2104, which has “set out alone” for “move alone.”

22 – The Ma-ha-ya-na version of the Nir-va-na Sut-ra was the text that opened the door for Yung-chia.

The Vi-ma-la-kir-ti pushed him through.

The term Nir-va-na was used by Yung-chia and others as a synonym for our buddha nature.

Lama Jigme's NOTES:

*Primates are NOT solitary creatures
we evolved to cooperate.*

*It is therefore NOT surprising that prospect
of walking a path along
could feel somewhat daunting.*

*We could take comfort
in the realization
our companionship matters less
than our arrival.*

*The only productive path
is the Nirvana path of cessation*

théir appearance₂₃ ancient
their manner détached

rágged and gaunt
they *are* NOT nóticed



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

23 – Following Tunhuang text P.2104, which has “appearance’ for “pure”

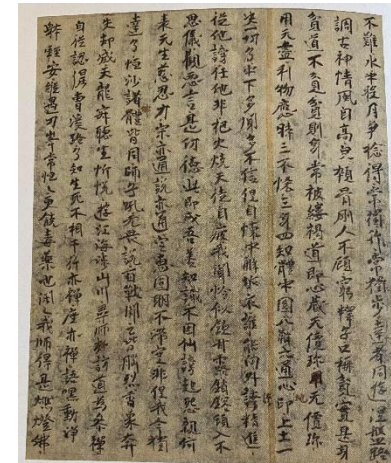
Lama Jigme's NOTES:

*Nir-va-na's path of cessation
is one neither of glamor nor prestige;
it is marked by peace
and anonymity.*

12th verse

Dísciples without means
they *are* cálled poor

póor in possessions
but NOT in vírtue



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*Despite the ravings of prosperity gurus
and "new thought" charlatans
poverty is NOT an indictment.*

béing poor
of course they wéar hemp

théir virtue is treasuring
the jewel wíthin.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

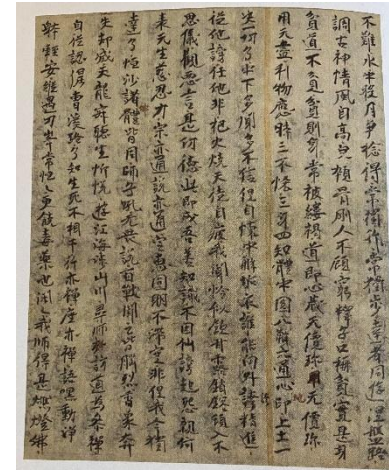
*Although "shabby" on the surface
in their hearts they cherish their capacity
to notice, love, and let-go
that constitutes their buddha nature*

*our real wish-fulfilling jewel
and Aladdin's lamp.*

13th verse

Thís (*Buddha Nature is like*
 a) priceless jewel
 with inexhaustible úses

ít never withholds
 its help or réponse



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

*Our birthrights of perception, empathy, and release
are a cornucopia of blessings:
a source of every good quality
and useful tool.*

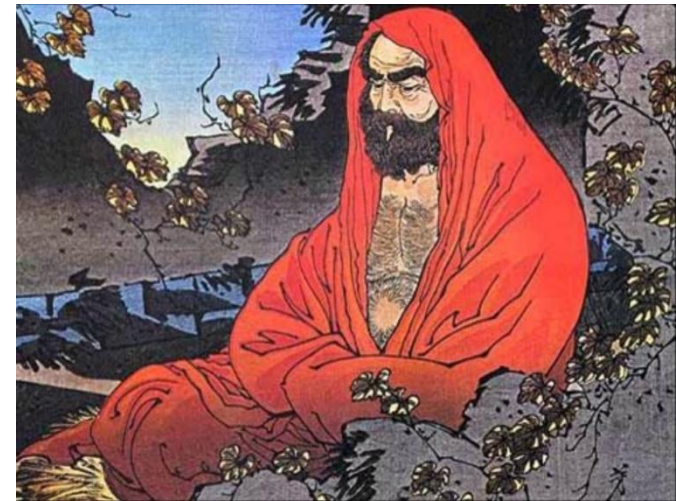
(which are metaphors for the mastery of:

*awareness and release,
bliss and release, as well as
love and release)*



ánd (*the*) four insights (*that the*
circumstantial, physical, interpersonal, and méntal

áre appearing yet void, sensual yet void,
resounding yet void, as well a lucid yet void)
are all present wíthin₂₄



thé eight freedoms

(*from circumstances inauspicious
to the mastery of the Buddha's téachings*)

and (*the*) six powers
(*of the body's five senses*

as well as the *mind's* emotions, intentions,
cognitions, recollections, and imaginings)
all mark the mind₂₅



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

24 – For the three bodies see the note to verse 1 –

(6 – Every buddha has three bodies: a body that appears to others, a body buddhas experience themselves, and their dharma body, the body of the teaching itself.).

The four insights include knowledge gained through reflection, equanimity, observation, and accomplishment.

25 – The eight freedoms include freedom from impurity (with or without desire)

purity, space, knowledge, nothingness, thought, and no thought, sensation, and from consciousness.

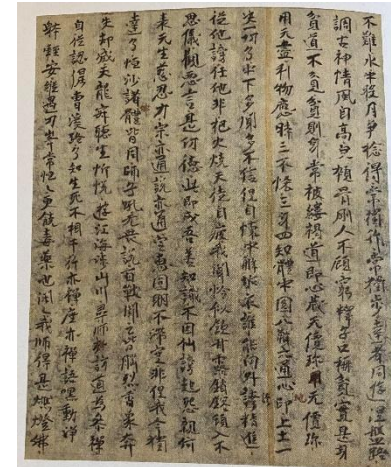
For the six powers, see the note to verse 9 –

(19 – These include unimpeded vision, unimpeded hearing, knowledge of others' thoughts, knowledge of previous lives, unrestricted travel, and knowledge of the end of Kar-ma.).

14th verse

Gifted people
grasp everything (*concerning the way*)
at once

lésser minds
hear but *are NOT enthusiástic*



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Paraphrasing the Tao Te Ching
Yòng-jiā Xuān-jué observed
a lack of enthusiasm
amongst the majority of humanity.

théy dare claim
they are making prógress



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

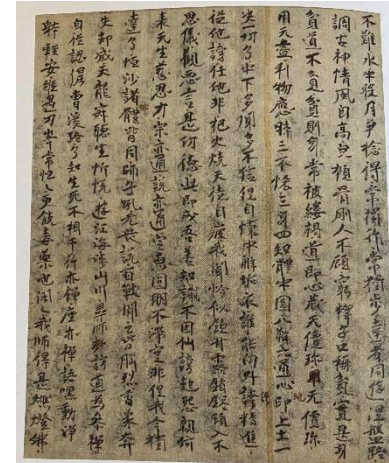
Lama Jigme's NOTES:

*A fool boasts
in doing the bare minimum.*

15th verse

Lét people mock
and others speak ill₂₆
(*of the Buddha's quick path*)

lét them tire themselves out
trying to burn the sky (*in vain*)



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

26 – This and the following verse are addressed to those
who belittle the Southern school of Zen and its advocacy of sudden enlightenment

Lama Jigme's NOTES:

*People can be cruel
and cruelty can beget further cruelty
ironically, even in the name
of wisdom, peace, love, and joy.*

*But what if the foolish and the cruel
were NOT my enemies
but rather their own;*

*harming themselves even more
than they harm me.*

héaring their words
is **like** tasting swéet dew

Í swallow
and suddenly
enter the inconceiváble

Λ



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

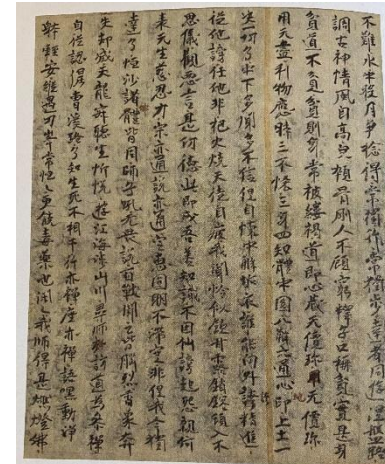
Lama Jigme's NOTES:

*The pain induced by others' cruelty
can wake me up from the thrall of the trivial:
reminding me to notice and let-go.*

16th verse

Ín (*the*) hateful words (*of sectarianism*)
I see a chance (*to generáte the*)

*góod karma (that comes
from flowing with inhalation's awareness
and exhalation's r  lease)*



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

*(ironically) the (difficulties that drive me
to practice mindfulness and meditátion)*

(fúncion as)
my closest advísors₂₇



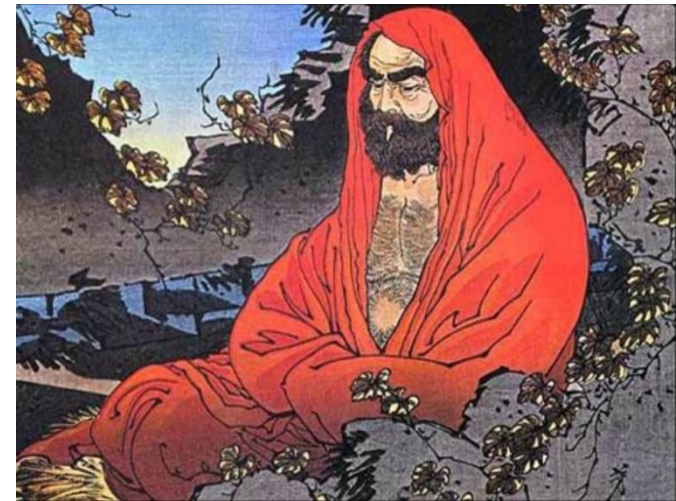
Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

27 – The Chinese here is a translation of the Sanskrit Ka-la-mi-tra
someone who understands one's spiritual situation and needs

Red Pine's translation of — Yòng-jīā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

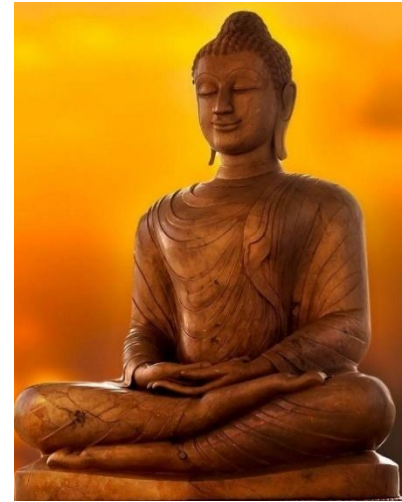
NÓT letting ridicule
make enemies óf friends



Í show the power of accepting

*(for as I relax into my exhalation,
all that I noticed during my inhalátion,*

*coúld now feel as non-graspable
as if it had never béen) born₂₈*



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

28 – The acceptance that nothing arises or is born (Sanskrit: A-nut-pat-ti-ka Dhar-ma Ksan-ti)
is the final attainment prior to enlightenment. SEE verses 6, 32, and 56

Lama Jigme's NOTES:

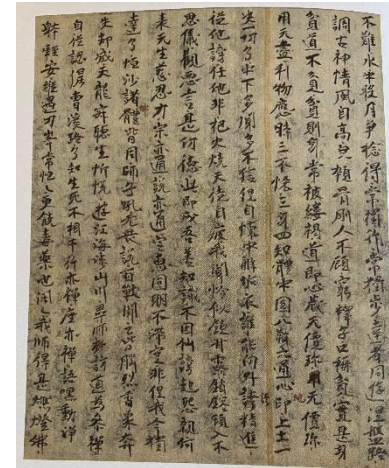
*The most efficient way to cope
with the cruelty of others
is to choose vulnerability during the inhalation
and release during the exhalation*

*the seventh and eighth folds
of the Buddha's eight-fold path.*

17th verse

Knów the words (*of the Buddha*)
and know théir source₂₉

dó NOT (*over*) *emphasize*
the emptiness
of Sa-ma-dhi wisdóm's light₃₀



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

*ás well as exhalation's
release into the ultimate)*



Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

29 – The term Tsung, which I have translated “source”
also refers to a lineage or a school of thought as well as to its founder.

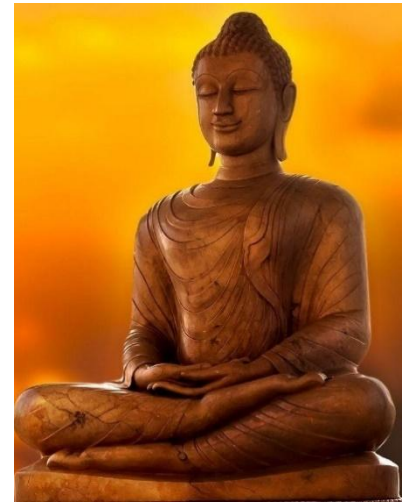
30 – This text has Ting Hui: meditation-wisdom, a term used by Hui-neng
(cf. Platform Sutra: 4 or 13) to stress their inseparable nature.

The Tien-tai school, of which Yung Chia was also a student, preferred Chih-kuan:
“**Cessation-observation**,” which they viewed as sequential.

I've opted to use the Sanskrit Sa-ma-dhi for “meditation” here simply because I like the sound.

this is NOT something
I alone háve learned

coúntless buddhas
have realized this too.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

May we refrain from rigidly grasping
at any and every teaching
in blindly superstitious faith;

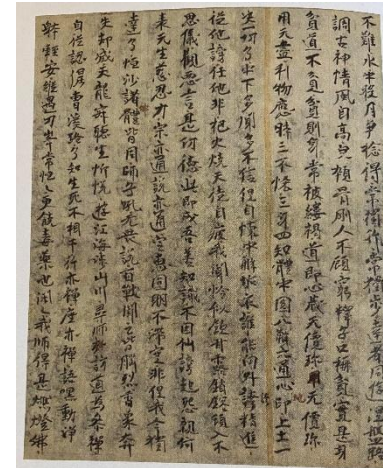
and also refrain from ignoring the TWO truths
by shoving *mindfulness* away
and grasping desperately at **emptiness**;

for the test of a teaching are the results it generates when you apply it consistently and
according to the eight-fold path, the seven enlightenment factors, and even contemporary neuroscience
both the sympathetic nervous system and its mindfulness as well as the parasympathetic nervous system and its relaxation and release
are necessary for health and happiness. _^_

18th verse

Thé lion roars
and speaks withóut fear

lésser beasts hear and cower
in (*the amygdalá's*) fright



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

wíld elephants cease
their (*amygdala's*) rampagíng ways

ský dragons listen
in silent rápture.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

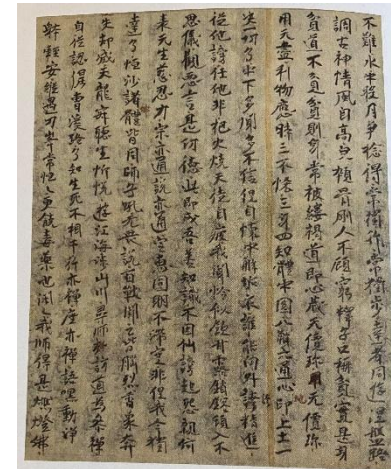
Our knee jerk reaction
to the Buddha's teachings
is what separates

the men from the boys,
the women from the girls,
and the wise from the foolish.

19th verse

Í traveled great rivers
crossed mountains and streams

seeking teachers and masters
to (*better*) understand *Meditátion*



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

éver since taking the Tsao River Road₃₁

*(of the realization shared
by the sixth Ch'an patriarch)*

Í have discovered life and death
have no hold ón me.

Λ



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

31 – The Tsaohsi River in south China was where Hui-neng lived.
The Tsutangchi quotes the fourth line as Hsuan-chueh's final remark to Hui-neng.

