

YONGJIA'S SONG OF ENLIGHTENMENT

Introduction

The *Song of Enlightenment* 證道歌 has been a Zen favorite since it first appeared over a thousand years ago. The man whose name has been attached to this poem is Yongjia Xuanjue 永嘉玄覺. Like many monks of note, he was referred to by his place of birth in addition to his ordination name. Located on China's southeast coast, Yongjia was the name of one of two counties from which the city of Wenzhou 溫州 was formed in 674.

According to our earliest records, Yongjia was born there in either 665 or 675. Most historians prefer the earlier date, but there is no conclusive evidence as to which is correct. His father died when he was young, and his mother became a nun when he was eight. He and his older sister were ordained then as well, and they lived together with their mother at Wenzhou's Kaiyuan Monastery 開元寺. Because Yongjia refused to abandon his filial duties, he was criticized by other monks. Monks were supposed to "leave home," but Yongjia continued to care for his mother until she died, and his sister until he died.

As a young monk, Yongjia visited other Buddhist teachers. That was what monks were expected to do to expand their understanding of the Dharma. One place he visited was Tiantaishan 天台山, just up the coast from Yongjia. It was the home of Tiantai Buddhism, and among Yongjia's friends was Xuanlang 玄郎 (673–754), who became the Seventh Patriarch of that school. Yongjia's early practice included the Tiantai meditation technique of "cessation" and "observation" 止觀, but his writings reveal a familiarity with other schools as well.

At some point, Yongjia began to attract a following in Wenzhou. An official serving there, named Wei Jing 魏靜, collected some of his early writings and published them under the title *Yongjiaji* 永嘉集, the Yongjia Collection. The views in this collection, however, reflect those of the Northern school of Zen and differ from those for which

Yongjia later became known after his enlightenment, which occurred when he read the Nirvana then the Vimalakirti sutras.

Not long after his spiritual breakthrough, Yongjia met a monk named Xuance 玄策. Xuance was a disciple of Huineng and was sufficiently impressed with Yongjia that he convinced him to accompany him back to Caoxi to meet Huineng.²⁵¹ Upon arriving, Yongjia walked around Huineng three times, then stood in front of him holding his staff.

Huineng said, “A monk is capable of three thousand modes of deportment and eighty thousand ways of behavior. Where, sir, did you get such arrogance?”

Yongjia said, “Birth and death are important, but impermanence is also impermanent.”

Huineng said, “Have you not yet understood what is not born or comprehended what is not impermanent?”

Yongjia said, “Understanding is, in fact, what is not born, and comprehension is essentially what is not impermanent.”

Huineng said, “Indeed, so they are. So they are.”

Yongjia then made a full prostration and said he was leaving.

Huineng said, “You are leaving too soon.”

Yongjia said, “I can’t really move. How could I do so too soon?”

Huineng said, “Who is it who knows he doesn’t move?”

Yongjia said, “You, sir, are creating distinctions.”

Huineng said, “You have truly penetrated the meaning of what is not born.”

Yongjia said, “How could what is not born have any meaning.”

Huineng said, “Who is it who is distinguishing no meaning?”

Yongjia said, “Distinguishing has no meaning.”

Huineng said, “Wonderful! But at least stay the night.”

And so, Yongjia became known as One-night Jue 一夜覺, Jue being part of Yongjia’s ordination name, Xuanjue 玄覺.²⁵²

The date of this exchange was 705. After returning to Wenzhou, Yongjia built a hermitage for himself and his sister below the walls of Longxing Monastery 龍興寺 at the southwest corner of the city, and the two of them lived there until his death in the fall of 713. Ninety years later, a stupa was built on the site and subsequently named Jingguang (Pure Light) Pagoda 淨光塔. In 2003, while it was being

rebuilt, workers digging a new foundation found a crypt containing Yongjia's cremated relics, among which was a single iridescent pearl. They were later reinterred in 2006 at the base of a new seven-story, 210-foot-high pagoda.

Like Huineng, Yongjia didn't have a teacher. His teacher, he tells us in verse 20, was the Buddha. Still, finding someone like Huineng to verify his understanding must have given him confidence to put what he understood into words. According to the *Zutangji* 祖堂集, published in 952, Yongjia's sister compiled what he left behind, which included this poem.

