HANDBOOKS FOR DAOIST PRACTICE

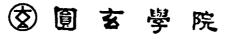
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Louis Komjathy



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Fax: +852 2493 8240

E- mail: admx@yuenyuen.org.hk Web- site: www.yuenyuen.org.hk

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INWARD TRAINING





TRANSLATED BY LOUIS KOMJATHY

INTRODUCTION



序

INWARD TRAINING

The "Neiye" 內業 (Inward Training) is a relatively unknown work that may be categorized as Daoistic or "proto-Daoist" and included in the period of "classical Daoism" (480 B.C.E.-9 C.E.). Part of a set of texts on "techniques of the heart-mind" (xinshu 心術), it provides detailed principles and instruction for inner cultivation.

The text of the "Neiye" (Inward Training; abbr. NY) is contained in chapter forty-nine of the *Guanzi* 管子 (Book of Master Guan), a collection of miscellaneous (za 雜) works that include a variety of texts with Daoistic concerns. The *Guanzi* contains material from between the fourth and second centuries B.C.E., most of which centers on statecraft and may thus be labeled "Legalist" (fajia 法家). The collection is named after Guan Zhong 管仲 (d. 645 B.C.E.), who was considered the greatest minister of the state of Qi 齊. The collection effort itself is associated with the famous Jixia 稷下 Academy, and the received edition was compiled by Liu Xiang劉向 (79-8 B.C.E.). Thus, while the collection contains texts from as early as the fourth century B.C.E., it did not receive its present form until the first century B.C.E.

With regard to sections with Daoistic concerns, there are four chapters in the received *Guanzi* that center on "techniques of the heart-mind" (xinshu 心術), that is, methods for stilling the heart-mind and realizing mystical oneness with the Dao. The so-called Techniques of the Heart-mind chapters include the "Xinshu shang" 心術上(Techniques of the Heart-mind I; ch. 36), "Xinshu xia" 心術下(Techniques of the Heart-mind II; ch. 37), "Baixin"白

心 (Purifying the Heart-mind; ch. 38), and "Neiye" 内業 (Inward Training; ch. 49).1

Before discussing *Inward Training* in detail, some information on the three other Techniques of the Heart-mind chapters may be helpful.² Techniques of the Heart-mind I seems to be a separate and independent work, with only some terminological and philosophical parallels with Inward Training and Techniques of the Heart-mind II. It is divided into two distinct parts. The first contains concise statements that describe the sage ruler and his approach to the world of society and politics. The second part aims at interpreting, explaining, and elaborating on the first part. Techniques of the Heart-mind II has close affinities with Inward Training. The text often paraphrases or develops material contained in *Inward Training*, especially chapters six to ten. Sometimes it seems to quote directly from that work, so much so that it often prefaces these passages with the phrase "thus it is said" (guyue 故曰). Finally, Purifying the Heart-mind develops some of the key terminology presented in Inward Training and Techniques of the Heart-mind I This may be a Huang-Lao 黄老 text, with "Huang-Lao" referring to a Han-dynasty (Early: 202 B.C.E.-9 C.E.; Later: 25-221 C.E.) political movement that venerated Huangdi 黃帝(Yellow Thearch) and Laozi 老子 (Master Lao) and combined aspects of "Daoism" and "Legalism." Purifying the Heart-mind is principally concerned with the demeanor of the sage, the preservation of life, and survival in the world of

¹ Two other texts are sometimes grouped with the four Techniques of the Heart-mind chapters; these are the "Zhouhe" 宙合 (All-Encompassing Unity; ch. 11) and "Shuyan"樞言 (Pivotal Sayings; ch. 12).

² Here I am following the summary in Rickett 1998, 15-16.

politics. Generally speaking, the Techniques of the Heart-mind chapters recommend that the aspiring adept empty the heart-mind (xuxin 虛心) of distracting desires (yu 欲) and preconceptions (man 念) in order to realize mystical unification with the Dao (dedao 得道).

The text translated below, *Inward Training*, is an anonymous text that is generally considered the oldest of the Techniques of the Heart-mind chapters and most likely dates from the fourth century B.C.E. It is thus the oldest extant work of the so-called "Daoist school" (*daojia* 道家), ³ a loosely knit group of individual practitioners and cultivation communities that Harold Roth (Brown University) has labeled "inner cultivation lineages." The texts most commonly associated with these inner cultivation lineages or Warring

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³ Daojia 道家, first appearing in Sima Tan 司馬談(d. 110 B.C.E.) and Sima Qian's 司馬遷 (145-86? B.C.E.) Shiji 史記 (Records of the Historian), was originally a bibliographic category, a way to catalogue texts with seemingly similar concerns. However, Harold Roth has shown that there were, in fact, communities of practitioners that could receive the label "Daoist school." Here one should note that this was not a "philosophical school" or a "way of thinking," but rather a religious school and a way of being. See Roth 1999, 173-203.

⁴Kirkland has referred to this tradition as involving "biospiritual cultivation" (1997, 76). Developing Roth (1999, 181-85), one might also refer to the earliest "Daoists" as "technicians of the Way" (daoshu zhe 道術者).

States (480-222 B.C.E.) "Daoism"⁵ are the *Laozi* 老子(Book of Venerable Masters; abbr. LZ)⁶ and *Zhuangzi* 莊子 (Book of Master Zhuang; abbr. ZZ). The former is traditionally associated with the pseudo-historical Laozi 老子 (Master Lao), a composite personage who was said to be the elder contemporary and teacher of Kongzi孔

子 (Confucius; ca. 551-ca. 479 B.C.E.) and an archivist of the Eastern Zhou dynasty (770-256 B.C.E.). Recent philological and archaeological research, in contrast, reveals the *Book of Venerable Masters* as an anthology with a variety of textual and historical layers. There is much to recommend the view that the received text (most often the Wang Bi 王弼 [226-249 C.E.] redaction) is an anthology

⁵ When speaking of the Daoist tradition, some consider it problematic to identify an organized religious movement ("Daoism") before the 2nd century C.E. at the earliest, and perhaps as late as the 5th century. One may thus wish to refer to these texts as "proto-Daoism." In addition, "Daoism" ("Taoism") is a Western interpretative category that encompasses many diverse phenomena; it may thus turn out that we must discard "Daoism" as a viable concept and speak of independent but interrelated movements. however, is not my position. I hold that Daoism is a religious tradition, albeit one composed of diverse adherents, communities, practices, soteriological goals, historical influences and so forth, that begins with the inner cultivation lineages of the Warring States period and that focuses on a life lived in attunement with the Dao as sacred reality. Much work remains to be done on the various connective tissues that bind and separate Daoists and Daoist movements throughout history. One such strand is clearly the cultivation of "clarity and stillness" (qingjing 清静), a concern found in the inner cultivation lineages, early Celestial Masters, Tang-dynasty Shangqing, and Quanzhen. For an initial attempt to identify some commonalities see Russell Kirkland's Taoism: The Enduring Tradition (2004).

