

**THE
PRIMORDIAL
BREATH
VOLUME II**

**AN ANCIENT CHINESE WAY
OF PROLONGING
LIFE THROUGH
BREATH CONTROL**

**Additional translations of nine treatises on
Embryonic Breathing from the Taoist Canon,
the Tao Tsang, by Jane Huang.**

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COVER PICTURE: A REPRODUCTION OF A CHOU DYNASTY (500 B.C.) INSCRIPTION ON JADE.

Joseph Needham translates it as follows:

In breathing one must proceed (as follows). One holds (the breath) and it is collected together. If it is collected, it expands. When it expands, it goes down. When it goes down, it becomes quiet. When it becomes quiet, it will solidify. When it becomes solidified, it will begin to sprout. After it has sprouted, it will grow. **AS** it grows, it will be pulled back again (to the upper regions). When it has been pulled back, it will reach the crown of the head. Above it will press against the crown of the head. Below, it will press downwards. Whoever follows this will live. **Whoever** acts contrary to it will die.

Ch'en Pang-Huai translates it as follows:

"In transporting the breath, if one swallows, the breath will be transported. If it is transported, it will extend. When it extends, it will descend. When it descends, it will be calmly settled. When it is calmly settled, it **will** be strong and **firm**. When it is strong and **firm**, it will germinate. When it germinates, it will grow. When it grows, it will turn back. When it turns back, it will go to the top. The root of Heaven is up above. The root of Earth is down below. One who follows this will live. One who acts against this will die."

Additional translations of this inscription, by Hellmut Wilhelm and Kuo Mo-Jo, were printed in the **first** volume of **THE PRINCIPLES OF BREATH**.

The reason for the different translations is mainly the fact that the meaning of many Chou ideograms in certain specialized contexts, is open to conjecture and interpretation.

Following are two passages in *Pai Wen P'ien* which might help the reader understand better the complexity of the jade inscription appearing on the cover of the book, an inscription which so far seems to have defied all attempts made at a thorough translation.

Pai Wen P'ien, chapter 19: "Therefore, whoever does not disperse [his breath] is a realized [person] (*chen*), who ever disperses [his breath] is a dead [person]."

Pai Wen P'ien, chapter 50: "Ch'un-yang-tzu asked: Man has Heaven and Earth (*t'ien-ti*), Yin and Yang (*yin-yang*), what does this mean? Cheng-yang-tzu replied: The head (*shou*) is Heaven, the feet (*tsu*) are Earth. These are the external [correspondences]. The heart (*hsin*) is round and the kidneys (*shen*) are square. These are the internal [correspondences]. The sun is Yang and the moon is Yin. These are their external [correspondences]. The breath (*ch'i*) rises, and the yeh-liquor (*yeh*) settles. These are their internal [correspondences]. Thus, the distance between heaven and earth is 84,000 leagues (*li*), the distance between heart and kidneys is 8 inches (*ts'un*) and 4 tenths of an inch (*fen*). This [shows that] heart and kidneys are comparable to heaven and earth."

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PREFACE

What references to the Embryonic Breathing practices are there in non-Chinese sources? How would one go about describing this practice in modern terms? Does this practice work?

This preface will try to answer these and other similar questions posed by readers of our first volume of THE PRIMORDIAL

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The body's function of breathing has been regarded by most ancient esoteric religious teachings as the very handle to be used to get hold of, or obtain the control of one's mind and body.

The Dhyanabindu Upanishad (verse 61) states for example: "The Prana (exhaling breath energy) exits (sounding) like HAM; the Apana (inhaling breath energy) enters (sounding) like SA. Thus the individual soul repeats unceasingly the sacred formula H SA! H S ! Yes, night and day, constantly, the soul repeats over and over again, twenty-one thousand six hundred times, this formula, which though (it goes) unnoticed, it can be well measured." Other yogic or tantric works indicate many two-syllabic formulas or mantras which express onomatopoeically or in a symbolic way the ongoing exhalation and inhalation. There is for instance, E-VAM in the Guhyasamaja Tantra. One may conjecture even that the unspeakable holy name of Jehovah of the Bible was misunderstood as being unspeakable because of its holiness. In fact the injunction to pronounce it was a

mere pointer that the two syllables (IH-OH) represent the sound of breathing and thus there is no need for talking. The Tao Te Ching (chapter 2) also mentions "a teaching of no words" probably in the same vein.

