

HANDBOOKS FOR DAOIST PRACTICE

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SCRIPTURE FOR DAILY INTERNAL PRACTICE

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TRANSLATED BY LOUIS KOMJATHY

INTRODUCTION

書

序

SCRIPTURE FOR DAILY INTERNAL PRACTICE

The *Taishang laojun nei riyong miaoqing* 太上老君內日用妙經 (Wondrous Scripture for Daily Internal Practice of the Great High Lord Lao; DZ 645), abbreviated as *Nei riyong jing* 內日用經 (Scripture for Daily Internal Practice), is a Song dynasty (Northern: 960-1126; Southern: 1127-1279) text that emerged through the coupling of internal alchemy (*neidan* 內丹) and the earlier tradition of clarity and stillness (*qingjing* 清靜).

This scripture is a later continuation and development of a group of Tang-dynasty (618-907) works that could be labeled “Clarity-and-Stillness literature.” The most well known and influential of these is the *Taishang laojun shuo chang qingjing miaoqing* 太上老君說常清靜妙經 (Wondrous Scripture on Constant Clarity and Stillness as Spoken by the Great High Lord Lao; DZ 620), abbreviated as *Qingjingjing* 清靜經 (Scripture on Clarity and Stillness). In addition to the *Scripture on Clarity and Stillness*, the other Clarity-and-Stillness texts include the following: *Qingjing xinjing* 清靜心經 (Heart Sutra on Clarity and Stillness; DZ 1169), *Wuchu jing* 五廚經 (Scripture on the Five Pantries; DZ 763), *Liaoxin jing* 了心經 (Scripture on Realizing the Heart-Mind; DZ 643), *Xuwu benqijing* 虛無本起經 (Scripture on the Origin and Arisal of Emptiness and Non-being; DZ 1438), and *Xuanzhu xinjing zhu* 玄珠心鏡注 (Annotations to the Mysterious Pearl and Mind Mirror; DZ 574, 575). The Clarity-and-Stillness family of texts also relates to other Tang-dynasty works focusing on meditative practice and attaining the Dao such as the *Neiguan jing* 內觀經 (Scripture on Inner Observation; DZ 641; trl. Kohn 1989), *Zuowang lun* 坐忘論 (Discourse on Sitting-in-

Forgetfulness; DZ 1036; trl. Kohn 1987b; Cleary 2000), *Dingguan jing* 定觀經 (Scripture on Concentration and Observation; DZ 400; trl. Kohn 1987b), *Cunshen lianqi ming* 存神鍊氣銘 (Inscription on Preserving Spirit and Refining Qi; DZ 834; trl. Kohn 1987b), and *Tianyān* 天隱子 (Book of Master Celestial Seclusion; DZ 1026; trl. Kohn 1987a; 1987b).

The *Scripture for Daily Internal Practice* is a Daoist text of unknown authorship and provenance, but probably was composed during the Southern Song period (1127-1279), most likely sometime during the thirteenth century. As the name suggests, there is another associated text—the *Taishang laojun wai riyong miao jing* 太上老君外日用妙經 (Wondrous Scripture for External Daily Practice of the Great High Lord Lao; DZ 646). The former discusses meditation, while the latter emphasizes ethical practice.¹ A scarcity of historical sources on the *Scripture for Daily Internal Practice*, as well as its relative obscurity in the later Daoist tradition, makes the original context of its composition difficult to ascertain. What is clear is that the scripture embodies the cross-pollination of the Tang-dynasty Clarity-and-Stillness literature and the internal alchemy traditions of the Song dynasty. As discussed below, it also seems probable that the text was composed in a Quanzhen 全真 (Complete Perfection) religious community.

¹ In addition to the *Nei riyong jing* and *Wai riyong jing*, there are two other less important texts associated with this new development. These are the *Neidan jing* 內丹經 (Scripture on Internal Alchemy; DZ 643) and its offshoot, the *Neidan shouyi jing* 內丹守一經 (Scripture on Guarding the One in Internal Alchemy; DZ 644). Both provide a philosophical description of the internal alchemy process and frequently use phrases typical of Tang-dynasty observation (*guan* 觀) texts.