⁶ This text later received the title *Daode jing* 道德經 (Scripture on the Dao and Inner Power; abbr. DDJ). I have translated *Laozi* as "Book of Venerable Masters," rather than "Book of Master Lao," in keeping with my view, influenced by Michael LaFargue and others, that the text is a series of "sayings collages."

of earlier (perhaps 5th and 4th c, B.C.E.) oral traditions that were later (by at least 168 B.C.E.) codified into a "coherent" text. Thus, one may tentatively identify at least five phases in the historical compilation of the received Daode jing: (1) oral traditions, including mnemonic aphorisms: (2) collections of savings:⁷ (3) early anthologies; (4) codified, classified, and edited anthologies; and (5) fully integrated and standardized editions. 8 With regard to the Book of Master Zhuang, the text is associated with an identifiable historical figure named Zhuang Zhou 莊周. However, again textual scholarship understands the received text to be an anthology containing a variety of distinct historical and textual layers. Contemporary scholarship most often divides the text into three sections: (1) inner chapters (1-7); (2) outer chapters (8-22) and (3) miscellaneous chapters (23-33). The inner chapters are associated with the actual teachings of Zhuang Zhou. The additional chapters are frequently associated with distinct early Daoistic groups: (1) Primitivists (chs. 8-10; parts of 11, 12, and 14); (2) Hedonists (chs. 28-31); (3) Syncretists (chs. 12-16, 33); (4)

 $^{^{7}}$ Here one thinks of the so-called *Book of Q*, which many Bible scholars believe to be a collection of the historical Jesus' sayings that was later used as the source for the received Gospels.

⁸ The most successful attempt at providing a historically contextualized English translation of the *Daode jing* is Michael LaFargue's *The Tao of the Tao Te Ching* (1992).

⁹ The received version, in thirty-three chapters, was edited by Guo Xiang 事象(252-312), famed member of the Xuanxue 玄學 (Profound Learning) hermeneutical school. According to information contained in Lu Deming's 陸德明(556-627) preface to his *Jingdian shiwen* 經典釋文 (Explanation of Terms in the Classics) and in Guo's own annotations, the 33-chapter recension was condensed from an earlier 52-chapter version. In Guo Xiang's view much of this purged material was spurious. For a brief study of "lost passages" see Knaul (Kohn) 1982.

later followers of Zhuang Zhou (chs. 17-22); and (5) Anthologists (chs. 23-27, 32). 10

In addition to the *Laozi, Zhuangzi*, and Techniques of the Heart-mind chapters of the *Guanzi*, recent revisionist scholarship would include parts of other important texts as well, including the *Huainanzi*), 佳南 子 (Book of the Masters of Huainan) and *Lushi chunqiu* 呂氏春秋 (Spring and Autumn Annals of Mister Lu). If one accepts the suggestion that the Daoistic aspects of these texts are related to the early Daoist "inner cultivation lineages," then they provide insights into the practice modalities and communal contexts of the earliest "Daoist" practitioners and communities. ¹¹ Throughout the pages of the texts of the classical period, one finds practice principles, specific cultivation methods, goals and aspirations, descriptions of mystical absorption, as well as representatives and models of successful training.

Returning to *Inward Training* in particular, the text, as contained in the received *Book of Master Guan*, consists of a series of rhymed poetic stanzas. Most of the lines are tetrasyllable, meaning that they consist of four character combinations. However, other patterns of five or more characters also occur. The rhymes appear most often at the end of every second and even line. In addition, many of these

¹⁰ These divisions follow Mair 2000, 37. Additional insights may be found in Graham 1990; Roth 1991a; Liu 1994.

¹¹ Some would deny the application of "Daoist," understood as an initiated member of a self-conscious religious tradition, to these practitioners. However, arguably such inclusion involves a specific way of life, specific worldviews, practices, and goals/ideals, more than some institutional affiliation.

rhyme patterns are "irregular," a characteristic which may or may not assist the attempt to accurately date and locate its origin. 12 The received version of *Inward Training* contains two or three divisions, thus dividing it into three or four long sections. It has been further partitioned into a varying number of verse stanzas by different scholars. Rickett (1998), following Ma Feibai 馬非百, has translated the text as dividing into fifteen stanzas, with most of these being further subdivided into shorter units of varying length. Roth, developing the work of Gustav Haloun and Jeffrey Riegel, divides the work into twenty-six verse stanzas. Thus, the appearance of the text as a series of verse stanzas or poetic chapters is a modern hermeneutical development. In the present translation, I have followed Roth's critical text, including many of his character amendments. The present translation thus contains twenty-six chapters.

Inward Training advocates a diverse training regimen, which includes dietetics, conservation, psychophysiological refinement, expansions of consciousness, and mystical unification. As the names of the related Techniques of the Heart-mind chapters suggest, Inward Training understands Daoist practice as ultimately connected to consciousness and spirit (shen 神), with particular emphasis placed on the ability of the heart-mind (xin 心) either to attain numinous pervasion (lingtong 靈通) or to separate the adept from the Dao as Source. Here the heart-mind is understood both as a physical location in the chest (the heart [xin 心] as "organ" [zang 臓]) and as relating to

¹² Approximate phonetic reconstructions of this ancient rhyme scheme and related discussions may be found in the translations of Allyn Rickett (1998) and Harold Roth (1999).

thoughts (nian 念) and emotions (qing 情) (the heart as "consciousness" [shi 識]). Intellectual and emotional activity is a possible source of dissipation and disruption. However, when stilled (*jing* 静) and stabilized (*ding* 定), the heart-mind is associated with innate nature (xing 性), the givenness (ziran 自然) and the actualization (xiu 修) of one's innate endowment from and connection with the Dao. This return to one's original nature (benxing 本件) is the attainment of mystical unification (dedao 得道).With regard to *Inward Training* as a Daoist mystical text, the late A.C. (Angus Charles) Graham (1919-1991), a renowned scholar of Chinese intellectual history, has commented, "'Inward Training'...is important as possibly the oldest 'mystical' text in China" (1989, 100). And in reference to chapter two, "This may well be the earliest Chinese interpretation of the experience of mystical oneness" (ibid., 104). Moreover, Harold Roth believes that "Inward Training assumes a significance that has not heretofore been appreciated: It is the oldest extant expression of the distinctive mystical practice and philosophy that is the basis of the entire [Daoist] tradition from its obscure origins to the time of the Huai-nan Tzu [Huainanzi] in the mid-second century B.C." (Roth 1999, 198). Inward Training represents one of the key "foundations of Daoist mysticism."

In terms of Daoist practice, *Inward Training* contains a diverse and comprehensive set of guidelines and approaches. *Inward Training* documents and advocates an integrated system for self-cultivation and mystical realization of the Dao: training guidelines and cultivation principles, detailed explanations of foundational techniques, descriptions of expected benefits, and accounts of radical

transformation. Following Roth (1999, 99-100), a generalized outline is as follows:

- Chapters 1-7: Underlying philosophical and cosmological principles;
- Chapters 8-14: Techniques and principles for internal cultivation;
- Chapters 15-19: Holistic benefits of internal cultivation:
- Chapters 20-23: Techniques and principles for internal cultivation;
- Chapters 24-26: Summaries of internal cultivation and its benefits

The cultivation of stillness (xiujing 修靜) is the center and root of the entire text of *Inward Training*. The advocated course of training involves (1) Specific techniques (shu 衛) meant to develop stillness (jing 靜), inner power (de 德), and alignment (zheng 正) with the Dao; (2) specific psychological and physiological benefits, that derive from such a cultivation program; and (3) a radical transformation (hua 1/4) of self, a shift in ontological condition, that is the embodiment of the Dao, which includes the application of insights emerging from inner cultivation practice to the larger context of being-in-the-world. Thus, *Inward Training* may be, and perhaps should be, understood as a manual for Daoist mystical praxis. In addition to these more psychological and mind-based concerns, Inward Training also provides guidelines for dietetics

¹³ A detailed discussion of each of these aspects *of Inward Training* may be found in Roth's *Original Tao*.