Lama Jigme's NOTES:

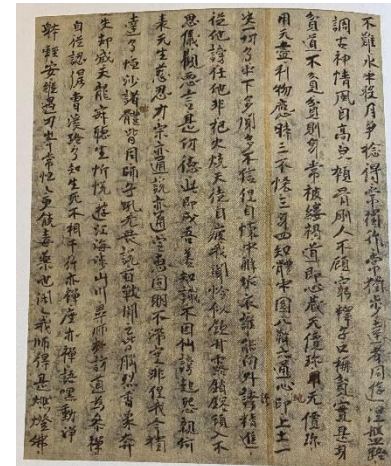
The author of this text explains
that after great effort
he received the teachings

and so mastered them
that he was freed from the tyranny of dread and desire:
the mark of enlightenment attained. _^_

20th verse

Wáking is *meditation*
sitting is *meditátion*

spéaking or silent
moving or still
I *am* át peace



P.2104, verses 11-20. Courtesy of Bibliothèque Nationale de France.

éven at knifepoint
I remain únmoved

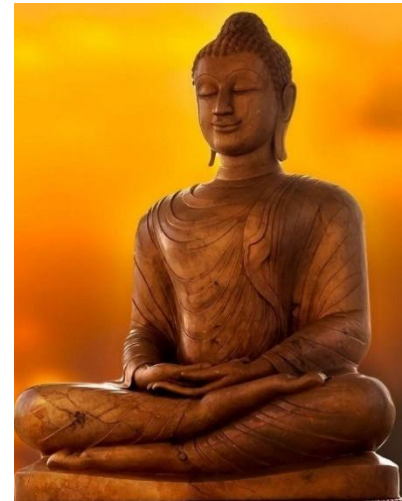
éven poison
does NOT efféct me



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

béfore my teacher (*Shak-ya-mu-ni*)
met Di-pan-ka-ra₃₂
(*in a previoús life*)

hé *squandered* Kal-pas
as Kshan-ti the ascétic₃₃.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

32 – Di-pan-ka-ra was the buddha before whom Shak-ya-mu-ni {*is alleged to have*} LJG's note
experienced non-arising and who foretold his future buddhahood (Diamond Sutra: 7)
Hsuan-chueh sees the Buddha, NOT Hui-neng, as his teacher.

33 – Before his enlightenment, Shak-ya-mu-ni {*is alleged to have*} LJG's note
spent 500 lifetimes as an ascetic named Ksan-ti (*which is* San-skrit *for* acceptance or forbearance).

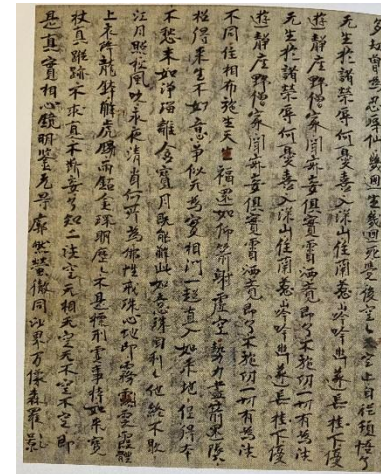
Lama Jigme's NOTES:

The author has sliced through the tyranny of hope and fear
through mastering the instructions of the Buddha _^_

21st verse

Hów many births
how maný deaths

bírths and deaths go on
withóut end



P2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

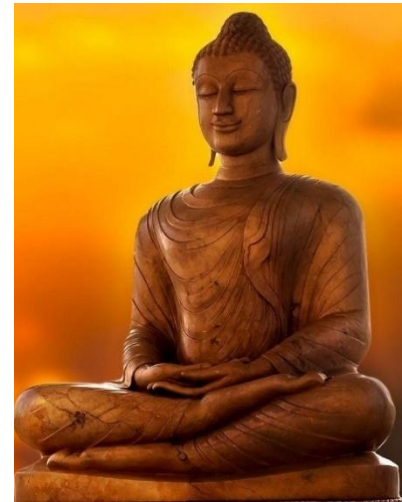
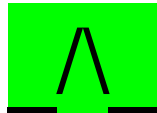
éver since realizing
(*that everything is as non-graspable*
as if) nothing *wás* born



Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Hsuan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Í treat (*safety and peril,
pain and pleásure,*

práise and scorn, as well as)
fame and shame
thé same.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

As we relax into our **exhalation**
all that seemed quite permanent during our *inhalation*
could now feel as **fleeting** and **non-graspable**

as a season, a full moon, a sun-set, a breath
or even that which has yet to come into existence.

As we **relax** into our **exhalation**
both the shame and fame
which had *conventionally seemed* so very different
during our *inhalation*

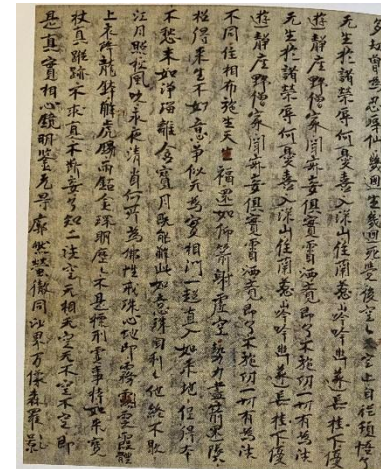
could now both feel as **non-graspable**
as a vast, empty **void**;
rendering them of the **SAME-taste**
in their **ultimate** aspect.

The key to enlightenment is
being vulnerable to duality as we *breath in*
and to relax into their single, non-graspable nature
as we **breath out**. _^_

22nd verse

Í moved to a mountain
and found a quiet place₃₄

stéep and secluded
beneath táll pines



P.2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Hsuan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

34 – The phrase “quiet place” also refers to a small temple or hermitage.
Hsuan-chueh moved from the middle of Wenchou
after he returned from his visit with Hui-neng
and built a hermitage for himself and his sister
above the southwest corner of the city wall on Sungtaishan.

án outsider monk
I enjoy sitting still

líving apart and settled
I *am* truly at peace₃₅
(*for the goal is thé path*)

Λ



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

35 – I've replaced the usual "at rest" with "settled," based on the Chuantenglu and supported by the Tunhuang text p.2104's homophone.

Lama Jigme's NOTES:

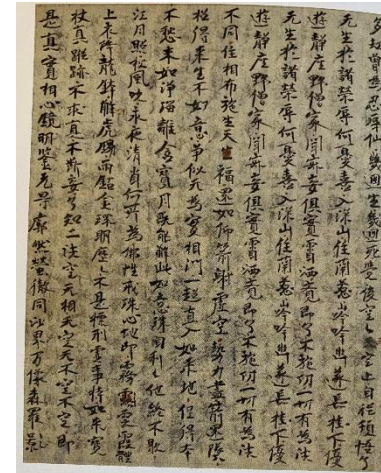
The wise find practice
far more fulfilling
than mere accolades.

_ ^ _

23rd and 24th verses

Anyone (*ultimately*) awake
knows there is nothing tó do

(*however*) in a world
of (*conventionally*) conditioned things
it is différent₃₆



P.2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

36 – For their very “thingness,” all things are necessarily dependent on or “conditioned” by their relationship with other things.
Hence, they possess no self-existence, NO reality of their own.

gíving alms for a better rebirth
(*one is*) still attached tó form

yoú may (*as*) well shoot an arrow
into thé sky.



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

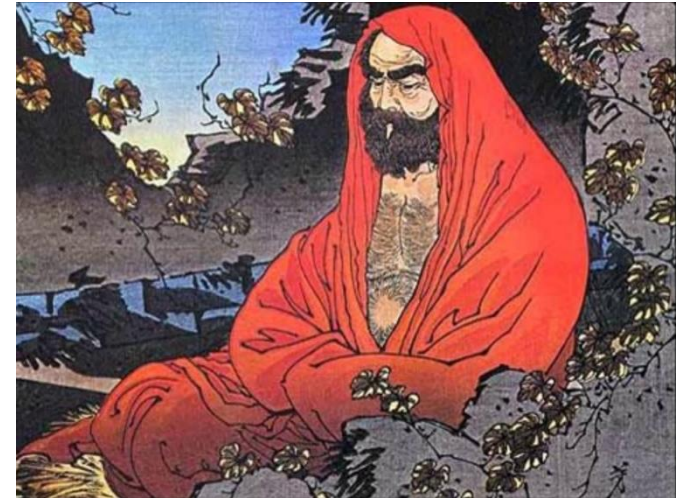
In our interdependent universe we have a choice:
either strive to game the system in the hopes of receiving that which we desire
or transcend BOTH striving AND the system
and instead slice through the tyranny of the fundamental duality of dread and desire.