Beyond this pointing to the breathing function, all non-Taoist texts are exceptionally vague and unintelligible as to how to proceed with this secret training of the breath. Yoga Shastra of Dattatreya, the oldest yoga treatise probably still extant states (page 26): "The practitioner should try to breathe in taking as much air as possible in the stomach slowly." To any modern reader these words are sheer nonsense. It is doubtful that they made sense even in ancient times since it is hard to deny that the inhalation, no matter how deep, places air into the lungs and not into the stomach. Yet, the Taoist practice of the swallowing of breath (see below) makes the above understandable. In the same way, Kanha, an Indian Buddhist mystic of the 7th century AD writes succinctly (verse 22): "If a strong lock is placed at the gate of the entrance of breath, if in this terrible darkness the spirit is made into a lamp, if the jewel (the tongue, N.T.) of Jina (the soul, N.T.) touches up-high the supreme Heaven, (the palate, N.T.) Kanha states it, one succeeds the Nirvana still enjoying the (everyday) existence." Also brief, the great 11th century A.D. Tibetan poet-yogi Milarepa instructs his foremost disciple Gambopa to "first practice my Dumo Yoga to see the Mind-Essence." Gambopa, we are told, is able later to hold his breathing for many hours. A reference to the Taoist practice of the stopping of the breath exercises elucidates such enigmatic instructions.

In light of the above, these detailed texts still available to us in the Taoist Canon appear invaluable. However, as comprehensive as these texts are, the reader should

not be overconfident yet in believing to understand this secret practice. These texts still seem to be short notes taken by students from a master, or breviaries of the practice, written by the experienced instructor who was able to cover many fine details through personal oral pointers. It is further possible that even the most explicit texts contain secret language impossible to decipher by non-initiates. It is in the genius of the Chinese people to take a peculiar interest in riddles. The Chinese language itself lends itself ideally to multiple meanings and veiled references. If a Chinese word means at the same time "to swallow" and "clothes", one may see easily how speaking about wearing clothes would stand for swallowing. The examples are countless. The reader's attention should be drawn to the Yellow Court Canon, an important Taoist work held in great esteem by the Chinese, translated and published here in a Western language for the first time. The reader may look carefully at the "external view" (or exoteric) text of the Yellow Court Canon and to the "internal view" (or esoteric) version of the Yellow Court Canon. If one were to read only the "internal view" treatise it could hardly be suspected that this text speaks basically of the same breathing practice as the clearer "external view" text. Moreover, readers should realize that the Embryonic Breathing practice was conceived as a stepping stone for other more profound spiritual insights.

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From a careful reading of the different texts on Embryonic Breathing it seems that the practices consisted of the following major elements:

The Diet

A consistent vegetarian diet should be maintained by the adept. One may not hope to prolong life so long one participates in the destruction of life. The oldest Japanese medical manual of Chinese origin, the *Ishimpo* (vol.I, p.45) states: "Evidently priority is placed on the life of human beings over that of animals. The love of life, however, is the same in animals as in human beings. To benefit man by harming other living creatures is contemptible from the point of view of both man and other forms of life. It does not take a sage to feel so, does it? To destroy one life in order to save another is to drift away from the meaning of life." Other reasons for such a diet are the animal fat and the heavy digestion of meat interfering with the practice of the swallowing of breath. For the same reasons hard grains like wheat have to be renounced too. Non-Chinese practitioners have to become aware of the complexity of a Chinese vegetarian diet which includes so many mushrooms, fungus and plants unknown in Western cooking. The texts explain that the non-eating of hard grains is possible only when done in conjunction with the breathing exercises. Also attention should be drawn to the Chinese penchant to use chile, spices and food additives and especially what is known modernly as MSG or monosodium glutamate. MSG is extracted from seaweed and also from certain tuna species. Though MSG has been much maligned by the non-Chinese health literature for possible allergic reactions to it, it is interesting to note that the substance molecule holds an inordinate large amount of oxygen atoms. If this large oxygen content of certain seafoods has anything to do with the capability of diving animals to stop breathing for large periods is a subject still to be studied by modern science. Part of the diet practice is to try to keep the whole digestive system healthy, functional and most of the time empty of food.

Saliva

The practitioner has to produce a large amount of saliva and constantly swallow it. Saliva is produced by moving repeatedly the tongue over the teeth and lips, by knocking the teeth together, by ingesting liquids and also by the swallowing of breath. This practice of swallowing breath down into the stomach and guts, as described below, produces apparently inside the body an upward move of liquids evidenced by a marked increase in salivation.