("macrobiotics") and hygiene practice.¹⁴ For instance, the text informs us, "Considering the way of eating, if you over-indulge, your qi will be injured. This will cause your body to deteriorate. If you over-restrict, your bones will be weakened. This will cause your blood to congeal. The place between over-indulgence and over-restriction, we call this 'harmonious completion'" (ch. 23). However, while we do find references to gymnastic, dietetic, and hygiene practice in *Inward Training* and the texts of classical Daoism more generally, such aspects of Daoist cultivation are seen as preliminary and foundational. The goal of these early practitioners and lineages centered on the "numinous" (*ling* 震), rather than on health and longevity.

The place of *Inward Training* in the larger Daoist tradition remains obscure. On first glance, it appears that its role is almost completely negligible, especially when compared to the two most influential texts from the classical period, namely, the *Daode jing* and *Zhuangzi*. However, comparison of concerns, themes, terminology, and practice modalities points towards historical precedents for much of the later tradition. At times, in fact, the text has close parallels to

¹⁴ Some scholars use the term "macrobiotics" or "macrobiotic hygiene" (Harper 1998; Roth 1999) in reference to early medical and Daoistic forms of practice; these include daoyin 導引 (lit., "guiding and stretching"; gymnastics), dietary, and sexual regimens. While this may be accurate terminologically and historically, in a modern interpretative context it has the potential to create confusion. This is due to the fact that "Macrobiotics" is a contemporary dietetics movement created by George Ohsawa (Yukikazu Sakurazawa; 1893-1966) and popularized by his student Michio Kushi (b. 1926). For this movement's most recent manifestation see <www.kushiinstitute.org>.

contemporary Daoistic forms of Oigong 氣功 (Oi Exercises). One of the most interesting aspects of *Inward Training* in terms of later developments is the occurrence of the phrase "guarding the One" alternately rendered as "guarding oneness" or (shouvi 守一) "maintaining unification." Similar phrases appear throughout the earliest Daoist texts; these include "embracing the One" (baovi 抱一; DDJ ch. 10), "holding to the One" (zhiyi 執一; NY ch. 9), and "attaining the One" (devi 得一; NY ch. 9). However, the earliest occurrence of "guarding the One" is found in chapter twenty-four of Inward Training: "Expand your heart-mind and release it. Relax your gi and allow it to extend. When your body is calm and unmoving, guard the One (shouyi 守一) and discard myriad disturbances." In Inward Training, guarding the One refers to a method of decreasing extrospection, of increasing distractions and introspection. It also refers to the attainment of a condition of mystical identification and unification. In the later Daoist tradition, "guarding the One" became a more general term for Daoist meditation, referring to a variety of different practices in different contexts. 15 The fact that Inward Training is the locus classicus for "guarding the One" is intriguing with regard to its influence on the later tradition.

Inward Training also contains some technical terms that deserve mention.¹⁶ With regard to the title Neiye 內業, a variety of

¹⁵ Livia Kohn (1989) has provided a representative survey of the main methods referred to as "guarding the One" in the Daoist tradition more generally.

¹⁶ The technical nature and context-specific meanings of Chinese characters is too rarely recognized. Thus, in the context of *Inward Training* as a technical training manual, a number of characters must be rendered as relating specifically to meditation practice, including the correct alignment of the body, "aligning the four limbs" *(zheng sizhi* 正四肢).

renderings are possible and have been proposed. Some of these include "Workings of the Inner" (Riegel). "Inward Training" (Graham and Roth), "Inner Workings" (Rickett), and "Inner Cultivation" (Kirkland). Nei 內 is unproblematic as referring to "inside," "within," "inward," or "internal," with the character depicting a person (ren λ) inside a border (jiong \square). However, ye 業, here translated in a technical sense as "training," is more challenging. This character is conventionally rendered as "activity," "work," "deed," or "achievement." Neive rendered as "Inward Training" is employed here as expressing the technical meaning of the title and the actual contents of the work: techniques (shu 衛) that center on the heart-mind $(xin \neq x)$ in its capacity for mystical realization of the Dao (dedao 得道). That is, the Neive emphasizes a specific internal training regimen. It should be added that such an undertaking involves a specific kind of internal "disposition" (ye 業), "activity"(ye 業), "effort"(ye 業), and "accomplishment" (ye 業).

Inward Training also utilizes terminology that parallels that used in classical Daoist texts in particular and the later Daoist tradition more generally. In this respect, we find references to the "heavens" (tian 天), earth" (di 地), and "human being" (ren 人). In the later tradition, these interrelated "concepts" are called the "Three Powers" (sancai 三才). I have translated tian as the "heavens" rather than "heaven" for two primary reasons. First, the plural form enables one to avoid possible confusion of this term with the Christian "Heaven." Second, tian literally refers to the sky. In this sense, it relates to natural and cosmological cycles, occurrences, and realms. Later, these heavens become seen as subtle realms with divine inhabitants. That is, the cosmos is multi-tiered and multi-layered. In Inward Training, we

find the heavens referred to as the "Great Circle" (dahuan 大園) and the earth referred to as the "Great Square" (defang 大方). Such terminology points towards a classical Chinese view of the cosmos: a square earth covered by a celestial canopy. This was expressed as the "Canopy Heaven" (gaitian 蓋天) theory, which understood the heavens as a great dome carrying the constellations and planets that rotated daily over a square earth. 17 It also may be understood as the existential experience of human beings with regard to the heavens and earth. The text also speaks of the "ten thousand beings" (wanwu 萬 物). This phrase, usually translated as "myriad things," refers to every being and thing in existence, with wan 萬 (lit., "ten thousand") being the classical Chinese way of saying "all" or "every." I have rendered wanwu as "ten thousand beings" in order to suggest that there are lives involved. The translation of wanwu as "ten thousand beings," and not as "myriad things," attempts to counteract the all too pervasive tendency to objectify lives. Wu often refers to "things" (i.e., inanimate objects) but often also to other (non-human) beings. The notion of "inanimate objects" also becomes problematic in a worldview based on a spectrum of qi.

Two additional, more general terms deserve mention before moving on to the technical mystical and practice terminology employed in *Inward Training*. First, the text frequently speaks of "regulating" or

¹⁷ The locus classicus for the "Canopy Heaven" system is the third-century B.C.E. Zhoubi suanjing 周髀經經. For a discussion see Major 1993, 38-39, 269-90.

This gives one pause at the extent to which the "scale of being" has been altered by industrialization and modernization. In contemporary usage, "billion" or "trillion" expresses the unlimited number that was once expressed by "ten thousand."