/

23rd and 24th verse

Íts momentum spent
the arrow returns tó earth

résulting in another
disappointíng life

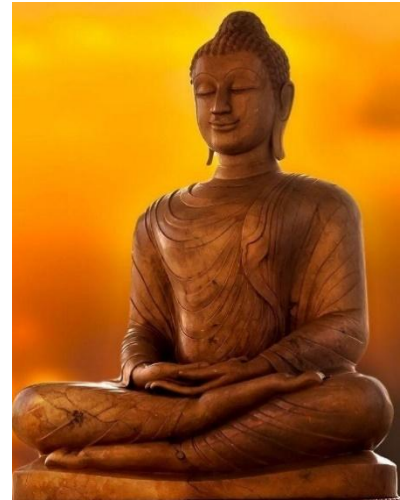


únlíke the door
to the real and uncondítioned₃₇

ónce you step through
you *are* in the Buddhá realm₃₈

(*thús* experiencing
 the *circumstantial* as appearing yet *void*,
 the *physical* as sensual yét *void*,

thé *interpersonal* as resounding yet *void*,
 and the *mental* as lucid yét *void*)



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

37 – The only thing NOT conditioned by a relationship with any other thing is reality itself.

38 – The tenth and final stage of the Bo-dhi-sat-tva path.

Lama Jigme's NOTES:

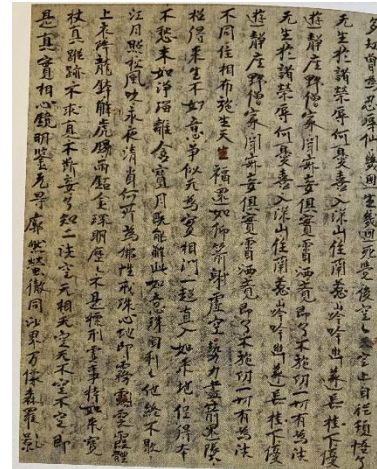
In the unlikely event
that we successfully game the system
even the greatest blisses are temporary
and turn to stress.

The irony is that each **exhalation**
affords us the opportunity of **transcendence**. _^_

25th verse

Just find the root
do *NOT* worry about thé twigs

thé jewel of the moon
in pure aquamárine



P.2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Quasi-spiritual trivia
paves NOT the path of enlightenment.

once you learn to use
this wish fulfilling *jewel*

(*of effortless effort's centered spontaneity
generated through the regular practice
of mindfulness and meditátion*)



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

its help to you and others
never ends



Lama Jigme's NOTES:

The mental yoga
of mounting *noticing* and **releasing**
upon our *inhalations* and **exhalations**

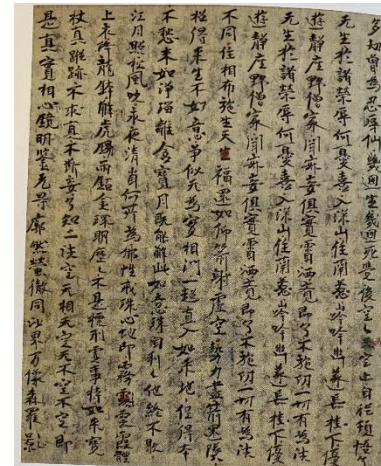
is as effective at bestowing peace and love
as if it was a magical, wish-fulfilling jewel of lore.



26th verse

Móon on the river
wind in thé pines

(*interdependence*) is why
the (*breezy*) sky (*is*) so clear áll night



P.2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

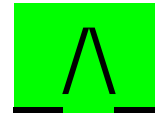
Living in opposition to workings of our Buddha nature
makes of our life a living hell

surrendering to the *mindfulness* of our sympathetic nervous system
and the **meditation** of our parasympathetic nervous system
make of our life a heaven on earth.

Could that be why Thich Nhat Hanh insisted
“The Pure land is NOW or NEVER”?

(*júst as*) the (*wish-fulfilling*) *jewel*
of our Buddha nature
(*beneficially*) shows up in thé mind

míst and clouds
(*protectively*) shroud the bódy



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Although the author of this text
may be so poor
that his robes are nothing more
than mist and cloud

the habit of yielding to his Buddha nature
makes him rich
in the manner most important.

Lama Jigme's NOTES:

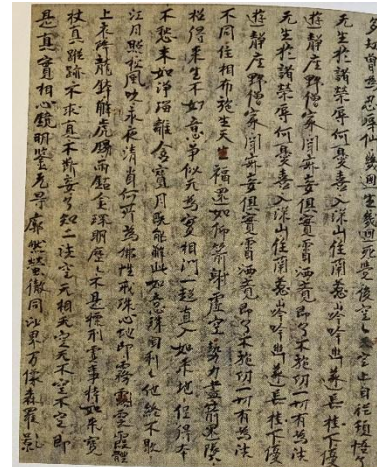
Under the influence of folly
one might view monastic robes
as emblematic of importance;

however, in the thrall of our Buddha nature
they could feel as non-graspable and common
as mist or cloud. _^_

27th verse

Mý dragon (*like aggression*) subduing bowl
and my tiger (*like terror*) calming staff₃₉

with its two rings
echoing on thé trail



P2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

39 – A begging bowl and staff were among the few possessions monks were allowed.
On top of the staff were two metal rings that jangled to warn wild animals of one's approach.
The first line recalls a time when Shak-ya-mu-ni defeated a dragon with his bowl
and several occasions when monks used staffs to separate tigers.

it is NOT for (*accomplishing*
the protection and acquisition of)
the mún-dane

bút (*for pointing out*) the tracks
of the Ta-tha-ga-ta's ówn staff 



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

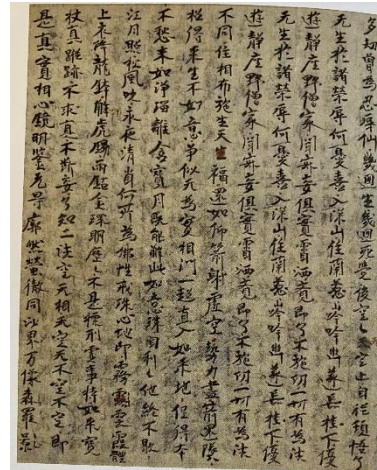
Lama Jigme's NOTES:

Just as it is ineffective to use a wine glass to pound nails
it is likewise folly to use the Buddha's contemplative tools
in the pursuit of worldly gain. _^_

28th verse

Dó *NOT* (*actively*) search for the truth
and do *NOT* (*actively*) dismiss delúusions

(*dúring your exhalation*) *feel* (*how*)
both are empty and withóut form₄₀



P.2104, verses 21-28. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

Following P.2104 and the Chuantenglu, which have “both” instead of “neither.”

without form but neither
empty nor not éempty

(*valuing perception as well as release*)
is a Ta-tha-ga-ta's réal *path*₄₁.

Λ



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

41 – A buddha's dharma body is neither empty nor not empty.

Lama Jigme's NOTES:

Although the Buddha taught
that mindfulness was the first of seven enlightenment factors
there are some who would rather let go than notice in the first place
even though BOTH mindfulness and meditation are included within the Eight-fold path.

In an effort to remedy this
the south Indian buddhist scholar Na-gar-ju-na
taught of the two truths:

the *conventional* that we *notice* during our *inhalation*
and the **ultimate** that we experience by **letting go** during our **exhalation**.

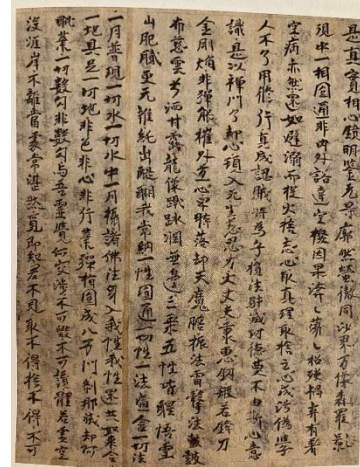
Perhaps that is why the Dalai Lama's late tutor, Dil-go Khyen-tse Rin-po-che
taught that just as a bird requires both its wings to take to the sky
likewise each of us require both awareness and release to tread the Buddha's path.

