

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

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

*Red Pine's Translation*

*Lama Jigme Gyatso's Adaptation and Amplification*



*1<sup>st</sup> 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.*

**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 náture<sub>5</sub>  
 théir illusory, empty bodies  
 (*is*) their Dhar-ma bódy<sub>6</sub>    \_\_\_Λ\_

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.*     ㄤ

*2<sup>nd</sup> verse*

Théir Dhar-ma body  
they realize does NOT include á thing  
théir original nature  
is 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 their central nervous systems  
is all that is required to master the Buddha's path.*

thé five Skandhas (*are*) but clouds  
 floating aimless in thé sky<sub>7</sub>  
 thé three poisons  
 (*are*) mere bubbles appearing thén gone.<sub>8</sub> \_\_Λ\_\_

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.



Lama Jigme's NOTES:

*Although our forms, sensations, perceptions, memories, and consciousness  
could seem substantial as we breath in,  
they could feel as non-graspable as clouds  
as we breath out.*

*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.    \_^\_*

*Monday-morning's 3<sup>rd</sup> verse*

Séeing what is real  
but NO persons ór things  
théy instantly quench  
the fires óf 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).*

méanwhile those  
who deceive others wíth lies  
spénd Kal-pas  
having their tongues púlléd out \_\_Λ\_\_

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.      Λ*

*Monday-morning's 4<sup>th</sup> verse*

Súdden understanding  
is Ta-tha-ga-ta *meditátion*,  
évery practice and perfection  
present in your *bódy*<sub>10</sub>

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 counter part,  
and empathy part and parcel of our anterior cingulate gyrus  
we are already wired to master, no less practice, the eight fold path.*

thé six paths of existence  
look real in á dream<sub>11</sub>  
ónce you're awake  
the whole universe ís gone. \_\_\_Λ\_

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.

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

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. \_Λ\_*

*Monday-morning's 5<sup>th</sup> verse*

NÓ punishments or blessings  
nothing lost ór gained  
ín the nature of Nir-va-na  
there *is* nothing tÓ find<sub>12</sub>

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 that unpolished  
 dust covered-mírror<sub>13</sub>  
 ít *is* time  
 you took a closér look.



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. . . ㄤ*

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evening

6<sup>th</sup> verse..... pg. 36  
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“Song of Enlightenment” by Yong-jia Xuan-jue  
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

*Monday-evening's 6<sup>th</sup> verse*

Who has NO thoughts  
who is *NOT* born<sub>14</sub>  
to be truly NOT-born  
is to be NOT NOT-born<sub>15</sub>

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.*

ask a mechanical man  
made of wood  
“How is that quest  
for buddhahood coming?”



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. . .* 

*Monday-evening's 7<sup>th</sup> verse*

Let go your grip  
on the material world<sub>16</sub>  
in the midst of Nir-va-na  
eat and drink your fill

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.*

practices are ephemeral  
everything is empty  
this is the perfect  
enlightenment of a Buddha.



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. .* 

*Monday-evening's 8<sup>th</sup> verse*

Speaking with conviction  
is a sign of a true monk  
those unable  
indulge in asking questions

*Lama Jigme's NOTES:*

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

severing roots  
is what marks a Buddha  
picking through leaves and twigs  
is *NOT* for me.     \_Λ\_

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. .*     \_Λ\_

*Monday-evening's 9<sup>th</sup> verse*

People do *NOT* notice  
the jewel among jewels<sub>17</sub>  
waiting for them  
in the Ta-tha-ga-ta Gar-bha<sub>18</sub>

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  
neither empty nor not<sup>19</sup>  
its perfect light  
neither visible nor not.



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. ㄣ*



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morning

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Yong-jia Xuan-jue's  
Song of Enlightenment

*Tuesday-morning's 10<sup>th</sup> verse*

Purify the five roots  
and acquire the five abilities<sub>20</sub>  
only then will you know  
what can *NOT* be measured

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.*

an image in a mirror  
is *NOT* hard to see  
but try to grab  
the moon in the water.      ^  

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.*

*Tuesday-morning's 11<sup>th</sup> verse*

Setting out alone  
walking alone<sub>21</sub>  
whoever arrives  
takes the Nir-va-na road<sub>22</sub>

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*

their appearance<sub>23</sub> ancient  
their manner detached  
ragged and gaunt  
they *are* NOT noticed    \_Λ\_

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.*



*Tuesday-morning's 12<sup>th</sup> verse*

Disciples without means  
they *are* called poor  
poor in possessions  
but **NOT** in virtue

Lama Jigme's NOTES:

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

being poor  
of course they wear hemp  
their virtue is treasuring  
the jewel within.    \_^\_

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.*

*Tuesday-morning's 13<sup>th</sup> verse*

This priceless jewel  
with inexhaustible uses  
it never withholds  
its help or response

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.*

the three bodies and four insights  
 are all present within<sub>24</sub>  
 the eight freedoms and six powers  
 all mark the mind<sub>25</sub>       ^  

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.)