Remarkably, we have two early complete copies. The first was among the manuscripts Paul Pelliot brought back to Paris from the Silk Road oasis of Dunhuang 敦煌 over a hundred years ago. Given a designation of P.2104 by the Bibliothèque Nationale de France, it is inscribed with a date of 980 and introduces the text as part of what it calls the "Secret Keys of Zen" 禪宗密訣. Our second early copy is from a woodblock edition of the *Jingde Chuandenglu* 景德傳燈錄 (Transmission of the Lamp) published in 1009.

Like most good poetry, Yongjia's *Song* leaves more unsaid than it says and encourages readers to fill in the blanks. Over the centuries, thousands of monks and scholars have tried to fill in those blanks with lectures and commentaries. I've tried to restrain myself but couldn't help add a few footnotes of my own.

[251](#). The distance between Wenzhou and Caoxi was a thousand kilometers.

[252](#). This account is in chapter seven of the later Zongbao 宗寶 edition of the Platform Sutra but absent in both Dunhuang copies.

Yongjia's Song of Enlightenment²⁵³

1.

Don't you see

idle followers of the Way not studying not busy
not getting rid of delusions not looking for the truth
the true nature of their ignorance their buddha nature²⁵⁴
their illusory empty bodies their dharma body²⁵⁵

2.

Their dharma body they realize doesn't include a thing
their original nature is the primordial buddha
the five skandhas but clouds floating aimless in the sky
the three poisons mere bubbles appearing then gone

3.

Seeing what is real but no persons or things
they instantly quench the fires of hell
meanwhile those who deceive others with lies
spend kalpas having their tongues pulled out

4.

Instant understanding is Tathagata Zen²⁵⁶
every practice and perfection present in your body
the six paths of existence look real in a dream²⁵⁷
once you are awake the whole universe is gone

5.

No punishments or blessings nothing lost or gained
as for the heart of nirvana don't ask directions²⁵⁸
regarding that unpolished dust-covered mirror²⁵⁹
it's time you took a closer look

6.

Who has no ideas who isn't born²⁶⁰
what truly isn't born isn't not born²⁶¹
ask a mechanical man made of wood
how is that quest for buddhahood coming

7.

Let go that grip on the material world
in the heart of nirvana eat and drink your fill
practices are ephemeral everything is empty
this is the perfect enlightenment of the buddhas

8.

Speaking with conviction is the sign of a true monk
those who can't indulge in asking questions
severing roots is what marks a buddha
picking through twigs and leaves isn't for me

9.

People don't notice the jewel among jewels
waiting for them in the tathagata-garbha²⁶²
its sixfold powers neither empty nor not²⁶³
its perfect light neither visible nor not

10.

Purify the five roots and acquire the five abilities²⁶⁴
only then will you know what can't be measured
an image in a mirror isn't hard to see
but try to grab the moon in the water

11.

Setting out alone walking alone²⁶⁵
those who arrive take Nirvana Road²⁶⁶
their appearance ancient their manner detached
ragged and gaunt they're not noticed

12.

Disciples without means they're called poor

poor in possessions but not in virtue
being poor of course they wear hemp
their practice is treasuring the jewel within

13.

This priceless jewel with inexhaustible uses
it never withholds its help or response
three bodies and four insights are present within²⁶⁷
eight freedoms and six powers all mark the mind²⁶⁸

14.

Gifted people grasp it all at once
lesser minds hear but don't believe
thinking about changing their clothes²⁶⁹
they claim they're making progress

15.

Let people mock and others speak ill²⁷⁰
tiring themselves out trying to burn the sky
hearing their words is like tasting sweet dew
I swallow and suddenly enter the inconceivable

16.

In hateful words I see a chance for merit
they have become my closest advisers
not letting ridicule make enemies of friends²⁷¹
I show the power of accepting nothing is born²⁷²

17.

Know the words and know their source²⁷³
don't focus on the emptiness of meditation-wisdom's light²⁷⁴
this isn't something I alone have learned
countless buddhas have experienced this too

18.

The lion roars and speaks without fear
lesser beasts hear and cower in fright
wild elephants cease their rampaging ways

sky dragons listen in silent rapture

19.

I traveled great rivers crossed mountains and streams
seeking teachers and masters to understand Zen
ever since taking the Cao River Road²⁷⁵
I've discovered life and death have no hold on me

20.