_ ^ _

29th verse

Nothing obstructs
the mirror of the mind

(*its inhalations' awareness*) illuminates
all the worlds in the cosmos



P.2104, verses 29-38, Courtesy of Bibliothèque Nationale de France.

images of ten thousand things
appear neither inside nor outside
its perfect light

*(for its exhalations' release
reveals the emptiness of all things
including the emptiness of awareness itself).*

— ^ —



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Enlightenment is our neurological birthright.
The ultimate truth of all things
is as close as our next relaxing exhalation;

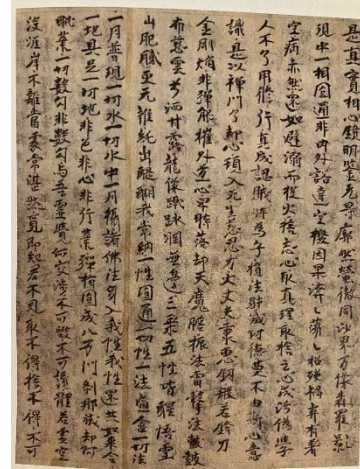
provided we do not cling rigidly
to either the *noticing* nor **releasing**
of *mindfulness* and **meditation**

Λ

30th verse

With universal emptiness
THEY dismiss the laws of Kár-ma

such recklessness
is sure to invite misfórtune



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

gíving up existence
for emptíness

ís the same *as* jumping into a fire
to escape á flood.₄₂ _ ^ _



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

42 – Practitioners ATTACHED to emptiness drown in the sea of emptiness,
while those who admit existence but embrace emptiness burn in the Kar-mic fires of regret.

Lama Jigme's NOTES:

Actions driven by either a dread of punishment or a desire for reward
are only an analog of ethics and a derangement of mindfulness.

When intellectual grasping at the treatises of emptiness masquerades as wisdom
the pseudo-intellectual strive to give license to their cruelty

however a truly liberating experience of both awareness and release
frees us from the pettiness of our fearful amygdala
returning us to the hemostasis of our anterior cingulate gyrus' highest love:
spontaneous and uncontrived.

Flowing from centered spontaneity
our kindness is our ethics. _^_

31st verse

Ás for letting delusions go
and grasping thé truth

thé “letting-go” grasping mind
is a master of dísguise



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

stúdents unaware
who take this for their práctice

místake a thief
for their chíld. _ ^ _



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

When the tyranny of the fundamental duality of pushing and pulling
is confused with vulnerably *noticing* and relaxingly **letting-go**

we deceive ourselves
indulging our controlling tendencies
thus failing to make peace
with the external, the internal,

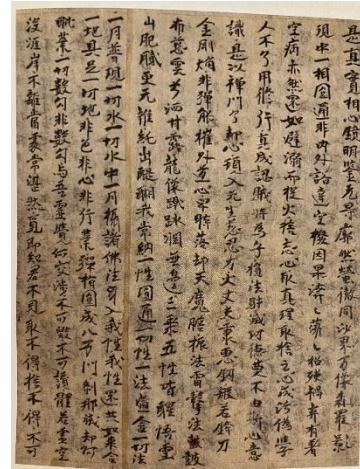
the physical, the mental,
the pleasurable, the painful,
the interesting, the boring,
the glorious, and the grotesque.

Λ

32nd verse

Réducing your Dhar-ma wealth
or cancelling your mérit

invariably results
from discriminations of thé mind₄₃



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

43 – Literally the sixth, seventh, and eighth forms of consciousness:
conceptual consciousness, self-consciousness, and storehouse consciousness.

thát is why in *meditation*
we set the mind áside₄₄

óur focus is the power of
accepting (*that*) nothing ís born. _Λ_



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

44 – Zen does *NOT* analyze the mind into different forms of consciousness
or make the mind into an object.
If nothing is born, there are NO objects, there is NO mind.

Lama Jigme's NOTES:

Cruelty and befuddlement increase
when we are in the thrall of preferences.

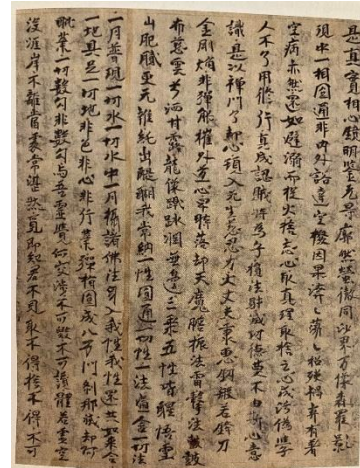
Yes the absence of what we prefer is empty,
and the presence of what we do NOT prefer is also empty,
but most importantly of all
preference itself is also empty.

Therefor with each *inhalation*
may we be *vulnerable* to ALL we perceive, emote, intend, reason, recall, as well as imagine
and with each **exhalation** may we physically **relax** and mentally **release**, one and all. _^_

33rd verse

Thé great Bo-dhi-sat-tva
holding the sword of wísdom

wíth its Praj-na blade
and Vaj-rá flames₄₅



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

Red Pine’s translation of — Yòng-jiā Xuān-jué’s (or *Yung-chia Husan-chueh*’s) **Song of Enlightenment** — Lama Jigme Gyatso’s *adaptation & (amplification)*

Red Pine’s NOTES:

45 – Praj-na is Sanskrit for “wisdom,” Vaj-ra for “Adamantine {or *diamond like*}.”

hé FIRST ended Ma-ra's brazén ways₄₆.

三十四世永嘉眞覺禪師

A black and white woodblock-style portrait of a Buddhist monk. The monk has a shaved head with a small patch of hair on the top, a prominent mustache, and a small goatee. He is wearing traditional Chinese Buddhist robes with a wide collar and a decorative sash tied in a bow. The background is plain.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

46 – Shak-ya-mu-ni attained Enlightenment by first subduing Ma-ra, the great distractor of practitioners.
He then proceeded to Sar-nath to teach the Dhar-ma to his five former disciples who had previously renounced him.

Lama Jigme's NOTES:

In the Tibetan tradition
one does not even think of teaching others
until one has first mastered the intellectual comprehension of the teachings
as well as mastered their application to one's choices, utterances, and deeds.

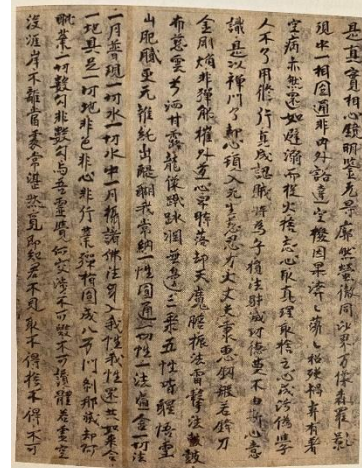
Similarly the Buddha did not teach others
the four noble truths or the eight-fold path
until first he had so mastered them that he practiced them
spontaneously, habitually, easily, and effectively

Λ

34th verse

Hé shook his Dhar-ma thunder
and beat his Dhar-má drum₄₇

hé spread clouds of compassion
and showers of swéet dew



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

47 – This verse recounts one of the many versions of the beginning of Shak-ya-mu-ni's career as a buddha.

thé trampling of elephants
covered the world with moísture

whátever their path or lineage
everyone wóke up. _^_



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

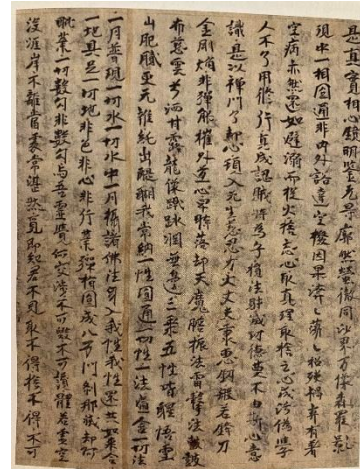
The Buddha taught NOT from theory or hearsay
but from personal experience.
All who applied his instructions
generated fabulous results.