*Tuesday-morning's 14<sup>th</sup> verse*

Gifted people  
grasp everything (concerning the way) **át** once  
lésser minds  
hear but *are* **NOT** *enthusiástic*

Lama Jigme's NOTES:

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

thínking  
of taking off their dirtý clothes  
théy dare claim  
they are making prógress



Lama Jigme's NOTES:

*A fool boasts  
in doing the bare minimum.*

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Yong-jia Xuan-jue's  
Song of Enlightenment

*Tuesday-evening's 15<sup>th</sup> verse*

Let people mock  
and others speak ill<sub>26</sub>  
let them tire themselves out  
trying to burn the sky

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.*

hearing their words  
is like tasting sweet dew  
I swallow  
and suddenly enter the inconceivable    \_^\_

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.*

*Tuesday-evening's 16<sup>th</sup> verse*

Ín hateful words  
I see a chance for mérit  
théy have become  
my closest advísors<sub>27</sub>

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

NÓT letting ridicule  
 make enemies óf friends  
 Í show the power  
 of accepting (*that*) nothing ís born<sub>28</sub>



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.*

*Tuesday-evening's 17<sup>th</sup> verse*

Knów the words  
 and know théir source<sub>29</sub>  
 dó NOT (*over*) focus on the emptiness  
 of Sa-ma-dhi wisdóm's light<sub>30</sub>

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.    \_^\_

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.      \_^\_

*Tuesday-evening's 18<sup>th</sup> verse*

**Thé lion roars  
and speaks withóut fear  
lésser beasts hear  
and cower ín fright**



wíld elephants cease  
their rampagíng ways  
ský dragons listen  
in silent rápture.



*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.

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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

*Wednesday-morning's 19<sup>th</sup> verse*

I traveled great rivers  
crossed mountains and streams  
seeking teachers and masters  
to (*better*) understand Zen

ever since taking  
the Tsao River Road<sub>31</sub>  
*I have* discovered  
life and death have no hold on me.     \_Λ\_

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.

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

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.     \_Λ\_

*Wednesday-morning's 20<sup>th</sup> verse*

Wáking is Zen  
sitting ís Zen  
spéaking or silent  
moving or still I *am* át peace

éven at knifepoint  
I remain únmoved  
éven poison  
does NOT efféct me

béfore my teacher  
 met Di-pan-ká-ra<sub>32</sub>  
 hé spent Kal-pas  
 as Kshan-ti the ascétic<sub>33</sub>.



Red Pine's NOTES:

32 – Di-pan-ka-ra was the buddha before whom Shak-ya-mu-ni { *is alleged to have* } LIG'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* } LIG's note spent 500 lifetimes as an ascetic named Ksan-ti (*which is* San-skrit *for* acceptance or forbearance).



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

Lama Jigme's NOTES:

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

*Wednesday-morning's 21<sup>st</sup> verse*

Hów many births  
how maný deaths  
bírh and deaths go on  
withóut end

éver since realizing  
(*that*) nothing ís born  
Í treat fame and shame  
thé same.      \_^\_

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**. \_^\_

*Wednesday-morning's 22<sup>nd</sup> verse*

Í moved to a mountain  
and found a quiet place<sub>34</sub>  
stéep and secluded  
beneath táll pines

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.

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

án outsider monk  
I enjoy sittíng still  
líving apart and settled  
I *am* truly át peace<sup>35</sup>.



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.



*Wednesday-morning's 23<sup>rd</sup> verse*

Anyone awake  
knows there is nothing tó do  
ín a world of conditioned things (*however*)  
it is différent<sub>36</sub>

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 well shoot an arrow  
into thé sky.

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.    \_^\_



*Wednesday-morning 24<sup>th</sup> verse*

Íts momentum spent  
the arrow returns tó earth  
résulting in another  
disappointíng life

únlíke the door  
to the real and uncondítioned<sup>37</sup>  
ónce you step through  
you *are* in the Buddhá realm<sup>38</sup>



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 they system  
even the greatest blisses are temporary  
and turn to stress.