Walking is Zen sitting is Zen
speaking or silent moving or not I'm at peace
even at knifepoint I remain unmoved
even poisons can't effect me
before my teacher met Dipamkara²⁷⁶
he spent kalpas as Ksanti the Ascetic²⁷⁷

21.

How many births how many deaths
births and deaths go on without end
since I suddenly realized nothing is born
I've treated fame and shame the same

22.

I moved to a mountain and found a quiet place
steep and secluded beneath tall pines
an outsider monk I enjoy sitting still²⁷⁸
settled at last I'm truly at peace

23.

Those who are awake don't engage in giving gifts
in the world of conditioned things it's different²⁷⁹
giving alms for a good rebirth still attached to form
you may as well shoot an arrow into the sky

24.

Its momentum spent an arrow falls to earth
resulting in another disappointing life
unlike the door to the real and unconditioned

once you step through you're in the buddha realm

25.

Ignore the twigs and look for the root
the jewel of the moon in pure aquamarine
once you grasp this wish-fulfilling pearl²⁸⁰
its help to you and others never ends

26.

Moon on the river wind in the pines
why is the sky so clear all night
the pearl of the buddha-nature precepts marks the mind²⁸¹
mist and clouds shroud the body

27.

My dragon-subduing bowl and my tiger-calming staff²⁸²
its two rings echoing on the trail
it isn't for pointing out the mundane
but the tracks left by the Buddha's precious staff

28.

Don't search for the truth and don't dismiss delusion
realize both are empty and have no form²⁸³
no form but neither empty nor not empty
that is a tathagata's true form

29.

Nothing obstructs the mirror of the mind
illuminating a universe of countless realms
where millions of images appear
neither inside nor outside its perfect light

30.

Saying everything is empty they dismiss the laws of karma
such recklessness is sure to bring misfortune
renouncing existence for emptiness is the same
jumping into a fire to escape a flood²⁸⁴

31.

Letting delusions go and grasping the truth
the letting go grasping mind is a master of disguise
students unaware who take this for their practice
mistake a thief for their child

32.

Reducing your Dharma wealth or cancelling your merit
invariably results from discriminations of the mind
that's why in Zen we set the mind aside²⁸⁵
we use the power instead of accepting nothing is born²⁸⁶

33.

The Great Bodhisattva used the sword of wisdom
with its *prajna* blade and *vajra* flames²⁸⁷
he cut through the minds of heretics
but first he ended Mara's brazen ways²⁸⁸

34.

He shook his Dharma thunder and beat his Dharma drum²⁸⁹
spread clouds of compassion and showers of sweet dew
the trampling of elephants covered the world with moisture
whatever their sect or path everyone woke up

35.

Himalayan butter to which nothing is added²⁹⁰
it alone produces my favorite ghee
the nature that pervades all natures
the dharma that includes all dharmas

36.

A single moon shines in every drop of water
every water-drop moon the very same moon²⁹¹
every buddha's dharma body is in my nature
my nature is one with every tathagata

37.

At every stage all stages are present²⁹²

but not in form or thought and not in karmic deeds
snap your fingers and countless dharma doors appear²⁹³
three kalpas go by in a flash²⁹⁴
as for all statements being no statements²⁹⁵
what does that mean to this awareness of mine

38.

It can't be slandered and can't be praised
like space it has no boundaries
it's never not present it's always clear
but look and you'll find you can't see it

39.

You can't grab it and can't let it go
when you can't find it that is when you'll find it
it speaks when it's silent it's silent when it speaks
when the Gate of Gifts opens nothing blocks the way²⁹⁶

40.

People ask the source of my understanding
I tell them the power of Maha Prajnaparamita
if it's right or wrong nobody knows
if it makes sense or not the gods can't say
I've been practicing it for kalpas now
not just to make others confused²⁹⁷

41.²⁹⁸

Flying the Dharma flag announcing the school's doctrine²⁹⁹
clearly the Buddha's teaching is at Caoxi
Kasyapa was the first to transmit the light³⁰⁰
the first of twenty-eight generations in the West

42.

The Dharma traveled east before it reached this land
Bodhidharma was its First Patriarch
the first of six to wear the robe and spread the news
to countless others who later understood

43.