"regulation" (zhi 治), which may also be translated as "govern" or "heal." In socio-political contexts, this character is used to discuss the way in which rulers and ministers govern. In Inward Training, and in a Daoist context more generally, it most frequently relates to and practices for regulating or healing oneself. principles Interestingly, the two contexts become merged in the famous commentary on the Daode jing by Heshang gong 河上公 (Master Dwelling-by-the-River; fl. 160 B.C.E.?); this is the Laozi zhangju 老 子章句 (Commentary by Chapter and Verse on the Laozi; a.k.a. Daode zhenjing zhu 渞德直經解 [Commentary on the Perfect Scripture on the Dao and Inner Power]; DZ 682). This commentary is one of the most influential Daoist commentaries; here Heshang gong reads the Daode jing as a manual on longevity (yangsheng 養生) techniques, including its references to the "country" as relating to internal corporeal realities. The way of "governing the country" (zhiguo 治國) is the way of "regulating the body" (zhishen With regard to such regulation, *Inward Training* also speaks of the "Nine Cavities" (jiugiao 九窮): "When the well-spring does not become drained, the Nine Cavities are in accord and connected" (ch. 15). The Nine Cavities refer to the nine openings in the body including the eyes, ears, nostrils, mouth, anus, and urethra. Interestingly, the same phrase appears in the late sixth-century C.E. Yinfu jing 陰符經 (Scripture on the Hidden Talisman; DZ 31): "The aberrations of the Nine Cavities are in the Three Essentials" (la). Here the Three Essentials (sanyao 三要) refer to the three orifices through which qi is most easily lost; the eyes $(mu \parallel)$, ears $(er \parallel)$, and mouth ($kou \square$). Emphasis is placed on sealing the senses to prevent dissipation and distraction. This recalls the end of chapter seven of the Zhuangzi:

The emperor of the southern ocean was called Brevity (Shu 儵). The emperor of the northern ocean was called Suddenness (Hu 忽). The emperor of the Center was called Primordial Chaos (Hundun混沌). Brevity and Suddenness often met in the land of Primordial Chaos, and Primordial Chaos treated them very generously. Brevity and Suddenness discussed how they could repay the inner power (de 德) of Primordial Chaos. They said, "All people have the Seven Cavities (qiqiao 七窮) so that they can see, hear, eat, and breathe. Primordial Chaos alone does not have them. Let's try boring some." Each day they bored another hole. On the seventh day Primordial Chaos died

Like the disruption caused to Hundun's primordial unity through increasing differentiation, the sense organs may confuse and destabilize the adept's innate nature. Differentiated and conditioned modes of being separate one from one's original context of interrelationship.

Also worthy of note is the way in which jing 精 ("vital essence") is employed in $Inward\ Training$. This character consists of mi 米 ("rice") and qing 青 ("azure," but also "pure"). Etymologically, it refers to young or unprocessed rice. By extension, it refers to the essence of things. In contemporary internal alchemy (neidan 内丹) lineages, vital essence is one of the "Three Treasures" (sanbao 三寶), namely, vital essence, subtle breath (qi 氣), and spirit (shen 神). These three aspects of the adept's body-self are seen as interrelated but also as varying degrees of refinement, with spirit as the apex.

Similarly, in classical Chinese medicine, vital essence is understood as a more substantial aspect of gi, and gi is understood as a more subtle aspect of vital essence. Here vital essence relates to the actual physical foundation of health and vitality: seminal fluids (jing 精) in men and blood (xue iii) in women. The connection between vital essence and qi may also be understood etymologically: qi 氣 consists of mi # ("rice") with $qi \equiv ("vapor" or "steam")$. Both the characters for vital essence and gi contain the component for "rice." As vital essence is rice in grain form, qi is rice in vapor form. Through the "cooking" (refining) of rice grain, steam is produced: through the cooking of vital essence, qi is produced. In Inward Training, attention is drawn to a different aspect of jing 精. In chapter eight, we find the following: "Vital essence is the essence of qi" (jing ye zhe qi zhi jing ye 精也者氣之精也). And in chapter fifteen: "Vital essence is the well-spring of qi" (jing yiwei qiyuan 精 以爲氣湖). In Inward Training, vital essence is the most concentrated as well as the most refined and ethereal form of qi. It is both the life-giving essence contained in the seed of all living beings and the physiological substrate associated with the equanimity of sages that directly relates to their sagacity. It is the basis of health, vitality, and psychological well-being. With regard to the latter, it is important to note the psychological disruption and instability that comes from the

dissipation and loss of vital essence. 19 Sometimes, *Inward Training* also describes vital essence in cosmological terms as closely related

¹⁹ Vital essence is also associated with the brain and a determining factor in the attainment of higher levels of consciousness. Thus we find the maxim "revert vital essence to repair the brain" (fanjing bunao 返精捕腦) in later internal alchemy lineages. Under this understanding, spiritual realization is partially based on conserving vital essence.

to the Dao itself. Thus, in *Inward Training*, vital essence, sometimes used interchangeably with qi, occupies the most privileged position in terms of one's physicality and vitality.²⁰ It is foundation for more advanced training in "techniques of the heart-mind" (*xinshu* 心術).

The heart-mind is perhaps the central concern of *Inward Training*. As my translation of xin i as "heart-mind" suggests, in a classical context this character refers to the entire range of conscious experience, including perception, thought, emotion, desire, and intuition. The heart is understood as relating to both the actual physical heart and the seat of intellectual and emotional activity (mind). Calming (an 安) and stilling (jing 靜) the activity of the heart-mind leads to stabilization or concentration (ding 定) as well as expanded consciousness and spiritual realization. Thus, the heart-mind is often referred to as the "ruler" (wang 王) of the body-self. This relates to the "complete heart-mind" (chengxin 成心) and innate nature (xing 性), the heart-mind (xin 心) with which one was born (sheng 生). In addition, the heart-mind is often considered the center (zhong \oplus) of human beings and relates to "spirit" (shen 神), the "divine" or "sacred" capacity of human beings to connect with and manifest the Dao as Source. It enables one to (re)establish "numinous pervasion" (lingtong 靈通).21 Thus, Inward Training

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This is interesting as it may point towards a moment when the two "substances" were less clearly differentiated than in later texts and traditions, and when a different understanding of the body prevailed.

One of the things that is fascinating about the Techniques of the Heart-mind chapters in general and *Inward Training* in particular is the potential contained therein for historical revision. It is frequently assumed and argued that "mind" (xin 'L') became central in the Daoist tradition only after the influence of Buddhism, with its mind-based approach towards spiritual liberation. However, these works clearly point towards a much earlier historical precedent in the Daoist tradition itself.

explains, "Within the heart-mind, there is yet another heart-mind" (xin zhi zhong you you xin yan 心之中又有心焉; ch. 14).