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

**Wednesday** ..... pg. 91  
evening

25<sup>th</sup> verse ..... pg. 92  
 26<sup>th</sup> verse ..... pg. 94  
 27<sup>th</sup> verse ..... pg. 98



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

*Wednesday-evening 25<sup>th</sup> verse*

**Júst** find the root  
do *NOT* worry about **thé** twigs  
**thé** jewel of the moon  
in pure aquamárine

Lama Jigme's NOTES:

Quasi-spiritual trivia  
paves NOT the path of enlightenment.

Ónce you learn to use  
this wish fulfilling pearl  
íts help to you and others  
nevér 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.

—^—

*Wednesday-evening 26<sup>th</sup> verse*

Móon on the river  
wind in thé pines  
whý is the sky so clear  
áall night

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”?



thé pearl of our Buddha nature  
shows up in thé mind  
míst and clouds  
shroud the bódy     \_^\_

*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. \_^\_

*Wednesday-evening 27<sup>th</sup> verse*

Mý dragon subduing bowl  
and my tiger calmíng staff<sub>39</sub>  
wíth its two rings  
echoing on thé trail

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.

**ít** *is* **NOT** for pointing out  
 the **mú**ndane  
**bút** (*for pointing out*) the tracks  
 of the Ta-tha-ga-ta's **ó**wn staff



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.      \_^\_

**Thursday** ..... pg. 100  
morning

28<sup>th</sup> verse..... pg. 101

29<sup>th</sup> verse..... pg. 104

30<sup>th</sup> verse..... pg. 106

31<sup>st</sup> verse..... pg. 109

32<sup>nd</sup> verse.....pg. 112



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

*Thursday-morning 28<sup>th</sup> verse*

**Dó** *NOT* search for the truth  
and do *NOT* dismiss delú<sup>u</sup>sions  
ré<sup>u</sup>alize both are empty  
and withó<sup>u</sup>t form<sub>40</sub>

Red Pine's NOTES:

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

wíthout form but neither  
empty nor not éempty  
thát is a Ta-tha-ga-ta's  
réal form<sub>41</sub>.      \_^\_

Red Pine's NOTES:

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

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

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.

\_Λ\_



*Thursday-morning 29<sup>th</sup> verse*

**N**othing obstructs  
the mirror of **t**hé mind  
**í**t illuminates  
all the worlds in the **c**ósmos

íimages of ten thousand things  
áappear  
neíther inside nor outside  
its perféct light.     \_Λ\_

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\_

*Thursday-morning 30<sup>th</sup> verse*

Wíth universal emptiness  
THEY dismiss the laws of Kár-ma  
súch recklessness  
is sure to invite misfórtune

gíving up existence  
 for emptíness  
 ís the same *as* jumping into a fire  
 to escape á flood.<sup>42</sup>      \_^\_

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.    \_^\_

*Thursday-morning 31<sup>st</sup> verse*

Ás for letting delusions go  
and grasping thé truth  
thé “letting-go” grasping mind  
is a master of dísguise

stúdents unaware  
who take this for their práctice  
místake a thief  
for their chíd.     \_^\_

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\_



*Thursday-morning 32<sup>nd</sup> verse*

Réducing your Dharma wealth  
or cancelling your mérit  
ínvariably results  
from discriminations of thé mind<sub>43</sub>

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 áside<sub>44</sub>  
óur focus is the power  
of accepting (*that*) nothing ís born.



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.    \_^\_

**Thursday** ..... pg. 115  
evening

33<sup>rd</sup> verse..... pg. 116  
 34<sup>th</sup> verse..... pg. 119  
 35<sup>th</sup> verse..... pg. 121  
 36<sup>th</sup> verse..... pg. 123



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

*Thursday-evening 33<sup>rd</sup> verse*

**Thé great Bo-dhi-sat-tva  
holding the sword of wísdom  
wíth its Praj-na blade  
and Vaj-rá flames<sub>45</sub>**

Red Pine's NOTES:

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

nót only did he cut through  
the mind of herétics  
hé first ended  
Ma-ra's brazén ways<sup>46</sup>.



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\_

*Thursday-evening 34<sup>th</sup> verse*

Hé shook his Dhar-ma thunder  
and beat his Dhar-má drum<sub>47</sub>  
hé spread clouds of compassion  
and showers of swéet dew

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.    \_^\_

*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.    \_^\_

*Thursday-evening 35<sup>th</sup> verse*

Hímalayan butter  
with nothing ádded<sub>48</sub>  
ít alone  
produces my favoríte ghee

Red Pine's NOTES:

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

thé nature  
that pervades all nátures  
thé Dhar-ma  
that includes all Dhár-mas.