With regard to the Clarity-and-Stillness literature, the most representative and well-known work is the *Scripture on Clarity and Stillness*. This text emerged under the influence of Buddhist insight meditation (*vipāśyanā*) and expresses a form of wisdom (*zhi* 智) based on the practice of observation (*guan* 觀). Composed of verses in four and five character combinations (391 characters in total), the *Scripture on Clarity and Stillness* combines the worldview of the *Daodejing* 道德經 (Scripture on the Dao and Inner Power) with the structure (as well as some content) of the Buddhist *Panruo xinjing* 般若心經 (Heart Sutra of Perfect Wisdom; T. 250-57). Similarly, the *Scripture for Daily Internal Practice* also employs the format of verses in four and five character combinations (380 characters in total).

As the *Scripture for Daily Internal Practice* contains much of the worldview and practice of the *Scripture on Clarity and Stillness*, a thorough understanding of that text is required. The *Scripture on Clarity and Stillness* gives short verses that emphasize the need to eliminate ordinary, habituated perception and to develop clarity and stillness—the foundation for “realizing the Dao” (*dedao* 得道). The text first describes aspects or manifestations of the Dao as divisible into yin and yang, turbidity and clarity, as well as stillness and movement. Emphasis is also placed on the tendency of the heart-mind (*xin* 心) to generate desires, attachments, and entanglements. The condition of being in desire and attachment is described in terms of poison, for this leads to dissipation of qi, confusion of heart-mind (the seat of intellectual and emotional activity), and instability of spirit. The scripture in turn recommends the practice of observation as foundational: the adept must observe both internal and external

worlds, including the self and heart-mind. This meditative observation results in the realization that everything is empty of self-identity. Completing this, one practices the observation of emptiness (*guankong* 觀空), culminating in a state of complete clarity and stillness or oneness with the Dao. This is the ontological condition of “constant clarity” (*changqing* 常清) and “constant stillness” (*changjing* 常靜). One enters the Dao (*rudao* 入道), awakening to the reality that this is one's original nature (*benxing* 本性), one's original suchness (*ziran* 自然). The latter part of the *Scripture on Clarity and Stillness* reverses direction and outlines the decline from pure spirit to turbidity and lostness. Confusion of heart-mind leads to disruption and destabilization of spirit. This results in attachment to and desire for external phenomena. Attachment and desire generate vexation and delusion, ending in grief and suffering. One becomes lost to the perfect Dao. Finally, the scripture concludes with an admonition for further practice, for attentive and sustained cultivation: “As for the Dao of perfect constancy,/One who awakens to it will naturally realize it./Realizing and awakening to the Dao,/You will have constancy in clarity and stillness.”

Another influence on the *Scripture for Daily Internal Practice* is the tradition(s) of internal alchemy. As internal alchemy developed in the Song dynasty, it came to be discussed, retrospectively, in terms of the so-called Beizong 北宗 (Northern Lineage) and Nanzong 南宗 (Southern Lineage), an obvious borrowing from the sectarian divisions of Chan (Zen) 禪 Buddhism. The Northern Lineage refers to the Quanzhen 全真 (Complete Perfection) movement, founded by Wang Zhe 王嘉 (Chongyang 重陽 [Redoubled Yang]; 1113-1170), while the Southern Lineage refers to a textual tradition revolving