Swallowing breath

The swallowing of breath is well described in the texts. The adept first inhales, then after a while exhales into the closed mouth, puffing it up, and tries to swallow this gulp of humidified and warmed air into the stomach. Easiest is to bend the head down and the swallowing has to make a marked noise. The swallowing has to be undertaken as much as possible before meals and many times. It is a constant effort of placing air into the digestive tract. In time, after many months, a stable pocket of air is formed in the large intestine, in the so called lower Tan-T'ien or Cinnabar Field. I try not to wear down the reader with interpretations of symbolic or alchemical terms in this description of the practice. This pocket of air is renewed on a constant basis and the oxygen inside it can apparently enter into the blood stream through the intestinal wall. It is this pocket of air that enables the practitioner to undertake the next step, and that is the holding and guarding of the breath.

Holding the Breath

The exercises to hold the breath are undertaken at different times but especially between 3-5 AM. One lies down comfortably and maintains a schedule of taking air into the lungs and trying to hold such air as long as possible. One may use a schedule. For instance, breathe in, hold the breath as long as possible then breathe out. Do this twice and then breathe or pant normally five times. This is one cycle. Repeat this cycle twelve times. Another cycle could be to hold the breath three or four times, then pant and breathe normally seven times. Repeat this cycle seven times. One other cycle would be to hold the breath seven times and then to pant and breathe normally seven times. While holding the breath, the fists are closed tightly and the toes are curled down. This will help the holding of the breath. The practitioner has to count and increase the interval of breath holding gradually. He may now conveniently use a timing device like a stop-watch. In olden times, the texts describe how the counting was undertaken by a helper or by the adept by means of circling with the finger the knee or the palm of one hand and the fingers snapping a number of times. The description of this complex practice is given here summarily. The texts, especially those translated in the first volume, should be studied thoroughly. The holding of the breath seems to have as effect an immediate increase of the blood flow to the brain as the pressure to exhale mounts.

The Six Exhalations

The exhalation of the retained air is not done haphazardly. The texts describe 6 different types of sounds connected with the exhalation of the air, each one having different effects. Maspero (p. 497) tries to describe these exhalations as follows (references omitted):

"As for the method of executing the six breaths, instructions are sparse, and it is outside the Taoist authors that one must seek them. *Yen Shih-ku* states that *hu* and *hsü* are expelling air through the mouth opened wide....The *Sheng-lei*, a dictionary of the third century, defines the same word *hsü* as "expelling the air gently and *ch'ui* as "expelling the air sharply"; moreover these two are, the first a hot breath, and the second a cold breath...The two methods *hsü* and *ch'ui* are well enough described to be easy to understand and even to execute. They are opposites to each other, *hsü* being executed with the mouth wide open while sending the air out quite gently from the bottom of the lungs, so that, placing the hand in front of the mouth, one gets the impression of a lukewarm air; *ch'ui* on the contrary, is done by closing the lips, with the mouth barely opened in a thin crack, by breathing the air held in the mouth very strongly, so that the hand held in front of the mouth gets the impression of a cold air. I believe that one can thus describe the *ho* breath (*hu*, for *Yen Shih-ku*): it is done with the mouth wide open as in the *hsü*, but by breathing very strongly (like *ch'ui*), and in addition tightening the throat at the base of the tongue, so that the air in going out produces a kind of noisy snoring. It too is a hot breath, since it serves to expel burning heat. The three other (exhalations) must be of the same kind."

In addition to the above five main parts of the practice (diet, swallowing saliva, swallowing air, holding the breath, the six exhalations) there are numerous other helpful procedures like extensive massaging, tao-yin or calisthenics, pressure on certain acupuncture points, the undertaking of the above exercises on certain times of day or on certain days as Ts'an Tung Ch'i seems to prescribe, fasting of both mind and body that one should

not neglect. In absence of a teacher, one is to rely on a thorough, repeated study of as many texts as available and on constant self-observation and introspection.

Does it work?

A careful reading of these texts makes it clear that the term "immortality" as used by the writers is a hyperbole for a long life of at least one hundred years (or 36,000 days) according to the ancient 360-days year. A life lasting as long as Heaven and Earth meant to live as long as one's head is sane and the feet still carry him. Shih Chen Jen explained that the prolonging of life consists mainly in "not-to-damage life." None of the practices described above seem injurious according to our modern knowledge of physiology and anatomy.