Delusions being empty we don't define the truth
we deny what is and isn't but don't empty emptiness
its twenty different kinds are no concern to us³⁰¹
we share the universal tathagata nature

44.

The mind is a sense organ and dharmas are its sensations³⁰²
think of them as streaks on a mirror
and the streaks gone when the light finally shines
forget the mind and dharmas it's your nature that is real

45.

It's an evil age and the Dharma about to end³⁰³
people aren't happy and lack self-control
ignoring the Sage they prefer mistaken views
Mara becomes stronger as their hatred multiplies³⁰⁴
hearing others talk about the Buddha's instant teaching
they wish they could grind it into dust

46.

What the mind creates the body suffers
no need to claim injustice or shift the blame
if you're hoping to avoid karma's endless fire
don't criticize the Buddha's true teaching

47.

In a forest of nothing but sandalwood trees³⁰⁵
where it's lush and remote lions dwell
in the sylvan quiet they roam where they will
other beasts even birds keep their distance

48.

Lion cubs all trail behind
by the time they're three they can roar³⁰⁶
foxes who follow the Dharma King
after lifetimes of mischief can only yap

49.

The instant teaching is sentiment free³⁰⁷
as long as doubts remain arguments follow
this mountain monk isn't just banging his drum
he cares who falls into the nothing-forever pit³⁰⁸

50.

No or not no yes or not yes
to miss by an inch is the same as a thousand miles
yes and a dragon maiden suddenly became a buddha³⁰⁹
no and Sunakshatra fell into hell alive³¹⁰

51.

Piling up knowledge was how I spent my youth
reading sutras and shastras studying commentaries
the names and terms never seemed to end
counting the sand in the ocean what a waste of effort

52.

Scolded by the Tathagata³¹¹
what good is counting others' treasures
it was then I realized my efforts had been in vain
all the years I had wasted braving dust and wind³¹²

53.

Misguided from the start my understanding wrong³¹³
I didn't know how the Buddha's instant teaching worked
why devotees of lesser paths didn't see the Way
why unbelievers might be smart but not wise

54.

So foolish so stupid
pointing to their palms to explain what's real³¹⁴
mistaking a finger for the moon
turning objects of the senses into ghost stories

55.

Who doesn't see a thing is a tathagata

hence the name Looking from on High³¹⁵
those who understand are free of karmic burdens
those who don't still have debts to pay
a hunger that keeps them from sharing a royal meal
a sickness even a great doctor can't cure

56.

Meditating amid desires is the power of prajna³¹⁶
why a lotus isn't burned in a fire
Yongshi committed crimes then realized nothing is born
he became a buddha and is still one today³¹⁷

57.

When the Lion roars its fearless teaching
it pities confused obstinate fools
who see only offenses that prevent buddhahood³¹⁸
blind to the secret the Tathagata revealed

58.

Two monks were guilty of crimes
so judged Upali with his firefly light³¹⁹
the layman Vimalakirti dispelled their doubts
as if the sun had melted the snow

59.

Inconceivable is the power of liberation
its uses as countless as the Ganges' sand
who wouldn't give every possible offering
ten thousand ounces of gold
but even one's own flesh and bones would fall short
a billion times better would be a word of understanding

60.

The unsurpassed King of all Dharmas³²⁰
realized by more buddhas than the Ganges has sand
this wish-fulfilling jewel I have here revealed
let all who accept it do the same

61.

Look around there isn't a thing
there are no people there are no buddhas
all the worlds in the universe are bubbles in the sea
all the sages and worthies mere lightning
even if an iron wheel rolled across my skull³²¹
meditation-wisdom's light would still shine³²²

62.

Let the sun turn cold and the moon turn warm
an army of demons can't destroy the truth
when an elephant pulls a cart up a mountain
has anyone seen a mantis block its way

63.

Elephants don't follow rabbit trails³²³
enlightenment isn't confined by minor rules
don't vilify the sky when you're looking through a reed
if you still don't understand this is for you³²⁴

253. I have combined all couplets based on Tang-dynasty pronunciations.

254. Our buddha nature refers to the potential we share with all beings to become buddhas. Yongjia's approach, and that of the Southern school of Zen, was to eliminate the separation of the potential from the actual.

255. All buddhas have three bodies: a body that appears to others, a body they experience themselves, and the body of the teaching.

