

Yung Chia Hsuan Chueh (Yòng-jiā Xuān-jué) — Song of Enlightenment — adapted and amplified by Lama Jigme Gyatso
<http://www.naturalthinker.net/dquinn/BuddhistWritings/Song.htm>

Yung Chia Hsuan Chueh's (Yòng-jiā Xuān-jué's)

Song of Enlightenment

adapted and amplified by Lama Jigme Gyatso

28jul23c



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1st paragraph

Thére is the leisurely one,
walking the Tao,
beyond philosóphy,

NÓT avoiding fantasy,
NOT seekíng truth.

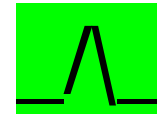
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The real nature of ignorance
is the Buddha-nature itself;
the empty delusory body
is the very body of the Dhárma.

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Whén the Dharma body
awakens completely,
there is nothing át all.

Thé source of our self-nature
is the Buddha of innocént truth.



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2nd paragraph

Méntal and physical reactions
come and go
like clouds in the empty sky;

gréed, hatred, and ignorance
appear and disappear
like bubbles on the surface of thé sea.

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When we realize actuality,
there is NO distinction
between mind and thing
and the path to hell instantly vanishes.

If this is a lie to fool the world,
My tongue may be cut out forever.



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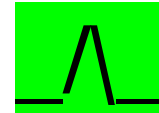
3rd paragraph

Ónce we awaken
to the Ta-tha-ga-ta Zen,
the six noblé deeds

ánd the ten thousand good actions
are already complete withín us.

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Ín our dream
we see the six levels of illusion cleárly;
áfter we awaken
the whole universe is éempty.



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4th paragraph

NÓ bad fortune, **NO** good fortune,
NO loss, **NÓ** gain;
Néver seek such things
in eternal serenítý.

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“Fór years the dusty mirror
has gone úncleaned,
Now let us polish it completely,
once and fór all.”

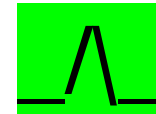
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Whó has NO-thought?
Who is NÓT-born?
Íf we are truly NOT-born,
we are NOT un-born eíther.

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Ásk (*the*) wooden dummy (*of a seamstress*)
if this is NÓT so.

Hów can we realize ourselves:
by virtuous deeds
or by seeking the Búddha?



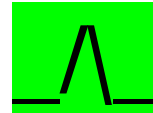
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5th paragraph

**Rélease your hold
on earth, water, fire, (*ánd*) wind;
drínk and eat as you wish
in eternal serenítý.**

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Áll things are transient
and completely éempty;
thís is the great enlightenment
of the Ta-tha-gá-ta.



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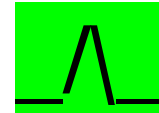
6th paragraph

Tránsience, emptiness and enlightenment;
these are the ultimate truths of Buddhísm;
keéping and teaching them
is true Sangha devótion.

Íf you do *NOT* agree,
please ask me aboúit it.

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Cút out directly the root of it all;
THIS is the very point of the Buddhá-seal.
Í can *NOT* respond to any concern
about leaves and bránches.



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7th paragraph

**Péople do NOT recognize
the *Wish-fulfilling* jewel.**

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Líving intimately
within the Ta-tha-ga-ta-gár-bha,
ít operates our sight, hearing, smell,
taste, sensation, (*and*) awáreness;

ánd all of these are empty,
yet NOT éempty.

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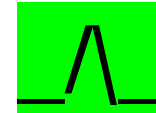
The rays shining
from this perfect *Wish-fulfilling* jewel
have the form of NO form **at** all.

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Clárfify the five eyes
and develop the five pówers;
thís is NOT intellectual work,
just realize, júst know.

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Ít is NOT difficult
to see images in a mírror,
bút who can take hold
of the moon in the wáter?



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8th paragraph