Those traversing the impotent path of patriarchy
blame the so-called darkness of this age for the ineffectiveness of their techniques
never thinking to question their comprehension or their method's validity. _^_

35th verse

Hímalayan *milk*
with nothing ádded₄₈

ít alone
produces my favoríte *butter*



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

48 – Shak-ya-mu-ni grew up in the foothills of the Himalayas.

thé (*Buddha*) nature
that pervades all nátures

thé Dhar-ma
that includes all Dhár-mas.

— ^ —



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

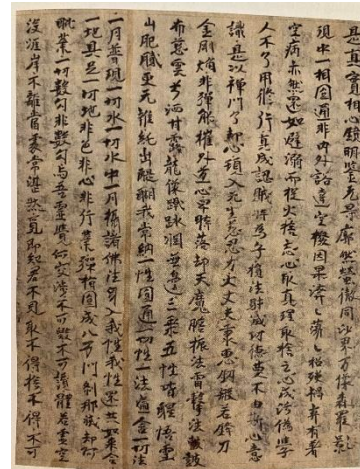
Soil stewardship and pesticide free;
noting beats the flavor of organic food.
The two truths are ubiquitous;
all that can be perceived can be released.

This is the essence
of mindfulness and meditation. _^_

36th verse

Á single moon
shines in every drop of wáter

évery water-drop moon
is *reflects* a singlé moon₄₉



P.2104, verses 29-38. Courtesy of Bibliothèque Nationale de France.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Red Pine's NOTES:

49 – An image common to Huayen Buddhism, whereby one thing contains all things and all things contain one thing.

évery buddha's Dhar-ma body
is my náture

mý nature is one
with every Ta-tha-gá-ta.

— ^ —



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

All hate pain, all love bliss
we are all alike
in so many ways.

Every healthy brain
has the same nature
to notice, let-to, and love

Λ

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Come, Let us Explore how Enlightenment could be Easy!



Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-morning 37th verse

Át every stage
all stages are présent₅₀
bút NOT in form or mind
and NOT in what youú do

Red Pine's NOTES:

50 – Referring to the ten stages (or *Bhu-mi*) of the Bo-dhi-sat-tva path.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Buddhahood is at hand for each of us
but NOT in the way
that Patriarchy has led us to believe.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

snáp your fingers
and countless Dhar-ma doors áppear₅₁
thréé Kal-pas
go by in an íntant₅₂

Red Pine's NOTES:

51 – Dhar-ma doors refer to different teachings of the same, indivisible Dhar-ma.

52 – Three Kal-pas (*approximately 4.32 billion years multiplied by 3_{LJG}*) are the time (*allegedly LJG*) needed for a Bo-dhi-sat-tva to achieve Buddhahood.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The practice of mindfulness, meditation, and empathy
is your birthright
their mastery is easier
than you've been told.

ás for all statements
 being NO státements₅₃
 thát means nothing
 to this enlightened nature óf mine₅₄.

— ^ —

Red Pine's NOTES:

53 – Quoted from the Lan-ka-va-ta-ra (III): whatever you can talk about is *NOT* it.

54 – Referring to the inherent buddha nature possessed by all beings.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation* & (*amplification*)

Lama Jigme's NOTES:

Our bullshit detectors confirm
that pseudo-spiritual word-play
does NOT a buddha make.

Λ

Friday-morning 38th verse

It can *NOT* be slandered
and (*it*) can *NOT* be praised₅₅
like space
it has NO boundaries

Red Pine's NOTES:

55 – The “it” here and in the following verses refers to the “enlightened nature” of the previous verse.

Red Pine's translation of — Yòng-jīā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

it *is* NEVER not present
and always clear
BÚT look
AND you can *NOT* see it.

— ^ —

Lama Jigme's NOTES:

The neurological mechanisms
responsible for mindfulness, meditation, and empathy:

- are selfless and thus immune to praise and blame,
- can be practiced anytime and anywhere,
- but are subtle and defy being quantified.

We are not denizens of the Star Wars universe
with some having more midichlorians and others less,
rather enlightenment is available for all. — ^ —

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-morning 39th verse

Yóu can *NOT* grab it
and can *NOT* let ít go
whén you can *NOT* find it
that is when you will fínd it

Lama Jigme's NOTES:

Both chasing an aloof kitty
and avoiding an affection one are folly.
Do you want kitty to come to you?
Then open a can of tuna.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

ít speaks when it *is* silent
it *is* silent when ít speaks
whén the gate of gifts opens
nothing stands in ít's way₅₆.



Red Pine's NOTES:

56 — The greatest gift of all is the gift of the Dhar-ma.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

A hiding kitty is silent
until it crashes through the ceiling.
We already have the means of mindfulness, meditation, and empathy.
The practice is easier than you've been lead to believe. _^_

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-morning 40th verse

Péople ask
(*what is the*) source of my understánding
Í tell them
the power of Great Wísdom₅₇

Red Pine's NOTES:

57 – Great Wisdom (Ma-ha Praj-na) is the teaching that formed the basis of Ma-ha-ya-na Buddhism.
Here, it is a synonym for the Enlightened Nature of verse 37.

if it *is* right or wrong
nobody knows
if it makes sense or NOT
the gods can *NÓT* tell

Lama Jigme's NOTES:

The source of the author's wisdom
is vulnerable perception during inhalation
and relaxing release during exhalation.

Fools would rather nod
in a pantomime of wisdom
than actually put it to the test
in the laboratory of their body and mind.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Í have been practicing this
for Kál-pas
ánd **NOT** just
to make people cónfused₅₈.

— ^ —

Red Pine's NOTES:

58 — The initial reaction to Zen is one of bewilderment, as it often uses words as gestures rather than for their meaning, the moon rather than a finger.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The ultimate timer
is neither incense nor app
but simply the absence or presence of fatigue.

Gutting our way through it
merely courts aversion.

As he lay dying
the Buddha insisted
“I have taught with an outstretched arm
and an open hand;
keeping no secrets.”

The Buddha spoke
not with riddles
but plainly.

If in his footsteps we would walk,
then let us do likewise.

Λ

Red Pine's translation of — Yòng-jiā Xuān-jué's (or Yung-chia Husan-chueh's) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-morning 41st verse₅₉

Flying the Dhar-ma flag
announcing the school's doctrine₆₀
clearly the Buddha's teaching
is at Tsaó-hsi

Red Pine's NOTES:

59 – Some scholars have concluded that since this information was not recorded anywhere else until forty years after the death of Yung-chia died, this verse and the next must be interpolations [*the insertion of something of a different nature into something else*]. Of course, this could simply be its first documented appearance.

60 – Following Tunhuang text P.2140, which has “school's doctrine” in place of “Dhar-ma doctrine.”

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Sectarianism fuels our tendencies
to be rigid, fearful, controlling, elitist, competitive, as well as cruel,
and has NOTHING to do with the Buddha's path.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Ká-shya-pa was the first
to transmit thé lamp₆₁
thé first of twenty-eight generations
in thé west₆₂. _ ^ _

Red Pine's NOTES:

61 – One day the Buddha held up a flower, Ka-shya-pa smiled, and Zen began.

62 – Bo-dhi-dhar-ma was the twenty-eighth Zen patriarch in India, a land the Chinese referred to as the Western Region.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Although united mindfulness and meditation
in a single round of breath
is the quick path to great peace

it has been tarnished
by Patriarchy's institutionalism
and the stories they tell to justify it

which fly in the face of the teachings
of both Gautama and Lao Tzu.

^

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evening

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“Song of Enlightenment” by Yong-jia Xuan-jue
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

Friday-evening 42nd verse

Thé Dhar-ma traveled east
and reached this land
Bó-dhi-dhar-ma
was our First Patriarch

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

thé first of six
to wear the robe
and spread thé word₆₃

Red Pine's NOTES:

63 – The patriarch's robe and bowl were used as symbols of authenticating transmission of understanding by China's first six Zen patriarchs

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

those who understood latter
were countless. _^_

Lama Jigme's NOTES:

Remember the words of the oracle
from the first “Matrix” movie;
“No one can tell you you’re in love
you just know, balls to bone.”