256. Tathagata Zen refers to the Southern school, whose slogans varied from "This mind is the buddha" to "this mind is not the buddha."

257. Rebirth in the realms of gods, asuras (gods who make war on other gods), humans, animals, hungry ghosts, and the hells.

258. "Nirvana" is used throughout this poem for what is beyond birth and death—our buddha nature.

259. The comparison of the mind to a mirror and of practice to keeping the mirror free from dust was a metaphor of Zen's Northern school.

260. Huineng says, "No idea is my doctrine." (Platform Sutra 17)

261. The teaching that nothing is born underlies all of Mahayana Buddhism.

262. Like Huineng, Yongjia uses "tathagata-garbha" to refer to our buddha nature. The Lotus Sutra 8 describes it as a jewel wrapped in rags.

263. The six forms of consciousness associated with the six senses are meant, as once the tathagata-garbha is "uncovered," they are no longer used to misinterpret

what is real.

264. The five roots refer the five sense faculties and the abilities to their powers, which are no longer misused in the projection of delusions.

265. Following Dunhuang text P.2104, which has 獨作 “set out alone” for 獨行 “move/travel alone.”

266. The Mahayana version of the Nirvana Sutra 大般涅槃經 was the text that opened the door for Yongjia. The Vimalakirti pushed him through.

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

268. The eight freedoms include freedom from impurity, purity, space, knowledge, nothingness, from thought and no thought, from sensation, and from consciousness. Unlike in verse 9, the six powers here (六通 not 六力) include unimpeded vision and hearing, knowledge of others' thoughts and of previous lives, unrestricted travel, and knowledge of the end of karma.

269. Instead of looking for the jewel in their soiled clothes, these people just want new clothes.

270. This and the following verse are addressed to those who belittled the Southern school of Zen and its advocacy of instant enlightenment.

271. Yongjia's friends included Xuanlang, the patriarch of the Tiantai school that took exception to Zen's “instant enlightenment.”

272. The acceptance that nothing arises or is born (*anutpattika-dharma-ksanti*) is the final attainment prior to enlightenment. See verses 6, 32, and 56.

273. The term *zong* 宗, or “source,” also refers to a lineage and its founder.

274. The term “meditation-wisdom” was also used by Huineng (Platform Sutra 13) to stress their inseparable nature. If “emptiness” was not itself empty it would become just another concept.

275. The Caoxi River was where Huineng lived. The *Zutangji* quotes the fourth line as Yongjia's final remark to Huineng during their brief meeting.

276. Dipamkara was the buddha who foretold Sakyamuni's buddhahood (Diamond Sutra 7). Yongjia sees the Buddha, not Huineng, as his teacher.

277. Before his enlightenment, Sakyamuni spent five hundred lifetimes as an ascetic named Ksanti (Sanskrit: “acceptance,” “forbearance”).

278. Yongjia spent his last years in a hut, together with his sister, on the slope below Wenzhou's Longxing Temple.

279. 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.

280. This refers to the pearl of the tathagata-garbha (buddha nature) wrapped in the soiled clothing of the skandhas, ayatanas, and dhatus that make up alaya consciousness. (Cf. Lotus Sutra 8)

281. Another name for the bodhisattva precepts, originally intended for laity, in recognition that everyone, monks or not, could become a buddha.