A non-fat balanced vegetarian diet is probably the latest cry in health consciousness.

Scientific studies have shown that diving animals are helped to withhold breathing by strenuous body movements which release oxygen through the myoglobin in the muscles. This tightening of the hand and leg extremities prescribed by the exercises may apparently have the same effect. Also recent research has shown in diving animals the release by the spleen of large amounts of red blood cells rich in oxygen occurring specifically during the breath-holding periods. The salutary properties of the saliva are also well documented. Saliva contains epidermal growth factors [EGF] which help repair tissues such as the skin or the interior walls of the digestive tract. What the Taoists claim though is that the swallowed saliva is transformed in males into essence, or sperm. These Embryonic Breathing exercises were developed in a time period

when sickness remedies as we know them now were non-existent, when medical help at whatever primitive level was not readily available, when most people had to survive by their sheer wits. Though our scientific knowledge is vast, one has today still to use wits for survival since no one can just wait around until the next helpful scientific discovery might occur.

The texts in this second volume are more varied and abstruse than the ones of the first volume. The spectrum ranges from what seem to be plain speaking texts to treatises written with alchemical enchymoma terms and symbolic bombastic imagery having probably many secret meanings. This arcane language obliges the reader, who undertakes the difficulty and reads through it, to shun a simplistic, stereotyped view of life. Even brief commentaries to such would take an entirely new volume.

I hope that the intelligible advice given in this book will be beneficial to all readers.

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Selected Chapters from

Chih Yen Tsung

The General Collection of the Most

Profound Sayings

Compiled by the Taoist Priest Yü Jung,

Fan Hsiao Jan of K'uai Chi

(Tao Tsang, Vol. XXXVIII, p. 569; Harvard Yenching 703; Wieger 1021)

Chapter Four

The force of the Primordial Chaos generated being from nonbeing. Being is the absolute, which generates the two polarities. Now that the two polarities are distinguished, the four phenomena are clear, and when Yin and Yang transform, all beings are born. Then, form and substance are established. The differences between the wise and the foolish and the lengths of life of the living and the divine beings are dictated by the reception of the amount of the primordial harmony and the reception of the clean or the turbid energies. Most of the time, the worldly people cannot follow the proper timing to harmonize the breath energy, to manage the viscera, and to settle the spirits calmly. They let themselves get old, become weakened, and be destroyed without any intervention. They willingly accept the limit of life span. That is very sad.

Having breath energy in a body is like having water in

a river: the same water can both topple a boat and carry a boat. The breath energy can both build and destroy a body. When there are deep waters, unusually large ships can be carried. When tremendous breath energy is accumulated, unusual life can be maintained. When water is accumulated deeply and greatly, it certainly becomes the source of springs. When the breath energy is accumulated deeply and greatly, it will certainly reach the field of the essence. The field of the essence makes brilliant spirits. If spirits exist, the body exists; if spirits leave, then the body dies. Therefore, one should accumulate and move the breath energy and force, in order to keep and nourish the essence and the spirits. That is the way to longevity. Lao Tzu said in Hsi Shen Ching, "When the body is void, then myriads of things arrive. If the mind is without preoccupation, harmonious forces assemble." Therefore, one who is good at nourishing the body would hide the body in the body and keep it from departing, and would hide a person in a person and keep it from showing. Therefore, a supreme ruler's management should first have the notion of dying for the country. Through his considering death, when not dead yet, the country will prosper and the people will not dare to break up. Instead, they will reinforce. If one knows the constant principles and practice to restore all, one will joyfully make use of life. That is living. If one moves and loses them, life will be exhausted. The universe is a great being. Its force is continuing forever. It is invisible. It is nebulous, undeveloped, and unknown. Once one knows it, one sets oneself apart from it. If one desires it, one is away from it. If one thinks as being near it, one is far away from it. Therefore, a sage does not depend on this world. He does not depend on the ghosts or spirits. He does not depend on anything. He constantly wants his body void, and his mind, nonbeing. Those two are the same. It is

called "a body of no-body and mind of no-mind". It can be said of as guarding of the spirits. If the spirits are guarded, one can understand the mystery. It is said of as identifying with Tao.