No one can tell if you’ve mastered the eight fold path,
you either practice it
spontaneously, habitually, easily, and effectively,
or you don’t. _^_

Friday-evening 43rd verse

Wé do *NOT* define the truth
delusions are already éempty
wé define what is and what is *NOT*
but we do *NOT* empty emptíness

Lama Jigme's NOTES:

Let us refrain from indulging our controlling tendencies
such as the desire to needlessly explain everything.
Further, may we refrain from obsessing over emptiness
remembering to let go of it as well.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

its twenty different kinds
are NO concern óf ours⁶⁴
wé share the universal
Ta-tha-ga-ta náture⁶⁵.



Red Pine's NOTES:

64 – Referring to the twenty definitions put forth by Buddhist logicians.

65 – Our nature and the nature of a Ta-tha-ga-ta is to be awake.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

For what's most important
is to simply make the most of our nature
to notice and release
in harmony with our breath.

Λ

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-evening 44th verse

“Thé mind is a sense organ
and objects are its sensátions₆₆
thínk of them
as streaks on a mírror

Red Pine's NOTES:

66 – The first three lines were a standard metaphor of practice used by the Northern school of Zen, in contrast to the Southern school's approach summarized in the fourth line.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

ánd light finally shining
when the streaks áre gone”
fórgét the mind and objects
it *is* your nature that ís real.

— ^ —

Lama Jigme's NOTES:

Beware of those who implore you to repress your mindfulness
for it is your nature to notice AND release,
this vulnerability is part of your buddha nature,
and therefore, is safe. _ ^ _

Red Pine's translation of — Yòng-jīā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Friday-evening 45th verse

“It *is* an evil age”
and the Dhar-ma is énding₆₇”
péople are *NOT* happy
and lack self cóntrol

Red Pine's NOTES:

67 – (Some) Early Buddhists believed the ability of beings to understand the Dhar-ma diminished over time.

In the T'ang Dynasty, many believed the final age was at hand.

This verse highlights [*some of*] the differences between the Northern and Southern schools of Zen as well as the hostility.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The rigid, fearful, and controlling
look at the sufferings and compulsions of others
and instead of questioning the effectiveness
of the techniques they teach

spin fables that justify victim blaming
claiming we're living in the "Ka-li Yu-ga"
or age of darkness.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

ígnoring the Sage
they prefer mistakén views
Má-ra becomes stronger
as their hatred multíplies₆₈

Red Pine's NOTES:

68 – Ma-ra distracts those who cultivate the Dhar-ma with countless forms of desire, anger, and ignorance.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

héaring about the Buddha's
sudden téaching
théy wish
they could grind in into rúbble.



Lama Jigme's NOTES:

Hurt people hurt,
and peril multiplies aggression.
Through the dynamo of noticing and releasing
we can empathize with those who hate us.

—Λ—

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morning

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“Song of Enlightenment” by Yong-jia Xuan-jue
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

Saturday-morning 46th verse

Whát the mind creates
the body suffers (*or éndures*)
NÓ need to claim injustice
or shift thé blame

if you are hoping to avoid
Kar-ma's endless fires
do NOT criticize
the Ta-tha-ga-ta's true teaching. _^_

Lama Jigme's NOTES:

Stressors abound: circumstantial, physical, interpersonal, and mental
the tyranny of our survival drives our sufferings compound.
The relief we seek comes not from fatalism
but from mindfulness and meditation. _^_

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Saturday-morning 47th verse

Ín a forest of nothing
but sandalwóod trees₆₉
whére it *is* lush
and remote líóns dwell

Red Pine's NOTES:

69 – Imagine a Buddhist monastery and a forest of smoldering incense sticks in the incense burner

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

ín the sylvan (*wooded*) quiet
they roam where théy will
óther beasts, even birds,
keep their dístance. _^_

Lama Jigme's NOTES:

Ordained or laity
people are people
some are wise and kind
many are dull and cruel.

^

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Saturday-morning 48th verse

Líon cubs
all trail béhind
bý the time they *are* three
they cán roar₇₀

Red Pine's NOTES:

70 – Three years was considered the time necessary for a Buddhist apprentice to complete their study with a master.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

fóxes who follow
the Dhar-má king
áfter lifetimes of mischief
they can only yap. _^_

Lama Jigme's NOTES:

In an interdependent universe
we are molded
by a sage into a sage
or a fool into a fool.

^

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Saturday-morning 49th verse

Thé sudden teaching
is sentimentality free₇₁
ás long as doubts remain
arguments fóllow

Red Pine's NOTES:

71 – This reminds me of Lao Tzu's "Heaven and Earth are heartless" Tao Te Ching:5

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Centered spontaneity's path
of mindfulness and meditation
neither plays favorites nor holds grudges;

all who live in harmony
with their autonomic nervous system
reap the same benefits.

The rigidity of certitude
is not an antidote to fear
but rather a dead end.

Better, it is,
to bring spontaneously arisen anxiety
into the path of noticing and releasing.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

this mountain monk
is *NOT* just banging his drum
he cares who might fall
into the nothing or forever trap₇₂.

— ^ —

Red Pine's NOTES:

72 — The trap of believing there is nothing after death or that life goes on forever.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The author of this root text
assures the reader

that his primary goal
is NOT wealth, power, or prestige
but rather the well being of the reader

that they might be free of the two extremes
of the rigidity that clings to the certitude
of either the existence or NON-existence of future lives
for all rigidity is poison. _^_

Saturday-morning 50th verse

Nó or NOT no
yes or NÓT yes
tó miss by an inch
is the same as a thousand míles

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

yés and a dragon maiden
suddenly became a Búddha⁷³
nó and Su-na-ksa-tra
fell into hell álive⁷⁴.



Red Pine's NOTES:

73 – In the Lotus Sutra (chapter 11/12), Man-ju-sri recounts how an eight year old daughter of a dragon king was suddenly able to become a buddha. The Tientai School consider the *Lotus* the Buddha's final teaching.

74 – In the Nirvana Sutra Su-na-ksa-tra is said to be one of Shak-ya-mu-ni's three sons. He too left home and attained a deep understanding of the Dhar-ma, but met an evil friend, renounced the Dhar-ma, and was reborn in hell while still alive. It was the Nir-va-na Sutra that precipitated Yung-chia's enlightenment.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

It is not too difficult
to deceive ourselves or others
playing the role of a great sage
while still a fool.

Let us walk and sit in harmony
with our faculties enabling observation and release
that we too could master the path. 

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“Song of Enlightenment” by Yong-jia Xuan-jue
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

Saturday-evening 51st verse

Í learned a lot
when I wás young
Í read sutras and shastras
and studied commentáries

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

thé names and terms
 never seemed tó end
 líke counting sand in the sea
 it was such a waste of éffort.

— ^ —

Lama Jigme's NOTES:

The path of Yang
 majors in minors
 confusing rote and trivia
 with wisdom and enlightenment.

— ^ —

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Saturday-evening 52nd verse

Scólded
by the Ta-ta-gá-ta₇₅
whát good is counting
others' tréasures

Red Pine's NOTES:

75 – The first two lines refer to when the Buddha scolded A-nan-da for relying on learning to achieve enlightenment, likening his pursuit to counting others' treasures. In the *Su-ran-ga-ma Su-tra*, in which this is recorded, made its first appearance in South China in 705, the same year Yung-chia met Hui-neing.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Í realized all my efforts
had been ín vain
áall the years I had wasted
braving dust ánd wind₇₆.

— ^ —

Red Pine's NOTES:

76 – Referring to the custom of traveling from teacher to teacher in search of the Dhar-ma.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

When the time is ripe
we cease to search for our teacher
and instead search
for that which teacher sought;

that which is revealed
by making a habit of vulnerably sitting
and noticing and releasing
no less than once every 12 hours. _^_

Saturday-evening 53rd verse

Misguided from the start
my understanding wrong
I did *NOT* know how the Buddha's
sudden teaching worked

why devotees of lesser paths
did *NOT* see thé Way
why unbelievers may be smart
but **NÓT** wise. _^_

Lama Jigme's NOTES:

A careful examination of our own foibles
makes it easier to give others
a little slack. _^_

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Saturday-evening 54th verse

Théy *are* so foolish
so stúpid
póinting to their palm
to explain what ís real₇₇

Red Pine's NOTES:

77 – The Chinese still use a finger to write characters on their palms to explain what they *are* referring to.
The language is replete with homophones.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

místaking a finger
for thé moon
túrning objects of the senses
into ghost stóries.