Closely connected with the heart-mind, one finds numerous references to "spirit" (shen 神) and "numen" (ling 靈) in Inward Training. I have translated these terms in a more standard way, so that the distinction may be maintained. Both characters relate to specific "divine" or subtle energetic aspects of one's being and the cosmos more generally. Etymologically, shen 神 relates to "spiritual dimensions" (shi 元), omens and similar divine manifestations, and the establishment and attendance to such a connection (shen 申). Ling \equiv depicts "rain" (vu \equiv) over three "mouths" (kou \square) and "shamans" ($wu \ \overline{M}$). The latter component depicts two "humans" (ren λ) connecting (|) the "heavens" (tian Ξ : represented as the upper —) with the earth (di 地; represented as the lower —). By extension, ling involves the communal movements and voices of shamans to connect the heavens and the earth, to establish harmony and beneficial patterns of interaction; ling relates to magical efficacy. In both cases, these characters are associated with the "sacred" and the "divine," encompassing one's internal capacities, outward orientation, and larger bestowal of the cosmos. For instance, in chapter nine we find the following: "When one can transform even a single being, we call them 'spiritual.'" And in chapter twelve, "Speaking of spirit, no one knows its limits; its luminosity extends to know the ten thousand beings. Guard it at the center and do not let it waver. Do not disturb your senses with external things. Do not disturb your heart-mind with the senses. This is called 'attaining the Center.'" ²² In *Inward Training*, "spirit" and "numen" often appear to be interchangeable. Nonetheless, I have maintained a distinction by translating *shen* as "spirit"/"spiritual" and *ling* as "numen"/"numinous."²³

The heart-mind and consciousness are differentiated in a number of significant ways in *Inward Training*. First, we find frequent reference to yi 意, "intention" or "awareness." Yi relates to consciousness in its concentrated form and guiding function. The character depicts "sound" $(yin \oplus)$ over "heart" $(xin \cup)$; "intention" expresses the inner motivations and longings of the heart as human center, as sovereign of the body-self. In *Inward Training*, yi offen has the more general meaning of "thought" or "thinking," and in this way becomes a possible source of dissipation. It becomes associated with $si \oplus$, "thinking" or "thought." Here we find "field" $(tian \oplus)$ over "heart" $(xin \cup)$; "thinking" expresses the expanse of activity that occurs in the heart as emotional and intellectual center. This activity again has the capacity to create confusion $(luan \oplus)$, turbidity $(zhuo \oplus)$, and dissipation $(san \oplus)$

²² In *Inward Training*, spirit and numen most frequently refer to one's inherent numinosity, one's capacity for connecting with, merging with, and expressing the divine. However, we also find a passage that may point towards a "mediumistic" understanding as well: "There is a spirit naturally residing in the body. One moment it leaves, the next it arrives. There is no one who is able to conceive of it. If you lose it, you will inevitably be disturbed; if you attain it, you will inevitably be governed" (ch. 13).

²³ Roth translates these terms in reverse; for his explanation see 43-44. In the case of the *Zhuangzi*, Graham has proposed translating *shen* as "daemon"/"daemonic"(see Graham 1981, 35, n. 72).

Inward Training is clearly concerned with possible sources for the dissipation of vital essence (jing 精), vitality (sheng 生), and spirit (shen 神). As the title suggests, emphasis is placed on cultivating the internal (nei 内), as innate connection to the Dao, over the external (wai 外), as potential disruption of one's personal harmony and stability. *Inward Training* identifies various psychological tendencies and patterns that may lead to disruption and destabilization. Vitality may be lost and the heart-mind confused through specific emotional and intellectual activities; such conditions include grief (you 憂), happiness (le 樂), joy (xi 喜), anger (nu 怒), desire (yu 谷欠), anxiety (huan 患), and profit-seeking (li 利). It should be mentioned that these aspects of human being are not, generally speaking, inherently harmful; rather, it is excessive and inappropriate activity and expression that exhausts one's vitality and numinosity. "Considering the vitality (sheng 生) of human beings, it inevitably occurs because of balance (ping \oplus) and alignment (zheng \oplus). The reason why balance and alignment are lost is inevitably because of pleasure $(xi \, \bar{B})$, anger $(nu \, \bar{S})$ grief $(you \, \bar{B})$, and anxiety $(huan \, \bar{B})$ 患)" (ch. 22). The loss of this vitality, associated with the dissipation of vital essence, destabilizes the foundations for more advanced inward training, which center on the heart-mind and spirit. An additional source of disruption and disturbance is the "five desires" (wuyu 五欲), which relate to the "five senses" (wuguan 五官) and their concern with the external. These include desire generated by hearing (ears), seeing (eyes), tasting (tongue), smelling (nose), and touching (body). "Regulate the five sense-desires and cast off the two misfortunes (erxiong $\square \boxtimes$). When both joy and anger [the two misfortunes] are negated, Balance and alignment will permeate your torso" (ch. 21). *Inward Training* also mentions misfortunes that may

come from "human injury" (renhai 人害) and "celestial calamities" (tianzi 天望). The former relates to harm that comes from others, whether physical, psychological, or spiritual. The text explains that this often occurs because of one's particular qi quality or qi configuration. "A complete heart-mind at the center cannot be concealed or hidden. It will be known through your appearance; it will be seen in the color of your skin. If you encounter others with exceptional gi (shangi 善氣), they will be kinder to you than your brothers. If you encounter others with harmful gi (eqi 惡氣), they will injure you with their weapons" (ch. 18). Personal injury is at least partially the result of personal conduct and presence.²⁴ Here one may read "weapons" (rongbing 戎兵) as both literal and symbolic; possible sources of harm are not only or simply physical. Negative or harmful qi leads to a resonance in and a response from others. The same is true of positive and beneficial qi. Thus, the Daoist adept cultivates a presence and way of being infused with this "extraordinary qi," numinosity (ling 靈), and the unnamable mystery which is the Dao. Celestial calamities probably relate to two foundational early beliefs. The heavens respond to one's activities; if one's life is based in detrimental patterns of interaction, difficulty and obstruction will be the most common experience. Similarly, "fate" or "life-destiny" (ming 命) was seen as a "decree" (ling 令) from the heavens. Without proper alignment and accordance, calamity and

²⁴ It should be noted, however, that one cannot always anticipate, avoid, or rectify others' habituated and non-beneficial ways of interacting. One also cannot know the possible rectification inherent in difficulty. According to the *Yinfu jing* 陰符經 (Scripture on the Hidden Talisman; DZ 31, 2a), "Grace(en 思) comes from harm (hai 害); harm comes from grace."

harm was believed to arise. By extension, the Daoist adept must endeavor to rectify his or her way of perceiving, thinking, and being.

The way (dao 道) in which this is accomplished is through cultivation (xiu 修), regulation (zhi 治), and transformation (hua 化). Inward Training advocates a training regimen that involves "aligning" (zheng 正)²⁶ the body-self and "stilling" (jing 靜) the heart-mind. Both of these technical terms relate to Daoist meditation practice. By aligning the four limbs and stilling the heart-mind of excess emotional and intellectual activity, the adept establishes and maintains his or her innate connection (tong 通) with the Dao. One reawakens the "complete heart-mind" (chengxin 成心) and "innate nature" (xing 性). As alignment becomes comfortable, as the body-self becomes more relaxed, and as stillness deepens, an internal stability (ding 定) emerges. "If you can be aligned and still, only then can you become stable. With a stabilized heart-mind at the center... You can make a lodging place for vital essence (jingshe 精

²⁵ Dao 道 may refer to both the Way, the Source of all being and the universe as cosmological process, and a way, specific approach towards living. In *Inward Training* the character is used in both of these senses.

Zheng 正 is most conventionally rendered as "upright," "correct," "orthodox," or "rectified." Here I am following Roth's translation as "aligned" and "alignment." This rendering is justified with regard to the technical terminology of *Inward Training*. In this context, it clearly relates to an aligning of the body, a specific physical meditation posture, and the cosmological alignment, a larger spiritual connection, that emerges from such a gesture. Roth places so much emphasis on alignment in *Inward Training* that he identifies a "Fourfold Aligning" in the text: (1) Aligning the body (zhengxing 正形); (2) Aligning the four limbs (zheng sizhi 正四肢); (3) Aligning the qi (zhengqi 正氣); and (4) Aligning the heart-mind (zhengxin 正心) (Roth 1999, 109).

