

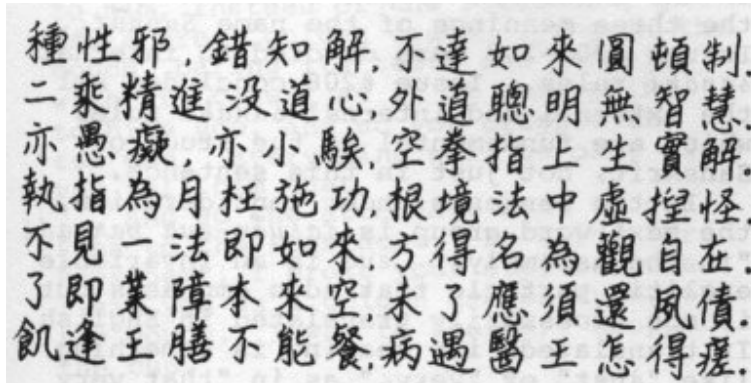
The Song of Enlightenment

by Great Master Yungjya

with commentary by Tripitaka Master Hua

TEXT:

WHEN THE NATURE OF THE SEED IS DEVIANT,
ONE'S KNOWLEDGE AND UNDERSTANDING WILL BE WRONG.
ONE WILL NOT ATTAIN THE THUS COME ONE'S COMPLETE
AND SUDDEN MEASURE.
THOSE OF THE TWO VEHICLES ARE VIGOROUS, BUT LACK
THE HEART OF THE WAY.
THOSE OF EXTERNAL PATHS MAY BE INTELLIGENT, BUT
THEY LACK WISDOM.
THEY ARE STUPID, PETTY, AND FOOLISH.
THEY MISTAKE THE EMPTY FIST AND POINTING FINGER AS
PRODUCING GENUINE KNOWLEDGE;
BUT BECOMING ATTACHED TO THE FINGER AS BEING THE
MOON IS A WASTE OF EFFORT.
AMIDST THE DHARMAS OF SENSE ORGANS' STATES,
IT IS BLAMEWORTHY TO MAKE EMPTY FABRICATIONS.
NOT TO PERCEIVE A SINGLE DHARMA: THAT IS THE THUS
COME ONE.
THEN ONE MAY BE CALLED "ONE WHO CONTEMPLATES AT
EASE."
ONCE ONE HAS UNDERSTOOD, KARMIC OBSTRUCTIONS ARE
BASICALLY EMPTY.
BEFORE ONE HAS UNDERSTOOD, DEBTS FROM THE PAST
MUST BE REPAYED.
THE FAMISHED ENCOUNTER THE ROYAL BANQUET, YET
CANNOT EAT.
THE SICK MEET THE PHYSICIAN KING, YET HOW CAN THEY
BE CURED.



種性邪，錯知解，不達如來圓頓制。
二乘精進，沒道心，外道聰明無智慧。
亦愚癡，亦小駭，空拳指上生實解。
執指為月，枉施功，根境法中虛捏怪。
不見一法，即如來，方得名為觀自在。
了即業障，本來空，未了應還風債。
飢逢王膳，不能餐，病遇醫王，怎得瘥。

COMMENTARY:

WHEN THE NATURE OF THE SEED IS DEVIANT, ONE'S KNOWLEDGE AND UNDERSTANDING WILL BE WRONG./ When the seed is improperly planted or cultivated, the root-nature will be deviant. One's views and understanding will be wrong, but one will suppose them to be correct, and one won't know to reform.

ONE WILL NOT ATTAIN THE THUS COME ONE'S COMPLETE AND SUDDEN MEASURE./ Since one's knowledge and understanding are wrong, one cannot see clearly and penetrate through to the mind-dharma of the World Honored One, to the great measure and degree of the wonderful principle of the Perfect and Sudden, where one fathoms the essential path from beginning to end.

THOSE OF THE TWO VEHICLES ARE VIGOROUS, BUT LACK THE HEART OF THE WAY./ Though the dull-rooted Arhats of the Two Vehicles practice with vigor, they lack the wisdom to awaken to the Way.

THOSE OF EXTERNAL PATHS MAY BE INTELLIGENT, BUT THEY LACK WISDOM./ The intelligence of most people who take side doors and external paths does not go beyond worldly knowledge and cleverness in debate. By no means is it Ultimate, Perfect, Sudden, and Genuine Wisdom.

THEY ARE STUPID, PETTY, AND FOOLISH./ They are stupid, and yet self-satisfied. They are base, yet they like to act authoritatively. They do not like to learn with an open mind, and do not have the earnestness to learn from those beneath them. Like animals, their behavior is vague and dull. This describes the dull-rooted living beings, who all consider themselves to be extraordinary.

THEY MISTAKE THE EMPTY FIST AND POINTING FINGER AS PRODUCING GENUINE KNOWLEDGE./ It is like the Buddha's empty fist that saved the little child, or like seeing the moon because of the finger that pointed to it. How could anyone who comes later gain genuine understanding from an empty fist or a pointing finger?

BUT BECOMING ATTACHED TO THE FINGER AS BEING THE MOON IS A WASTE OF EFFORT./ If one becomes attached to the pointing finger as being the moon--not realizing that the finger is basically not the moon, but that one merely makes use of the finger to see the moon--then one might cultivate the Way for a myriad aeons, but it would be a total waste of effort.

AMIDST THE DHARMAS OF SENSE ORGANS' STATES, IT IS BLAMEWORTHY TO MAKE EMPTY FABRICATIONS./ The dharmas of the states of the six sense organs (eyes, ears, nose, tongue, body, and mind), and their objects--forms, sounds, smells, tastes, objects of touch, and dharmas—are mistaken as really existing. However, they are empty fabrications and imaginary creations.

NOT TO PERCEIVE A SINGLE DHARMA: THAT IS THE THUS COME ONE./ The eighty-four thousand Dharma-doors are all established to counteract the sicknesses of the eighty-four thousand kinds of afflictions of living beings. When their diseases are cured, the medicines have no further use. It is the same with the Buddha's speaking the Dharma.

THEN ONE MAY BE CALLED "ONE WHO CONTEMPLATES AT EASE."/ Those who can speak the Dharma, and the Dharma that is spoken, are in substance basically empty, and completely without a nature of their own. Upon awakening to the basic substance of the source of the Dharma, not a single dharma is established, and the ten-thousand dharmas are all thus. One totally understands the great functions of the entire substance. And when people and dharmas are both forgotten, one is contemplating at ease.

ONCE ONE HAS UNDERSTOOD, KARMIC OBSTRUCTIONS ARE BASICALLY EMPTY./ After one has understood the mind and seen the nature, there are basically no karmic obstructions in the inherent nature. When this principle is understood, one knows that all karmic hindrances are basically empty, formless, shapeless, and without a nature of their own.

BEFORE ONE HAS UNDERSTOOD, DEBTS FROM THE PAST MUST BE REPAYED./ If one has not yet been able to understand this principle of the original source of all dharmas, then one will be summoned by one's past karma to undergo the retribution.

THE FAMISHED ENCOUNTER THE ROYAL BANQUET, YET CANNOT EAT./ The Buddha is like a King. Although he has rare delicacies of a hundred flavors at his table, no one dares eat of them if the King does not permit it.

THE SICK MEET THE PHYSICIAN KING, YET HOW CAN THEY BE CURED?/ The Buddha is like a physician king; although he has wonderful, life-prolonging medicine, people who have no wisdom are unwilling to take it. How then can their illnesses be cured?