around “five patriarchs.” These include Liu Cao 劉操 (Haichan 海蟾; fl. 1031); Zhang Boduan 張伯端 (d. 1082), author of the seminal *Wuzhen pian* 悟真篇 (Chapters on Awakening to Perfection; DZ 1017, j. 26-30); Shi Tai 石泰 (d. 1158); Xue Shi 薛式 (d. 1191); and Chen Nan 陳楠 (d. 1213). The well-known Bai Yuchan 白玉蟾 (1194-ca. 1227) was a disciple of Chen Nan. Both of these internal alchemy lineages owe a great deal to the slightly earlier textual tradition known as the “Zhong-Lu tradition,” referring to Zhongli Quan 鍾離權 (Zhengyang 正陽 [Aligned Yang]; 2nd c. C.E.) and Lü Dongbin 呂洞賓 (Chunyang 純陽 [Purified Yang]; b. 798?). The *Zhong-Lu chuandao ji* 鍾呂傳道集 (Anthology of the Transmission of the Dao from Zhong to Lu; DZ 263, j. 14-16; trl. Wong 2000) is representative of the latter.

Modifying the earlier tradition of operative or laboratory alchemy (*waidan* 外丹), internal alchemy lineages emphasized interior forms of meditation and the Tang practice of observation (*guan* 觀). Internal alchemy practice frequently involves two related processes. The first is the dual cultivation of innate nature (*xing* 性) and life-destiny (*ming* 命). In terms of “Daoist etymology,” the character for innate nature represents the heart-mind with which one is born, while the character for life-destiny depicts the two kidneys viewed from the back. In one interpretation, innate nature refers to mind or consciousness, and thus to related meditation practices; life-destiny refers to physical vitality and longevity, and thus to related “nourishing life” (*yangsheng* 養生) practices. One is advised to maintain a balanced cultivation regimen through the use of both movement (*dong* 動), physical discipline, and stillness (*jing* 靜), mental discipline. Closely associated with this is the process of

alchemical transformation, which most often centers on the Three Treasures (*sanbao* 三寶), namely vital essence (*jing* 精), subtle breath (*qi* 氣), and spirit (*shen* 神). The first, preliminary stage in internal alchemy practice involves establishing the foundations (*zhuji* 築基). Adepts seek to replenish vital essence and qi through specific stretching and qi circulation practices. Internal alchemy practice proper is often outlined as a threefold process: (1) refining vital essence and transmuting it into qi (*lianjing huaqi* 煉精化氣); (2) refining qi and transmuting it into spirit (*lianqi huashen* 煉氣化神); and (3) refining spirit and returning to emptiness (*lianshen huanxu* 煉神還虛). As the various psycho-physiological aspects are combined, an “immortal embryo” (*taixian* 胎仙) is formed. What exactly this means depends on the specific alchemy tradition and the individual practitioner. But returning to emptiness is returning to the Dao.

Returning to the *Scripture for Daily Internal Practice* in particular, the text finds precedents in the earlier writings of the first-generation Complete Perfection adepts. The text might, in turn, have been composed in a thirteenth-century Complete Perfection religious community. As Stephen Eskildsen has shown (2004, 26-33), many of the early Complete Perfection adherents referred to an all-pervasive existential approach towards self-cultivation and spiritual realization as “daily practice” (lit., “daily application”; *riyong* 日用), translated by Eskildsen as “daily sustenance.” Throughout the early Quanzhen textual corpus, one finds references to “daily practice,” especially in the writings of Ma Danyang, Qiu Changchun, and Hao Guangning. As expressed by Ma Yu 馬鈺 (Danyang 丹陽 [Elixir Yang]; 1123-1183), the successor of Wang Chongyang 王重陽 (1113-1170) and the second patriarch of Complete Perfection Daoism,

“Daily practice involves never deceiving or mocking heaven and earth. Always train yourself diligently. Cherish each moment. Do not pass the day in vain. Decrease your sleep, as this is something that [ordinary] people desire. You should rectify your misdeeds, but this is not [only] to be done through seated meditation. You should keep your heart-mind stable for a long time. Whether walking, standing, sitting, or lying down, follow the Dao. All adepts should quit giving rise to thoughts. Quickly seek out innate nature (*xing* 性) and life-destiny (*ming* 命). If you can just purify the heart-mind and abandon desires, you will become a spirit immortal (*shenxian* 神仙). Acknowledge nothing else and stop having doubts! These are proper and true words. You only need to be constantly clear and constantly pure.” (*Danyang zhiyan* 丹陽直言, DZ 1234, 1a)

And in the same public talk, Ma Danyang admonishes,

“Each day, you must not forget the matter of daily practice. Daily practice consists of two types: daily external practice (*wai riyong* 外日用) and daily internal practice (*nei riyong* 內日用).