Huang Lao Ching Hsüan Shih said: "When Heaven and Earth give, they exist timelessly with all the beings. When one gives with sexual intercourse, form and spirits will diminish and die. When one changes the spirits to give, the essence will be exhausted and therefore one deteriorates. The form is originally generated from the essence. The essence is generated from the spirits. If one does not give out the essence, one will hence be identical to Heaven. If one does not change the spirits, one will hence be in the same realm as Tao." It also said: "Tao is the lead of Ch'i, the vital breath energy. The breath energy is the filling for the body. If one is good at filling up, one can accomplish one's will. If one is bad at filling up, one will destroy the form." Therefore, the method to move the breath energy is as follows: Eat less and have self-control. Exercise the form and harmonize the breath energy. Then direct it to go upward because it will be light. Do not do that abruptly. Then direct it to return. It will look like smoke. Adjust the body and the form properly. Have the mind and will concentrate. Strongly guard the inside and the outside. Then the whole being will be at ease. The spirits will reach all over the body, which will be cleansed thoroughly and hence be pleasant always. Nourish and guard the Kuan Yüan, the solar plexus, to have it filled and solid. Accordingly extend and expand that, then all the various evils will naturally exit.

Lao Tzu said: "Ingesting the breath energy and swallowing the essence is to receive and understand mysterious principles. The essential wonder of having

the Tao is to be able to go in and out of the mysterious darkness. Upwardly strengthen the Cloud Gate, Yün Men; downwardly, strengthen the Miraculous Root, Ling Ken. Like the cloud that has no feet, and like the water that has no roots, the primordial breath energy is a chaotic mass which can change and transform into the Supreme Clarity. By carefully and constantly controlling it, one will be naturally divine." Knowing that is very easy, yet practicing it is very difficult.

The following is for those who nourish life. Te, the virtues, use the form as the vehicle. Tao, the Way, uses the breath energy as the horse. Hun, the Superior Souls, use the essence as the root; P'o, the Inferior Souls, use the eyes as their windows. When the form stirs, potency will be scattered; when the breath energy transgresses, Tao will be rebelled against. When the essence diminishes, the Superior Souls will be damaged. If the eyes are disturbed, the Inferior Souls will be confused. Therefore, the wise people calm down the form and close off the vital energy. They keep the essence and treasure the eye sight. Their Tao (the Way) and Te (the Virtues) are void and settled. Their superior and the inferior souls are strong and firm. They guard the form and gather the spirits to concentrate. Then thousands of types of Tao will be attained. When one can change and transform according to Tao, one will not be fearful if one faces danger. If one can nourish that, one has obtained the essence of Tao. Life will not come again. Since Tao uses the breath energy, if one guards the breath energy, one can obtain Tao. Then one will have long life. Spirits depend on the essence. If one treasures the essence, the spirits will be bright. When the spirits are bright, one will have long life. When the breath energy flows, Tao is accomplished. When the essence is stored, treasure is kept. Making the breath energy flow is also called

refining the breath energy. It is also called the method of long breathing. Lie down on the back, hold the fists firmly, rinse the mouth with saliva, swallow it three times. In moving the breath energy, the nose should only inhale the breath energy, and the mouth should only exhale. Slowly contract the nose in order to inhale it. Do not make it to be extremely full. If it is extremely full, returning the breath energy will be difficult. At the beginning of doing the breathing, after inhaling five breathings, then one may exhale one breathing. Every time when the mouth is to exhale, stop it, turn the breath energy around once, then exhale. Then again inhale through the nose. Otherwise, it will cause adverse coughing. In order to move the breath energy, first relax the body, harmonize the breath and do not struggle with breathings. If they are not harmonious, temporarily stop. When they are harmonious, do it. Keep doing it diligently. When the breath energy comes, the body will be peaceful. When the breathing of the nose is harmonious, then the breath energy will come. One will naturally feel that the body is warm and one will perspire. Do not get up right away. Relaxingly nourish it, and do it for long. Then the three worms will be eliminated naturally and thinking will be very clear.

Often at night, when cocks crow, say an incantation as follows: "In the east, there are green sprouts. Ingest the green sprouts, drink the morning essence and do three swallowings, then stop. In the south, there is the vermilion elixir. Ingest the vermilion elixir, drink from the elixir pond, and do three swallowings and stop. The middle, Wu Chi, is exalted and dignified. Ingest the refined breath energy, drink the sweet springs, do three swallowings and stop. In the west, there is the Bright Stone, Ming Shih. Ingest the Bright Stone, drink the magic juice, do three swallowings and stop. In the

north, there is the Mysterious Nutrient, Hsüan Tzu. Ingest the Mysterious Nutrient, drink the Jade Syrup, Yü I, do three swallowings and stop." Do that for thirty days, then all the worms will be dead. Then the proper spirits and the proper breath energy will naturally be settled and peaceful. The hidden corpses will never return to one's mind. One will naturally become an immortal.