舍)" (ch. 8). Such alignment, stillness, stabilization, and completion is also related to developing "inner power" (de 德), often rendered as "virtue." De is frequently paired with dao 道 in Daoist contexts, the most famous being its appearance in the title of the Daodejing 道德 徑 (Scripture on the Dao and Inner Power). Inner power is one's personal endowment from and expression of the Dao. By cultivating stillness, a pivot of emptiness (xushu 虛樞) becomes established. This emptiness creates the space for the sacred to enter and manifest through the individual adept.

The purifying and stilling of the heart-mind prepares the Daoist practitioner for mystical identification and unification, for numinous pervasion (lingtong 靈誦). This involves radical self-transformation. a shift in ontological condition. Inward Training refers to a person who has attained this state of actualization as a "sage" (shengren 聖 人), which might also be translated as "divine being." The character sheng 聖 ("sacred") contains the radicals for "ear" (er 耳) and "mouth" (kou □). With reference to this character, Izutsu has commented, "[The] term designates a man, endowed with an unusually keen ear, who is capable of hearing the voice of a super-natural being, god or spirit, and understands directly the will or intention of the latter" (1984, 301). The sage is the "receptive one," the one who listens to the sonorous patterns of the cosmos and its varied subtle layers. This capacity for listening also leads to an additional ability: one's speaking expresses such a divine connection and such expression then resonates with others.

The most comprehensive and recommended study and translation of *Inward Training*, especially for those interested in the earliest known

forms of Daoist practice and lifeways, is that of Harold Roth (1999). I have benefited from and at times closely followed Roth's excellent translation. In addition, Roth has provided a text-critical edition of *Inward Training* which I have used for my Chinese version.²⁷ An alternative translation of *Inward Training* appears in Rickett 1998. Rickett's two-volume translation of the *Book of Master Guan* also includes the related Techniques of the Heart-mind chapters. Harold Roth's contribution to *Religions of China in Practice* contains selected translations related to the earliest Daoist inner cultivation lineages. Russell Kirkland's *Taoism: The Enduring Tradition* (2004) contains important discussions of the place of *Inward Training* in the Daoist tradition, including possible areas of influence on later, organized Daoist religious movements. Additional references may be found in these studies as well as in the bibliography provided below.

²⁷ A discussion of the various editions consulted appears in Roth 1999, 35-44.

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TRANSLATION

翻

譯

INWARD TRAINING

-1-

Considering the vital essence of beings,
This is what gives them vitality.
It generates the five grains below;
It becomes the arrayed stars above.
When flowing between the heavens and earth,
We refer to it as ghosts and spirits.
When stored within the human chest,
We call such beings sages.

—2—

Thus we may describe this qi—
Bright, as if ascending to the heavens;
Dark, as if inflooding an abyss;
Vast, as if dwelling in an ocean;
Lofty, as if residing on a mountain peak.
Thus we may consider this qi.
It cannot be controlled by force,
But it can be stabilized through inner power.
It cannot be expressed in sound,
But it can be welcomed through awareness.
Reverently guard it and do not lose it:
We call this "completing inner power."
When inner power is complete and insight emerges,
The ten thousand beings will be realized.

Considering the forms of the heart-mind,
They are naturally infused and filled with it.
They are naturally generated and completed by it.
The reason why one loses it
Is because of grief, happiness, joy, anger, desire, and profit-seeking.
If you can cast off grief, happiness, joy, anger, desire and profit-seeking,
Your heart-mind will return to equanimity.
The disposition of such a heart-mind

Your heart-mind will return to equanimity.
The disposition of such a heart-mind
Is that it benefits from calmness to attain serenity.
Do not disturb it; do not disrupt it.
Then harmony will naturally become complete.

4

Clear, as though right by your side; Vague, as though it will not be attained; Indiscernible, as though beyond the boundaries. The investigation of this is not remote— Each day we apply it through our inner power. The Dao is what infuses the body, But people cannot establish a place for it. It goes forth but does not return: It comes back but does not lodge. So silent that no one can hear its sound. Suddenly at rest, it resides in the heart-mind. So subtle we do not see its form; So expansive it arises in our own being. We do not see its form: We do not hear its sound. Still, we notice its completion. We refer to it as "Dao."

Now then, the Dao is without a set place;
But the calmness of an adept heart-mind makes a place.
When the heart-mind is still and qi is patterned,
The Dao may then come to rest.
Such a way is not remote from us—
When people realize it, they are thereby sustained.
Such a way is not separate from us—
When people accord with it, they are thereby harmonious.
Thus, become concentrated as though connected to it.
Become indiscernible as though beyond all location.
Considering the disposition of this Dao,
How can it be conceived of or discussed?
Cultivate the heart-mind and still your thinking;
The Dao may then be realized.

--6--

Let us consider the Dao—
It is what the mouth cannot express;
It is what the eyes cannot perceive;
It is what the ears cannot hear.
It is that through which we cultivate the heart-mind and align the body.
When humans lose it, they die;
When they attain it, they flourish.
When endeavors lose it, they fail;
When endeavors attain it, they succeed.
Now then, the Dao is without root or trunk;
It is without leaves or flowers.
The ten thousand beings live because of it;
The ten thousand beings develop because of it.
We designate it as "Dao."

The ruling principle of the heavens is alignment. The ruling principle of the earth is levelness. The ruling principle of human beings is stillness. Spring, autumn, winter, and summer are the seasons Of the heavens.

Mountains, hills, rivers, and valleys are the constituents Of the earth.

Pleasure, anger, accepting, and rejecting are the devices Of human beings.

Thus, we may speak of the sage— He alters with the seasons but does not transform; He shifts with things but does not exchange with them.

--8-

If you can be aligned and still,
Only then can you become stable.
With a stabilized heart-mind at the center,
With the ears and eyes acute and bright,
And with the four limbs firm and fixed,
You can make a lodging place for vital essence.
The vital essence is the essence of qi.
When qi is guided, vital essence is generated.
When it is generated, then there is thinking.
When there is thinking, then there is knowing.
When there is knowing, then you should cease.
Considering the forms of the heart-mind,
Excessive knowing dissipates vitality.

Those who can transform even a single being—
We call them "spiritual."
Those who can alter even a single situation,
We call them "wise."
To transform without expending qi,
To alter without expending wisdom,
Only extraordinary persons who adhere to the One can do this.
Adhere to the One without losing it
And you will be able to govern the ten thousand beings.
Extraordinary persons employ beings,
But they are not employed by beings.
This is the principle of attaining the One.

-10-

Govern the heart-mind residing at the center. Govern the speech issuing from your mouth. Govern affairs so that they benefit human beings. Then all under the heavens will be governed. When the whole meaning is realized, Then all under the heavens will be covered. When the whole meaning is stabilized, Then all under the heavens will be heard. This is that to which we are referring.

When your body is not aligned,
The inner power will not arrive.
When the center lacks stillness,
The heart-mind will not be governed.
Align your body and assist inner power—
Then the Dao will gradually arrive on its own.