“Considering daily external practice, you are strongly forbidden to see the faults of others, boast about your own virtue, envy the wise and talented, give rise to worldly thoughts that are the fire of ignorance, produce feelings of superiority over the masses, [discriminate] between self and other or right and wrong, or speak of hatred and affection.

“Considering daily internal practice, quit giving rise to doubtful thoughts. Never forget the internal. Whether wandering about or standing and sitting, you should clear the heart-mind and discard desires. Have nothing that hangs on or hinders [your progress]. Do not get defiled and do not become attached. In perfect clarity and perfect purity, wander about freely according to your aspirations. Consistently throughout the day contemplate the Dao in the same way a hungry person thinks of food or a thirsty person of drink. If you become aware of the slightest imbalance, you must correct it. If you train yourself in this way, you will become a spirit immortal.” (*Danyang zhiyan*, DZ 1234, 2a-2b)

Similarly, Hao Datong 郝大通 (Guangning 廣寧 [Expansive Tranquility]; 1140-1213) advises the aspiring Complete Perfection adept as follows:

“Daily practice involves refining qi when residing in quiet places and refining spirit when residing in noisy places. Walking, standing, sitting and lying down *are* the Dao. Throughout day and night do not get confused by what appears before you. If you sleep for one hour, this is an hour lost. Practice day by day and you will gradually gain accomplishment. If you refrain from sleeping for one thousand days, your training will become complete. Do not believe others when they speak about ‘bones of destiny’ (*sugu* 宿骨)” (*Zhenxian yulu* 真仙語錄, DZ 1256, 1.20a)

Qiu Chuji 丘處機(Changchūn 長春[Perpetual Spring]; 1148-1127), the third patriarch and national leader of the developing Quanzhen monastic order, also discusses daily internal and daily external practice, that is, personal and interpersonal cultivation, or the development of spiritual realization and ethical engagement.

“Abandon self and accord with others. Overcome yourself and return to ritual propriety. This is daily external practice. Forgive others and withstand insults. Eliminate every thought and anxiety. Allow all things to come to rest in your heart-mind. This is daily internal practice....Put others first and yourself last. Use yourself as the prescription for others. This is daily external practice. Through clarity and stillness, maintain your training (*xinxing* 修行). This is daily internal practice....Constantly direct the heart-mind towards unity, purifying and cleansing yourself throughout the twelve double-hours. Each and every moment remain awake and attentive. Don't allow your innate nature (*xing* 行) to become obscured. Make the heart-mind stable and your qi harmonious. This is real daily internal practice. Cultivate benevolence and amass virtue. Allow yourself to suffer for the benefit of others. This is real daily external practice.”
(*Zhenxianyulu*, DZ 1256, 1.15b)

In these passages, one encounters the early Quanzhen adepts giving clear guidance concerning Daoist practice. One's daily life becomes practice-realization; practice-realization becomes one's daily life. But how does one “attain” such an existential or ontological condition? According to the above insights, one cultivates clarity and stillness as

an internal condition and selflessness and virtue as an external condition. Over time, one realizes that there is nothing to attain; one merges with the Dao. However, the aspiring Daoist, the novice or initiate if you will, is left without specific instructions on religious praxis. There are guidelines, but the methods must be supplied through one-to-one instruction from one's teacher. This is exactly where the *Scripture for Daily Internal Practice* proves profound. It clearly advocates meditation as the foundation of self-transformation.