*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.     \_Λ\_

*Thursday-evening 36<sup>th</sup> verse*

Á single moon  
shines in every drop of wáter  
évery water-drop moon  
is held in a singlé moon<sub>49</sub>

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.



*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

**Friday** ..... pg. 125  
morning

37<sup>th</sup> verse..... pg. 126

38<sup>th</sup> verse..... pg. 132

39<sup>th</sup> verse..... pg. 134

40<sup>th</sup> verse..... pg. 137

41<sup>st</sup> verse..... pg. 141



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

*Friday-morning 37<sup>th</sup> verse*

Át every stage  
all stages are présent<sub>50</sub>  
bút NOT in form or mind  
and NOT in what youú do

Red Pine's NOTES:

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

Red Pine's translation of — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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.



snáp your fingers  
and countless Dhar-ma doors áppear<sup>51</sup>  
thréé Kal-pas  
go by in an ínstant<sup>52</sup>

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<sub>LIG</sub>*) are the time (*allegedly LIG*) needed for a Bo-dhi-sat-tva to achieve Buddhahood.

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 státements<sup>53</sup>  
thát means nothing  
to this enlightened nature óf mine<sup>54</sup>.



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.

Lama Jigme's NOTES:

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

~^~

*Friday-morning 38<sup>th</sup> verse*

Ít can *NOT* be slandered  
and (*it*) can *NOT* bé praised<sub>55</sub>  
líke space  
it has NO boundáries

Red Pine's NOTES:

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

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. —^—

*Friday-morning 39<sup>th</sup> verse*

Youú 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.

íť speaks when it *is* silent  
it *is* silent when íť speaks  
whén the gate of gifts opens  
nothing stands in íťs way<sup>56</sup>.



Red Pine's NOTES:

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



Red Pine's translation of — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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.     \_Λ\_

*Friday-morning 40<sup>th</sup> verse*

Péople ask  
(*what is the*) source of my understánding  
Í tell them  
the power of Great Wísdom<sub>57</sub>

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.

Í have been practicing this  
for Kál-pas  
ánd **NOT** just  
to make people cónfused<sub>58</sub>.



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.

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.

—^—

*Friday-morning 41<sup>st</sup> verse<sub>59</sub>*

Flýing the Dhar-ma flag  
 announcing the school's dóctrine<sub>60</sub>  
 cléarly 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.”

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.

**Ká-shya-pa** was the first  
to transmit **thé** lamp<sup>61</sup>  
**thé** first of twenty-eight generations  
in **thé** west.<sup>62</sup>        ^  

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.



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.

—^—

**Friday** ..... pg. 145  
evening

42<sup>nd</sup> verse.....pg. 146  
 43<sup>rd</sup> verse.....pg. 149  
 44<sup>th</sup> verse.....pg. 152  
 45<sup>th</sup> verse.....pg. 154



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

*Friday-evening 42<sup>nd</sup> verse*

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

thé first of six  
to wear the robe  
and spread thé word<sub>63</sub>

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

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 43<sup>rd</sup> verse*

**Wé** do *NOT* define the truth  
delusions are already **é**empty  
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.

its twenty different kinds  
are NO concern of ours<sup>64</sup>  
we share the universal  
Ta-tha-ga-ta nature<sup>65</sup>.



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 — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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.      \_^\_



*Friday-evening 44<sup>th</sup> verse*

“Thé mind is a sense organ  
and objects are its sensátions<sub>66</sub>  
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.

ánd light finally shining  
when the streaks áre gone”  
fórg<sup>o</sup>get 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.                    \_Λ\_

*Friday-evening 45<sup>th</sup> verse*

“*It is an evil age*”  
and the Dhar-ma is *ending*<sub>67</sub>”  
*people are NOT happy*  
and lack self *control*

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.

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.

ígnoring the Sage  
they prefer mistakén views  
Má-ra becomes stronger  
as their hatred multíplies<sup>68</sup>

Red Pine's NOTES:

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

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.



**Saturday** ..... pg. 158  
morning

46<sup>th</sup> verse..... pg. 159

47<sup>th</sup> verse..... pg. 161

48<sup>th</sup> verse..... pg. 163

49<sup>th</sup> verse..... pg. 165

50<sup>th</sup> verse..... pg. 169



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

*Saturday-morning 46<sup>th</sup> 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  
dó NOT criticize  
the Ta-tha-ga-ta's true téaching.    \_^\_

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.    \_^\_

*Saturday-morning 47<sup>th</sup> verse*

Ín a forest of nothing  
but sandalwóod trees<sub>69</sub>  
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

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.