-12-

Considering spirit, no one knows its limits; Its luminosity extends to know the ten thousand beings. Guard it at the center and do not let it waver. Do not disturb your senses with external things. Do not disturb your heart-mind with the senses. This is called "attaining the Center." There is a spirit naturally residing in the body. One moment it leaves, the next it arrives. There is no one who is able to conceive of it. If you lose it, you will inevitably be disturbed; If you attain it, you will inevitably be governed. Reverently clean out its dwelling place And vital essence will naturally arrive. Still your attempts to imagine and conceive of it. Calm your efforts to think about and control it. Abide in dignity and reverence And vital essence will naturally become stable. Attain it and do not release it. Then the ears and eyes will not overflow: The heart-mind will not desire anything else. With an aligned heart-mind at the center, The ten thousand beings become regulated.

—14—

The Dao fills all under the heavens.

It is everywhere where people reside,
But people are unable to recognize it.

When you explore the whole meaning,
You extend up to the heavens above,
And stretch down to the earth below.
You pervade the nine inhabited regions.

What does it mean to investigate this?
The answer resides in the calmness of the heart-mind.
When your heart-mind is governed,

The senses then are also governed. When your heart-mind is calm,

The senses then are also calm. The heart-mind is what governs them; The heart-mind is what calms them.

You store the heart-mind by means of the heart-mind; Within the heart-mind, there is yet another heart-mind. That inner heart-mind is an awareness that precedes language. Only after there is awareness is there form. Only after there is form is there language. Only after there is language is there usefulness. Only after there is usefulness is there governing. Without being governed, you will inevitably be disturbed. If you become disturbed, you will die.

—15—

With vital essence preserved and naturally generated, Calmness will come to flourish externally. Stored internally, we consider this to be the well-spring. Flood-like, it harmonizes and balances. We consider it to be the source of qi. When this source does not become exhausted. The four limbs are firm and strong. When the well-spring does not become drained, The Nine Cavities are in accord and connected. Then you may fully investigate the heavens and earth. You may then extend to the four oceans. At the center, there will be no delusions: Externally, there will be no deviation or calamity. The heart-mind will be complete at the center; The body will be complete in its appearance. Such people do not encounter celestial calamities; Such people do not meet with harm from others. We call these individuals "sages."

If people are able to be aligned and still. Their skin will be ample and smooth, Their ears and eves will be acute and bright. Their sinews will be supple, and their bones will be strong. Then they will be able to hold up the Great Circle, And they will tread firmly on the Great Square. They will investigate through great clarity; They will perceive through great luminosity. Be reverent and careful and do not waiver. Daily replenish your inner power. Thoroughly come to know all under the heavens, And investigate everything within the four directions. To reverently manifest this effulgence. This is called "internal attainment." If you do this but fail in its reversal, This will cause a disruption in vitality.

-17-

Considering the practice of the Dao, You must coil, you must contract. You must uncoil, you must expand. You must be firm, you must be dedicated. Guard adeptness and do not become lax. Abandon the excessive and discard the trivial. When you reach the ultimate limit, You will return to the Dao and inner power.

A complete heart-mind at the center Cannot be concealed or hidden. It will be known through your appearance: It will be seen in the color of your skin. If you encounter others with exceptional qi, They will be kinder to you than your brothers. If you encounter others with harmful qi, They will injure you with their weapons. The reverberation of the wordless Is more rapid than the drumming of thunder. The shape of gi and the heart-mind Is more luminous than the sun and moon. It is more manifest than the concern of parents. Rewards are insufficient to encourage goodness; Punishments are insufficient to discourage transgression. And yet, once this exceptional qi is attained, All under the heavens will come to be contained. Once this complete heart-mind is stabilized. All under the heavens will come to listen

-19-

By concentrating your qi as if spiritual,
The ten thousand beings will be contained in you.
Can you concentrate? Can you unite with them?
Can you not resort to divining by tortoise or milfoil
And yet recognize the auspicious and the inauspicious?
Can you stop? Can you cease?
Can you not seek it in others,
And yet realize it within yourself?
You think about it and think about it,
And yet again think about it further still.
You think and yet you cannot connect with it.
The ghostly and spiritual can connect with it,

This is not due to the power of ghosts and spirits, But to the utmost capacity of vital essence and qi. When the four limbs become aligned, The blood and qi become still Unify your awareness and concentrate the heart-mind. Then the ears and eyes will not overflow. Even the far-off will seem quite near.

-20-

Thinking and inquiring give rise to knowing.

Idleness and carelessness give rise to worry.

Cruelty and arrogance give rise to resentment.

Worry and grief give rise to disease.

When disease reaches its apex, then you die.

When you think about something and don't let go,

There will be internal distress and external weakness.

Do not plan things out prematurely

Or your vitality will abandon its dwelling place.

In eating, it is most appropriate not to become full.

In thinking, it is most appropriate not to become strained.

Regulate these to an appropriate degree of activity,

And you will naturally reach the Dao.

Considering the life of human beings, It is the heavens that brings forth their vital essence. And the earth that brings forth their form. These two combine to make a human being. When they are in harmony, there is vitality. When they are not in harmony, there is no vitality. Inquiring into the way of harmonizing them, What is essential is unable to be perceived, And what is subtle is unable to be compared. If balance and alignment permeate your torso, This harmony swirls and blends in your heart-mind. This provides perpetual longevity. When joy and anger are not limited, You must make a plan to limit them. Regulate the five sense-desires And cast off the two misfortunes. When both joy and anger are negated, Balance and alignment will permeate your torso.

-22-

Considering the vitality of human beings.

It inevitably occurs because of balance and alignment.

The reason why balance and alignment are lost
Is inevitably because pleasure, anger, grief, and anxiety.

And so, for inhibiting anger nothing is better than poetry.

For casting off grief nothing is better than music.

For limiting joy nothing is better than ritual propriety.

For guarding ritual propriety nothing is better than reverence.

For guarding reverence nothing is better than stillness.

When you are inwardly still and outwardly reverent,

You are able to return to your innate nature.

Innate nature will become greatly stabilized.

Considering the way of eating, If you over-indulge, your qi will be injured. This will cause your body to deteriorate. If you over-restrict, your bones will be weakened. This will cause your blood to congeal The place between over-indulgence and over-restriction, We call this "harmonious completion." Here is the lodging-place of vital essence. It is also where knowing is generated. When hunger and satiation lose their regulation, You must make a plan to rectify this. If you are overly satiated, engage in activity. If you are hungry, expand your thinking. If you are old, forget your worries. If you are overly satiated and do not move, The qi will not circulate through the limbs. If you are hungry and do not expand your thinking, When you finally do eat you will not stop. If when old you do not forget your worries, The well-spring of your vitality will dissipate.

—24—

Expand your heart-mind and release it.
Relax your qi and allow it to extend.
When your body is calm and unmoving,
Guard the One and discard myriad disturbances.
You will see profit and not be enticed by it.
You will see harm and not be frightened by it.
Relaxed and unwound, and yet free from selfishness,
In solitude you will find joy in your own being.
This is what we call "circulating the qi."
Your awareness and practice appear celestial.