Lao Tzu's *Yi*- Li Chung Ching said: "The method of nourishing life is to cut off the worldly affairs. Live simply and return to the undisturbed state in order to nourish the primordial breath energy. Harmonize the essence and store up the spirits in order to restore and return to life. Guard the nature in order to cultivate Tao. Think carefully about nonbeing and do Tao Yin in order to exercise your body. Cut off eating grains in order to starve your essence. The six Chia and Yin Yang should not be disturbed. If the mind is insane and thoughts are confused, the spirits will leave the form. When the bones are withered, you will be the only one to return to the world of Hades. Go into a quiet and dark room in order to nourish the spirits. Meditate with full devotion and think with concentration, then Tao will naturally be there." His chapter on San I, the Three Ones, is the origin of the primordial breath energy. It dealt with the harmony of nature. Its essence is to embrace the One without leaving it.

In the Imperial Biography of the Han Wu Emperor, Han Wu Ti Nei Chuan, the Queen Mother of the West, Hsi Wang Mu, told the Emperor: "What was called in Tai Shang Cheng Ching, the Genuine Canon of the Supreme Superior, as 'the method of increasing and changing', is that increasing is to increase the essence and changing is to change the form. Being able to increase and

change, you can have your name up in the immortal's record. If one does not increase and change, one will not leave the realm of death and danger." He who practices increasing and changing is said to think often about the magic and the treasure. The magic is the spirits and the treasure is the essence. Treasure the essence, hold the fists firmly, block off the breath energy and swallow the saliva. The breath energy will transform into blood, and the blood will be transformed into bones. If one practices it persistently, the spirits and the essence will be full and abundant. After one year of practice, they will change the breath energy. After two years, the blood will be changed. After three years, the channels will be changed. After four years, the tendons will be changed. After five years, the bones are changed. After six years, the skin is changed. After seven years, the appearance will be changed. After eight years, the hair will change. After nine years, the form will be changed. Having changed the form, one transforms. When one transforms, Tao is accomplished. Having attained Tao, one achieves immortality.

When one can inhale and exhale the six types of breath energy, one's mouth will be fragrant and sweet. One will drink and eat the magic fungus and obtain and retain its flavor. Then one will be light naturally and be able to rise up to become an immortal. When the ordinary people do this, they will also be able to extend their life.

The recluse Liao Hsiang's secret of ingesting breath energy said: "To learn to ingest breath energy, first abstain from meat for two bi-hours. Burn incense around. After fourteen days, decrease by one meal. Long after each meal, sit peacefully, block off the breath energy, stop worries and concentrate. If one does not

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etc. One can have lightly flavored food at will. Yet, one should not eat much. Every time when drinking wine, one should not be inebriated. Take equal amounts of stalactite and mica to cook with sesame seeds, Rehmannia root, Wolfberry fruit, Lilyturf root, poria, and Siberian Solomonseal rhizome till they are soft. Jujubes and chestnuts will also help the breath energy. Even if one does not have all those medicines or herbs, if one often has only one of them, and takes it, one will not suffer from insufficiency or damage. When the genuine breath energy enters the mouth, one will not feel hungry.

A beginner who has not yet obtained the essential wonder will cut off grains suddenly because he is not hungry and hence he thinks that he has succeeded. He suddenly cuts off the sesame seed and wheat. What he does not know is that he soon will suffer from cold and feebleness, and eventually, he will achieve nothing. Instead, he will be open to various kinds of diseases. Each time, long after having eaten to the full, block off the breath energy. If hungry, ingest breath energy. Whether one is walking, standing, sitting, or lying down, will not interfere with the practice. Inside the stomach, one should often have the herbal medicine. When one ingests breath energy, one should have a little amount of medicinal wine in order to help the breath energy. What is said about insufficient time is because one eats meat when one is hungry and because one is often lazy. If one is diligent in practicing, between four and five years, the force of grains will be exhausted, and the breath energy and essence will gradually concentrate. Then after some time, the genuine breath energy will naturally be achieved. If one is willing to stay in this world, when one attains the Tao and the vital energy, one will naturally have the appearance that will not deteriorate.