\_^\_

*Saturday-morning 48<sup>th</sup> verse*

Líon cubs  
all trail béhind  
bý the time they *are* three  
they cán roar<sub>70</sub>

Red Pine's NOTES:

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

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.

\_^\_

*Saturday-morning 49<sup>th</sup> verse*

Thé sudden teaching  
is sentimentality free<sub>71</sub>  
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

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.

this mountain monk  
is *NOT* just banging his drum  
he cares who might fall  
into the nothing or forever trap<sup>72</sup>.



Red Pine's NOTES:

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



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.     \_Λ\_

*Saturday-morning 50<sup>th</sup> verse*

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

yés and a dragon maiden  
 suddenly became a Búddha<sup>73</sup>  
 nó and Su-na-ksa-tra  
 fell into hell álive<sup>74</sup>.



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 — Yung-chia Hsuan-chueh's (or Yòng-jiā Xuān-jué'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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evening

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 52<sup>nd</sup> verse.....pg. 175  
 53<sup>rd</sup> verse.....pg. 178  
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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 51<sup>st</sup> verse*

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

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

*Saturday-evening 52<sup>nd</sup> verse*

Scólded  
by the Ta-ta-gá-ta<sub>75</sub>  
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.



Í realized all my efforts  
had been ín vain  
áall the years I had wasted  
braving dust áand wind<sub>76</sub>.



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 — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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.     \_Λ\_

*Saturday-evening 53<sup>rd</sup> verse*

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

whý devotees of lesser paths  
did *NOT* see thé Way  
whý 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.    \_^\_

*Saturday-evening 54<sup>th</sup> verse*


**Théy** *are* so foolish  
so stúpid  
póinting to their palm  
to explain what **ís** real<sub>77</sub>

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.

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

*Lama Jigme's NOTES:*

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

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morning

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56<sup>th</sup> verse..... pg. 188

57<sup>th</sup> verse..... pg. 192

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

*Sunday-morning 55<sup>th</sup> verse*

Whó does *NOT* see a thing  
is a Ta-tha-gá-ta  
hénce the name  
Looking from ón High<sub>78</sub>

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.”



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.

á hunger that keeps them  
from sharing a royál meal<sub>79</sub>  
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 — Yung-chia Hsuan-chueh's (or Yòng-jiā Xuān-jué'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.

∧

*Sunday-morning 56<sup>th</sup> verse*

Tó meditate despite desire  
is the power of Práj-na<sub>80</sub>  
(*ánd*) 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 — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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 tóday<sup>81</sup>.     \_^\_

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 — Yung-chia Husan-chueh's (or Yòng-jiā Xuān-jué'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 57<sup>th</sup> verse*

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

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 58<sup>th</sup> verse*

Two monks  
 were guilty of crimes  
 só judged U-pa-li  
 with his firefly light<sub>82</sub>

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.

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.    \_^\_

*Sunday-morning 59<sup>th</sup> verse*

Ínconceivable  
is the power of liberátion  
íts uses (*as*) countless  
as the Gan-gés' sands<sub>83</sub>

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.

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

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.      



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evening

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61<sup>st</sup> verse..... pg. 203  
62<sup>nd</sup> verse..... pg. 207  
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“Song of Enlightenment” by Yong-jia Xuan-jue  
translated by Red Pine, adapted and amplified by Lama Jigme Gyatso

*Sunday-evening 60<sup>th</sup> verse*

**Thé unsurpassed  
King of all Dhár-mas<sub>84</sub>  
réalized by  
countless búddhas**

Red Pine's NOTES:

84 – Referring to our buddha nature.

this wish-fulfilling jewel  
I have révealed  
*má*y 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 61<sup>st</sup> verse*

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

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.

éven (*if*) an iron wheel  
rolled across mý skull<sup>85</sup>  
thé perfect light of Sa-ma-dhi Wisdom  
would stíll shine<sup>86</sup>.     \_^\_

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.

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 62<sup>nd</sup> verse*

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



whén an elephant pulls  
a cart up a móúntain  
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 63<sup>rd</sup> verse*

Élephants  
do NOT follow rabbít trails<sub>87</sub>  
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 you<sub>88</sub> 

Red Pine's NOTES:

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

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.    \_^\_