Considering the vitality of human beings, It inevitably comes because of joyfulness. When anxious, you lose the guiding thread. When angry, you lose the fundamental point. If you are anxious, sad, pleased, or angry, There is no place within you for the Dao to reside. Selfish love and desire must be stilled. Foolishness and confusion must be rectified. Do not diminish them and do not enlarge them. Auspiciousness will naturally return to you. That Dao will naturally come to you. You can rely on the Dao and be guided by it. If you are still, you will come to realize it. If you are agitated, you will come to lose it.

-26-

The numinous qi resides within the heart-mind. One moment it arrives, the next it leaves. So subtle, there is nothing inside. So vast, there is nothing outside. The reason why we come to lose it Is because of the harm caused by agitation. When the heart-mind holds to stillness, The Dao will naturally come to settle. Considering humans who have realized the Dao, It permeates their skin and saturates their hair. Within their chests, they remain unsoiled. Follow this way of restricting sense-desires, And the ten thousand beings will not harm you.

CHINESE TEXT

中

文

凡物之精,此則爲生。 下生五穀,上爲列星。 流天地間,謂之鬼神。 藏於胸中,謂之聖人。

是故此氣,杲乎如登於天。 杳乎如入淵,綽乎如在於海。 萃乎如在於屺。是故此氣也。 不可止以力,而可安以德。 不可呼以聲,而可迎以意。 敬守勿失,是謂成德。 德成而智出。萬物畢得。 凡心之形,自充自盈,自生自成。 其所以失之,必以憂樂喜怒欲利。 能去憂樂喜怒欲利,心乃反齊。 彼心之情,利安以寧。 勿煩勿亂。和乃自成。

兀

折折乎如在於側。忽忽乎如將不得。 渺渺乎如窮無極。此稽不遠。日用其德。 夫道所以充形、而人不能固。其往不復。 其來不舍。寂乎莫聞其音。卒乎乃在於心。 冥冥乎不見其形。淫淫乎與我俱生。 不見其形、不聞其聲。而序其成。謂之道。

Ħ.

夫道無所。善心安焉處。 心靜氣理,道乃可止。 彼道不遠,人得以產。 彼道不離,人因以和。 是故萃萃乎其如可與索。 渺渺乎其如窮無所。 彼道之情,惡意與聲。 修心靜意,道乃可得。

六

道也者,口之所不能言也。 目之所不能視也。耳之所不能聽也。 所以修心而正形也。 人之所失以死,所得以生也。 事之所失以敗,所得以成也。 凡道無根無莖,無葉無榮。 萬物以生。萬物以成。命之曰道。

七

天主正。地主平。人主靜。 春秋冬夏,天之時也。 山陵川谷,地之材。 喜怒取予,人之謀也。 是故聖人與時變而不化,從物遷而不移。

八

能正能靜、然后能定。 定心在中、耳目聰明、 四肢堅固、可以爲精舍。 精也者、氣之精也。 氣導乃生。生乃思。思乃知。知乃止矣。 凡心之形、過知失生。

九

一物能化,謂之神。 一事能變,謂之智。 化不易氣,變不易智, 唯執一之君子能爲此乎。 執一不失,能君萬物。 君子使物,不爲物使。 得一之理。

+

治心處在中。治言出於口。 治事加於人。然則天下治矣。 一言得、而天下服。 一言定、而天下聽。 此之謂也。

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形不正,德不來。 中不靜,心不治。 正形攝德,淫然而自來。

+=

神莫知極。照乎知萬物。 中守不忒。不以物亂官。 不以官亂心。是謂中得。

十三

有神自在身。一往一來。莫之能思。 失之必亂。得之必治。 敬除其舍。精將自來。 靜想思之。寧念治之。 嚴容畏敬、精將自定。 得之而勿拾。 耳目不淫,心無他圖。 正心在中,萬物得度。

十四

道滿天下。普在民所,民不能知。 一言之解,上祭於天。下極於地。 蟠滿九州。何爲解之?在於心安。 我心治,官乃治。 我心安,官乃安。 治之者心也。安之者心也。 心以藏心。心之中又有心焉。彼心之心意以先言。 形然后言。意然后形。言然后使。使然后治。 不治必亂。亂乃死。

十五

精存自生,其外安榮。內藏以爲泉原。 浩然和平,以爲氣淵。 淵之不涸。四體乃固。 泉之不渴,九竅遂通。 乃能窮天地,被四海。 中無惑意。外無邪蝥。 心全於中。形全於外。 不逢天蝥,不遇人害。

十六

謂之聖人。

人能正靜,皮膚裕寬。 耳目聰明,筋伸而骨強。 乃能載大圜而履大方。 鑒於大清,視於大明。 鑒於大清,視於大明。 敬慎無忒。日新其德。 遍知天下。窮於四極。 敬發其充,是謂内得。 然而不反,此生之忒。

十七

凡道,必周必密。 必寬必舒。必堅必固。 守善勿舍。遂淫釋薄。 既致其極、反於道德。

十八

全心在中:不可蔽匿。 知於形容。見於膚色。 善氣迎人,親於弟兄。 惡氣迎人,害於戎兵。 不言之聲,疾於雷鼓。 心氣之形,明於日月。察於父母。 賞不足勸善。刑不足懲過。 氣壹得,而天下服。 心壹定,而天下聽。

十九

博氣如神,萬物備存。 能專,能一乎。 能無卜筮,而知吉凶乎。 能止乎。能己乎。 能勿求諸人,而得之己乎。 思之思之,又重思之。 思之而不通。鬼神將通之。 非鬼神之力也。精氣之極也。 四體既正,血氣既靜。 一意搏心。耳目不淫。雖遠若近。

二十

思索生知。慢易生憂。 暴傲生怨。憂鬱生疾。疾困乃死。 思之而不拾,内困外薄。不蚤爲圖。 生將異舍。食莫若無飽。 思莫若勿致。節適之齊,彼將自至。

_+-

凡人之生也。天出其精。地出其形。 合此爲人。和乃生。不和不生。 察和之道,其精不見,其微不醜。 平和擅胸。淪洽在心。 此以長壽。喜怒失度,乃爲之圖。 節其五欲,去其二凶。 不喜不怒。平正擅胸。

二十二

凡人之生也。必以平正。 所以失之、必以喜怒憂患。 是故止怒莫若詩。去憂莫若樂。節樂莫若禮。 守禮莫若敬。守敬莫若靜。 内靜外敬、能反其性。性將大定。

二十三

凡食之道,大充氣傷、而形不戕。

大攝骨枯,而血冱。

充攝之間,此謂和成。

精之所舍,知之所生。

飢飽失度,乃爲之圖。

飽則疾動。飢則廣思。老則忘慮。

飽不疾動,氣不通末。

飢不廣思,食而不止。老不忘慮,淵乃速竭。

二十四

大心而放、寬氣而廣。 其形安而不移、能守一而棄萬苛。 見利不誘。見害不懼。 寬舒而仁、獨樂其身,是謂運氣。意行似天。

二十五

凡人之生,必以其歡。 憂則失紀。怒則失端。 憂悲喜怒,道乃無處。 愛慾靜之。愚亂正之。 勿引勿推。福將自歸。 彼道自來。可籍與謀。 靜則得之。躁則失之。

二十六

靈氣在心。一來一逝。 其細無內。其大無外。 所以失之,以躁爲害。 心能執靜,道將自定。 得道之人,理蒸毛泄。 胸中無敗。節欲之道。 萬物不害。