Now, as for your daily internal practice,
Keep your eating and drinking regulated;
Restrain your speaking and meditate alone.
Do not allow even a single thought to arise.
The ten thousand affairs are all forgotten.

Then preserve your spirit and stabilize your intent.
The mouth and lips are mutually locked up;
The teeth should be lightly touching.
Your eyes do not see a single thing;
Your ears do not hear a single sound.
Unified, the heart-mind is guarded within.

Continually harmonize your breathing.
Subtle, still more subtle, make a light exhale.
It is as if the breath exists, as if it does not exist.
Nothing is allowed to separate or interrupt.

One must engage in consistent and prolonged meditation. This practice centers on solitary, aligned sitting. One empties the heart-

mind and stills excessive intellectual and emotional activity. The stages of Daoist meditative praxis may be mapped as follows: complete agitation (*chundong* 純動), major agitation (*taidong* 太動)/minor stillness (*shaojing* 少靜), minor agitation (*shaodong* 少動)/major stillness (*taijing* 太靜), complete stillness (*chunjing* 純靜). Progress in meditation also relates to the parallel ontological conditions of turbidity (*zhuo* 濁) and clarity (*qing* 清). As agitation decreases, stillness increases; as turbidity decreases, clarity increases. Stillness emerges from clarity; clarity emerges from stillness. Through daily meditation, a condition of serenity and harmony eventually comes to prevail. One focuses on the process of emptying and stilling until emptiness and stillness are themselves forgotten. According to the *Scripture for Daily Internal Practice*, this quietistic meditation will result in complete alchemical transformation.

While the *Scripture for Daily Internal Practice* provides direct statements about meditation practice, it also contains some technical terminology that deserves mention. First, I have translated *cunshen* 存神 as “preserve spirit,” suggesting something like consciousness in a more cosmic sense. Such a translation captures the meaning in terms of internal alchemy. However, this phrase could as be translated as “visualize the spirits,” recalling earlier Shangqing 上清 (Highest Clarity) visualization practices. It seems likely that each rendering is possible in different sections of the scripture. For consistency's sake, I have maintained “preserve your spirit” or “preserve spirit” throughout.

In addition, clarity (*qing* 清) and stillness (*jing* 靜) are often used as paired cultivation terminology. Through the cultivation of stillness,

clarity increases; through the cultivation of clarity, stillness increases. The two are inseparable. Moving through a process of relaxation, stillness occurs. As one becomes more relaxed, stillness deepens and expands. The deepening and expansion of stillness eventually becomes stabilized. This stabilization or concentration is the unshakable root of practice. According to the *Scripture for Daily Internal Practice*, “The numinous tower of the heart emptied of all things:/This is called clarity./Not allowing even a single thought to arise:/This is called stillness.”

We also find references to the “twelve double-hours of the day” (*shier shichen* 十二時辰). These are as follows: *zi* 子 (11pm-1am), *chou* 丑 (1am-3am), *yin* 寅 (3am-5am), *mao* 卯 (5am-7am), *chen* 辰 (7am-9am), *si* 巳 (9am-11am), *wu* 午 (11am-1pm), *wei* 未 (1pm-3pm), *shen* 申 (3pm-5pm), *you* 酉 (5pm-7pm), *xu* 戌 (7pm-9pm), and *hai* 亥 (9pm-11pm). Daoist practice frequently employs time-specific cultivation regimens. Thus, many internal alchemy texts note that the hour of *zi* (11pm-1am) is an important meditation time. The text also speaks of “Sweet Dew” (*ganjin* 甘津),² a reference to saliva produced during Daoist cultivation and one of the key elements in the alchemical process. Here mention is made of the perfect *qi* (*zhenqi* 真氣), sometimes referred to as “true *qi*.” Perfect *qi* is the final stage in the process of refinement and transformation of *qi* and is the *qi* that circulates in the meridians and nourishes the orbs. The *Scripture for Daily Internal Practice* also describes the process of gathering and

² Although interesting, the use of *gan* (“gruel”/“full”) seems to be a scribal error for the more standard *gan* 甘 (“sweet”). The former may, however, have a specifically Daoist technical meaning, as it consists of “water” (*shui* 水) with “sweet” (*gan* 甘).

storing qi in the elixir field (dantian 丹田) in terms of two metaphors: “like a child cherished in the womb” (*nanzi huaiyun* 男子懷孕) and “like a hen incubating an egg” (*ji baolun* 雞抱卵). The adept must guard and nourish the storehouses of qi.