Λ

Lama Jigme's NOTES:

Communication can be imprecise
confusing figurative statements for literal ones
and over emphasizing letting-go
to the point of nihilism.

Λ

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“Song of Enlightenment” by Yong-jia Xuan-jue
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Sunday-morning 55th verse

Whó does *NOT* see a thing
is a Ta-tha-gá-ta
héncé the name
Looking from ón High₇₈

Red Pine's NOTES:

78 – A-va-lo-ki-te-shva-ra is the name of the Bo-dhi-sat-tva of compassion.
In Sanskrit it means “master of those who look down from on high.”

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Though we perceive and empathize
we let go with each exhalation
and are therefore freed from the tyranny
of our scattered impulses.

thóse who understand
are free of karmic búrdens
thóse who do *NOT*
still have old debts tó pay

Lama Jigme's NOTES:

Great wisdom comes not
from good fortune
but from looking deeply
through the lenses of perception and release.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

á hunger that keeps them
from sharing a royál meal₇₉
á sickness even a great physician
can *NÓT* cure. _Λ_

Red Pine's NOTES:

79 – The last two lines refer to those who have turned their backs on the Buddha.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Hsuan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Transcendental wisdom
frees us from slavery to sensual delights
which could seem puzzling
to those viewing us through the lens of convention.

Λ

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Sunday-morning 56th verse

Tó meditate despite desire
is the power of Práj-na₈₀
(*and*) why a lotus
is *NOT* burned in a fire

Red Pine's NOTES:

80 – The first two lines are from the Vi-ma-la-kir-ti Su-tra (8).
Praj-na means “wisdom” and is short here for Praj-na Pa-ra-mi-ta “wisdom that goes beyond.”

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The ultimate protection
comes from mindfulness and meditation
working as a team.

Yúng-shih committed crimes
 then realized nothing ís born
 hé became a buddha
 and is still one tóday₈₁. _ ^ _

Red Pine's NOTES:

81 — This verse cites Yung-shih Bo-dhi-sat-tva as an example of the power of accepting nothing is born (*everything is empty*). When he was a monk, he committed adultery and murder, but upon hearing and accepting the teaching that nothing arises, he became one of Buddhism's thirty-five omnipresent buddhas.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Let us not underestimate
the of power of emptiness. _^_

Sunday-morning 57th verse

Whén the lion roars
its fearless téaching
ít pities
confused, obstináte fools

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

whó only see offences
that prevent buddháhood
blínd to the secret
the Ta-tha-ga-ta révealed. _^_

Lama Jigme's NOTES:

Are we defined by contempt or pity:
an important barometer
of our own development.

The offences that buffet us
are they temporary or permanent:
another indicator
of our spiritual progress. _^_

Sunday-morning 58th verse

Two monks
 were guilty of crimes
 só judged U-pa-li
 with his firefly light₈₂

Red Pine's NOTES:

82 – Two monks reported their violations *of* the Vi-na-ya to U-pa-li, a disciple of the Buddha known for his knowledge of the monastic code. Although both violations included extenuating circumstances, and did NOT involve [*malicious*] intent, U-pa-li judged them guilty. The two monks remained troubled and reported their concerns to Vi-ma-la-kir-ti. The famous layman told them that sin and the mind are both empty and their buddha nature is NOT subject to impurity. Thus he removed their doubts (Vi-ma-la-kir-ti Su-tra: 3). It was while Yung-chia was reading this sutra that he experienced enlightenment.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

láyman Vi-ma-la-kir-ti
dismissed théir doubts
ás if the sun
melted thé snow. _ ^ _

Lama Jigme's NOTES:

Both guilt and fear
can function as hindrances
when we cling to them as if permanent.

It is not enough to notice these emotions
be must release them as well. _ ^ _

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Sunday-morning 59th verse

Ínconceivable
is the power of liberátion
íts uses (*as*) countless
as the Gan-gés' sands₈₃

Red Pine's NOTES:

83 – Tunhuang text P.2104 and the Chuantenglu both have “This has become my closest advisor,” a line that works better in verse 16.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

What is the difference between
liberation and enlightenment?

In my experience
liberation is the PRACTICE of the eight-fold path
whereas enlightenment is its MASTERY.

whó would *NOT* give
every possible offéring
(*súch as*) ten thousand
ounces óf gold

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

bút even one's flesh and blood
would fáll short.



Lama Jigme's NOTES:

When practiced through the lens of Yin
the freedom afforded by mindfulness and meditation
is beyond compare. _Λ_

Red Pine's translation of — Yòng-jīā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

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“Song of Enlightenment” by Yong-jia Xuan-jue
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Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Sunday-evening 60th verse

Thé unsurpassed
King of all Dhár-mas₈₄
réalized by
countless búddhas

Red Pine's NOTES:

84 – Referring to our buddha nature.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

this wish-fulfilling jewel
I have revealed
máy all who accept it
do thé same. _^_

Lama Jigme's NOTES:

Let us not find fault
with the ease and simplicity
of noticing and releasing

for it is a mistake to confuse
the arduous and difficult
with that which is truly effective.

^

Sunday-morning 61st verse

Lóok around
there is *NOT* á thing
thére are *NOT* any people
there are *NOT* any búddhas

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

ÁLL the worlds in the universe
are (*like*) bubbles in thé sea
ÁLL the sages and worthies
(*are like*) mere líghtning

Lama Jigme's NOTES:

There is nothing that we could
perceive, emote, intend, reason, recall, or imagine...
that we could not release

as if it was as non-graspable
as a vast, empty void.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

éven (*if*) an iron wheel
 rolled across mý skull⁸⁵
 thé perfect light of Sa-ma-dhi Wisdom
 would stíll shine⁸⁶. _ ^ _

Red Pine's NOTES:

85 – One of the [*alleged*] punishments waiting in hell is having our skull repeatedly crushed by an iron wheel.

86 – Again, a term coined by the Sixth Patriarch, emphasizing the practice of meditation and wisdom as inseparable.
 Washing the Dishes Zen.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) **Song of Enlightenment** — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

The practice and then mastery
of mindfulness and meditation
in harmony with inhalation and exhalation

is something that could be practiced
anytime, anywhere.

_ ^ _

Sunday-morning 62nd verse

Thóugh the sun turn cold
and the moon túrn warm
(*nót even*) an army of demons
can destroy thé truth

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

whén an elephant pulls
a cart up a moúntain
hás anyone seen
a mantis block íts way?

Lama Jigme's NOTES:

Nothing, no how
can impede the efficacy

of awareness and release:
vulnerable, passive, visceral, and random.

^

Sunday-morning 63rd verse

Élephants
do NOT follow rabbít trails₈₇
énlightenment
is NOT confined by minór rules

Red Pine's NOTES:

87 – In Buddhism the elephant not only represents wisdom and strength but [also] the power of expedient means.

dó NOT criticize the sky
when you are looking (*at it*) through á reed
if you still do NOT understand
this is fór you₈₈ 

Red Pine's NOTES:

88 – An expression of farewell but also referring to *The Song of Enlightenment* as a parting gift.

Red Pine's translation of — Yòng-jiā Xuān-jué's (or *Yung-chia Husan-chueh's*) Song of Enlightenment — Lama Jigme Gyatso's *adaptation & (amplification)*

Lama Jigme's NOTES:

Contrary to patriarchy's
rigid, fearful, controlling,
elitist, competitive, and cruel
world view;

Karma Chagme Rinpoche taught
that the essence of morality
is merely non-violence.

Through the lens of Buddha's eight-fold path
the essence of morality is KIND:
communication, conduct, and commerce.

If this idea seems foreign
then reread this text
until it feels familiar and intuitive. _^_