282. A begging bowl and a 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 when Sakyamuni defeated a dragon with his bowl and when monks used their staffs to separate two tigers.
283. Following P.2104 and the *Chuandenglū*, both of which have 二法 "both" instead of 無法 "neither."
284. Those attached to emptiness drown in a sea of emptiness, while those who admit existence and then embrace emptiness burn in the karmic fires of regret.
285. Zen doesn't make the mind an object. If nothing is born, there are no objects, there is no mind.
286. The power acquired at the eighth stage of the bodhisattva path.
287. *Prajna* is Sanskrit for "wisdom;" *vajra* here means "thunderbolt."
288. Sakyamuni attained Enlightenment by first subduing Mara, the great distractor of practitioners. He then proceeded to Sarnath to teach the Dharma to his five former disciples, who had renounced him.
289. This verse recounts one of the more unrestrained versions of the beginning of Sakyamuni's career as a buddha.
290. Sakyamuni grew up in the foothills of the Himalayas. Yongjia considered him his teacher and likens his teaching to clarified butter.
291. An image common to Huayan Buddhism, whereby one thing contains all things, and all things contain one thing.
292. Referring to the ten stages of the bodhisattva path.
293. Dharma doors refer to different teachings of the indivisible Dharma.
294. Three kalpas are needed for a bodhisattva to achieve buddhahood.
295. See the Lankavatara III: whatever you can talk about isn't it.
296. The greatest gift of all is the gift of the Dharma.
297. The reaction to Zen is often one of bewilderment, as it uses words as gestures rather than for their meaning, the moon rather than a finger.
298. This verse is the earliest mention of Huineng as the dharma heir of the lineage that began with Kasyapa. Bodhidharma was not only the First Patriarch in China, he was also the Twenty-Eighth Patriarch in India.
299. Following Dunhuang text P.2104, which has 宗旨 "school's doctrine" in place of 法旨 "dharma doctrine."
300. One day the Buddha held up a flower, Kasyapa smiled, and Zen began.
301. Referring to twenty definitions of emptiness used by Buddhist logicians.
302. The "mind" here refers to the sixth, conceptual, form of consciousness. The metaphor in the first three lines was used by the Northern school of Zen, while the fourth line summarizes the approach of the Southern school.
303. Buddhists believed beings' ability to understand the Dharma diminished over time. In the Tang, many believed the final age was at hand. This verse highlights the hostility of the Northern school toward the Southern school.
304. Mara distracts practitioners with desire, anger, and ignorance.

305. Sandalwood was the favorite incense of Buddhists in China and one of the major trade goods that arrived on the Silk Road.
306. Three years was considered the time necessary for a Buddhist apprentice to complete their study with a teacher.
307. Laozi wrote: "Heaven and Earth are heartless." (Daodejing 5)
308. The beliefs that there is nothing after death or that life goes on forever.
309. In the Lotus Sutra 11, Manjusri recounts how the eight-year-old daughter of a dragon king was suddenly able to become a buddha.
310. Sunakshatra was one of Sakyamuni's cousins (some texts say sons). He too left home and attained a deep understanding of the Dharma, but he met an evil friend, renounced the Dharma, and was reborn in hell while still alive.
311. The first two lines refer to when the Buddha scolded Ananda for relying on learning to achieve enlightenment, likening his pursuit to counting others' treasures. This story was recorded in the Surangama Sutra 楞嚴經, which made its first appearance in China in 705, in Guangzhou.
312. Referring to visiting different teachers in search of the Dharma.
313. Perhaps a reference to the *Yongjiaji*, the collection of his early writings that reflected the understanding of the Northern school of Zen.
314. Chinese is a language of countless homophones, and people often use their finger to write out characters on their palms to explain which one they're referring to.
315. Translation of the name Avalokitesvara, the Bodhisattva of Compassion.
316. The first two lines are from the Vimalakirti Sutra 8.
317. Yongshi was a monk who committed adultery and murder, but upon hearing and accepting the teaching that nothing arises, he became one of Buddhism's thirty-five omnipresent buddhas.
318. Yongjia saw himself as an "outsider monk" and is criticizing those who can't see past the monastic code in this and in the following verse. The secret is that all beings have the buddha nature.
319. Two monks reported their violations to Upali, a disciple known for his knowledge of the monastic code. Both violations included extenuating circumstances, but Upali judged them guilty. The two monks remained troubled and repeated their concerns to Vimalakirti. The famous layman told them that both sin and the mind are empty and their buddha nature isn't subject to impurity. Thus he removed their doubts. (Vimalakirti Sutra 3) It was while reading this sutra that Yongjia experienced enlightenment. As in verse 58, he is criticizing his fellow monks for their attachment to rules.
320. Referring to our buddha nature.
321. One of the punishments waiting for us in hell is having our skull repeatedly crushed by an iron wheel.
322. Again, a term coined by the Sixth Patriarch emphasizing the practice of meditation and wisdom as inseparable. Washing the Dishes Zen.

323. In Buddhism, the elephant represents wisdom and strength but also the power of expedient means.

324. The poem ends with “this is for you” 為君訣, an expression of farewell (often someone’s dying words) but also referring to the *Song of Enlightenment* as a parting gift.