In this context, the scripture also advises one to “observe the inner regions” (*guan neijing* 觀內境); one must become familiar with the microcosm, the inner world, of the human body. This Daoist view of the body as cosmos and landscape is emphasized when the *Scripture for Daily Internal Practice* urges the adept to “enrich the country and pacify the people” (*dangguo anmin* 當國安民), an allusion to chapter ten of the *Daodejing* 道德經 (Scripture on the Dao and Inner Power) and the second section of the *Yinfu jing* 陰符經 (Scripture on the Hidden Talisman; DZ 31). From at least as early as the second-century C.E. Heshang gong 河上公 (Master Dwelling-by-the-River) commentary on the *Daodejing*, entitled the *Daode zhenjing zhu* 道德真經註 (Commentary on the Perfect Scripture on the Dao and Inner Power; DZ 682), Daoists have read various references to the “country” and the “people” as relating to the body and its constituents. The *Scripture for Daily Internal Practice* continues this commentarial tradition. Additional echoes of the *Daodejing* appear throughout this scripture, from descriptions of the Daoist adept in terms of “subtle” (*wei* 微), “empty” (*xu* 虛), “nonexistent” (*wu* 無), and “wondrous” (*miao* 妙), to the famous line of the Dao from chapter one, “mysterious and again more mysterious” (*xuan zhi you xuan* 玄之又玄).

Finally, the adept is advised to nourish and protect the Seven Treasures (*qibao* 七寶), namely, vital essence, blood, qi, marrow, the

brain, the kidneys, and the heart. This is a modification of the “seven treasures” of Buddhism: silver, gold, lapis lazuli, crystal, agate, rubies, and cornelian, substances that receive a variety of symbolic interpretations in the Buddhist tradition. The *Scripture for Internal Practice* suggests that the Daoist adept should consider and reflect on the various ways in which the Seven Treasures are dispersed. These aspects of human being are not simply substances and organs; it is also important to recognize the related associations, specifically the Five Phase correspondences. For instance, becoming overly engaged in listening may be detrimental to the kidneys and dissipate vital essence. Excessive emotional and intellectual activity may injure the heart, thus leading to instability of spirit. One should in turn adopt lifeways and practices that preserve and nourish the Seven Treasures.

The *Scripture for Daily Internal Practice* has been translated by Livia Kohn in her contribution to *The Human Condition*, which also contains a translation of the *Wai riyongjing*. A brief discussion of the text appears in Livia Kohn's *God of the Dao* (1998).

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TRANSLATION

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WONDROUS SCRIPTURE FOR DAILY INTERNAL PRACTICE OF THE GREAT HIGH LORD LAO

Now , as for your daily internal practice,
Keep your eating and drinking regulated;
Restrain your speaking and meditate alone.
Do not allow even a single thought to arise.
The ten thousand affairs are all forgotten.

Then preserve your spirit and stabilize your intent.
The mouth and lips are mutually locked up;
The teeth should be lightly touching.
Your eyes do not see a single thing;
Your ears do not hear a single sound.
Unified, the heart-mind is guarded within.

Continually harmonize your breathing.
Subtle, still more subtle, make a light exhale.
It is as if the breath exists, as if it does not exist.
Nothing is allowed to separate or interrupt.

Then the fire of the heart naturally descends;
The water of the kidneys naturally ascends.
Inside your mouth, the Sweet Dew arises of itself.
The numinous Perfected support your body
And you spontaneously know the path to long life.

During the twelve double-hours of the day,
Constantly seek clarity and stillness.

The Numinous Tower of the heart emptied of all things:
This is called clarity.
Not allowing even a single thought to arise:
This is called stillness.

The body is the dwelling place of qi.
The heart is the residence of spirit.
When intent moves, spirit is agitated;
When spirit is agitated, qi is dispersed.

When intent is stable, spirit remains fixed;
When spirit remains fixed, qi gathers.
The perfect qi of the Five Phases
Then gathers together and forms a pinch of elixir.

Then naturally in the body a sound can be heard.
Walking and standing, sitting and lying down,
One constantly practices awareness.
In the body, it is as if there is the movement of wind.
In the belly, it is as if there is the sound of thunder.

Infusing and harmonizing qi fully,
A rich liquid pours into the top of the head.
When you drink from this pinch of elixir,
Your ears begin to hear the tunes of the immortals.
These are the sounds of the stringless melodies
Sounding spontaneously without any strumming,
Reverberating naturally without any drumming.

Spirit and qi then combine together
Like a child being cherished in the womb.
If you can observe the inner regions,
Spirit naturally begins to communicate.
This is the residence of emptiness and nonbeing,
The place where you can reside with the sages.

If you refine the combination through nine revolutions,
You will bind and complete the great elixir.
Spirit then spontaneously enters and leaves.
Your years will match those of heaven and earth;
Your radiance will join with that of the sun and moon.
Then you will cast off arising and passing away.
Each day that you cease to practice this,
Surely there will be injury and disease.
So, during all the twelve double-hours of the day,
Constantly seek clarity and stillness.

Qi is the mother of spirit;
Spirit is the child of qi.
Like a hen incubating an egg,
Preserve spirit and nourish qi.
Then you will never be separated from the Wondrous.

Mysterious and again more mysterious—
In the Human body there are Seven Treasures.
Use them to support the country and pacify the people.
Then your essence, qi, and blood will be abundant.

Essence is quicksilver;
Blood is yellow gold;
Qi is beautiful jade;
Marrow is quartz;
The brain is numinous sand;
The kidneys are jade rings;
And the heart is a glittering gem.

These are the Seven Treasures—
Keep them firmly in your body, never letting them disperse.
Refine them into the great medicine of life.
Then with all the ten thousand spirits,
You will ascend to the immortal realms.

CHINESE TEXT

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太上老君內日用妙經

夫曰用者，飲食則定，禁口獨坐，莫起一念。萬事俱忘，存神定意，口唇相粘，牙齒相著，眼不視物，耳不聽聲，一心內守，調息綿綿。微微輕出，似有如無，莫教間斷，自然心火下降，腎水上昇，口內汨汨自生，靈真付體，自知長生之路。十二時辰，常要清靜。靈臺無物爲之清，一念不起爲之靜。身是氣之宅，心是神之舍。意行則神行，神行則氣散。意住則神住，神住則氣聚。五行真氣，結成刀圭，自然身中有聲，行處坐臥，常覺身體如風之行，腹內如雷之鳴，沖和氣透，醍醐灌頂，自飲刀埋耳。聽仙音無弦之曲，不撫而自聲，不鼓而自鳴，神氣相結，如男子懷孕，得觀內境，神自言語。是虛無之宅，與聖同居，煉就九轉，結成大丹，神自出入，與天地齊年，日月同明，脫離生滅矣。每日休教有損失，十二時辰常要清靜。氣是神之母，神是氣之子，如雞抱卵，切要存神養氣，能無離乎妙哉。玄之又玄，人身中有七寶事，爲富國安民，精氣血滿也。精是水銀，血是黃金，氣是美玉，髓是水晶，腦是靈砂，腎是瑋瑳，心是珊瑚，此是七寶，歸身不散，煉就大藥，萬神盡登仙矣。