One whose will is broad and is destined to be in this world will always be in this world where nothing can harm him. Whenever he sees food, he may eat without any bad effects. If he does not eat, it will even be better and purer. If one wants to become an immortal fast, one should go to a famous mountain to practice and cultivate Tao and forever cut off worldly affairs. In less than ten years, one will rise up lightly in day time. That is the day of achieving immortality. It will be seen by fellow people, there is no discussion of secrecy. That can be called genuine immortality.

Ching Chiang, Golden Syrup and Yü Yeh, Jade Fluid, both are saliva in the mouth, which is also called Hua Ch'ih, Flowery Pond. Rinse and stir the saliva. It can not be attained by seeking. That is also called "The Natural Golden fluid and the Jade Springs". It is said: "By refining the breath energy to achieve immortality, one can understand the spirits. By having embryonic breathing and keeping to the One, one can exist with Heaven. By restoring the elixir and keeping the embryonic breathing, one can extend life without limit." The force of grains is solid, yet the stomach [keeping it] will be empty. The embryonic energy is unoccupying, yet the stomach [keeping it] will be solid. However, a beginner who ingests breath energy should not talk loud, lest the harmonious energy may be harmed. After three years, the essence and the energy will be plenty and may be used without harm.

Sometimes one's penis often erects and hence one has sexual desires, yet one can not have sex. Under such circumstances, one should lie on the back, close the eyes loosely, block off breath energy and detach oneself from everything. In a short time, the energy of the sperm will flow and disperse into the bone marrow, the blood

vessels and the hair. The reason why since ancient times the sages and superior people have been able to restrain themselves to succeed is that they were able to practice that method. However, the techniques of having sex for those who study Tao should first include that method. Then how can one not know that an ejaculating body is to depend on the matter of Yin and Yang? Because of indulgence in sex, thoughts of lust and passion, one may ejaculate during dreams or sleep. If one can often practice that method to return the essence to nourish the marrow and the brain, then one can control and overcome the devils in the dream, the heat, the cold, the stagnancy and all kinds of ejaculations. Therefore, Nan Hua P'ien said: "Sages treasure their essence." That is its meaning. In the night of a new moon or the last night of a month, block off the breath energy before getting up. That is to have the energy flow freely like rivers without a moment's stopping. If it stops and crowds up, disease occurs. Often pay attention to shut off the sperm energy. After practicing, swallow the breath energy and saliva three to five times to nourish it. Not until the day when one rises up to become an immortal, will the circulation of the energy be yielded. Therefore, Lao Tzu said: "When the superior scholars hear of Tao, they practice it diligently." That is what it means.

One hundred days after one practices moving the energy, one's bowels will still have stools. It is good to have half a bowlful of bread dough soup. If it is not enough, have more. However, do not eat to become extremely full. Don't go to the toilet. First clasp both hands and rub and press down all around the abdomen. Then block off the breath energy for a long time. The old stools will naturally come down. Take medicine, sesame seeds and noodles everyday according to the previously

described method. That is to get rid of the accumulation in the intestines. Often keep an unpitted jujube in the mouth to obtain saliva. Frequently swallow the saliva, which should never be discarded. It was said that tears and saliva are the upper essence. When the upper essence is not discarded and the lower essence does not leak out, one will naturally gain long life. However, when all the sensory impressions are present, always suppress the body and the mind. Do not let the desires and passions emerge. If you feel they have been excited, concentrate to calm and settle the will and the spirits. If one can always have the wandering mind settled, the visual impression will not be exciting. Therefore, it is said that one who has achieved Tao has clean vital energy and a clear mind. Even if he does not seek to become an immortal, he will fly into immortality. Even if he does not seek to accomplish Tao, Tao will be materialized naturally in him. A student should seek after this principle and not practice in vain.

To obtain energy by lying down: Breath gently. Move the two thighs and have the toes curve downwards and move them fast and slow alternately. Then relax the whole body and concentrate the spirits and the thoughts. Use the method described previously to send the energy. Although it is called "to send the energy", yet the mind is not used. When the mind is still and the energy is harmonious, the management will be naturally wonderful. When the energy is moving, the image of its flow is very clear. When there is an urgent ailment or injuries by various poisons, one should slightly protrude the bowels, hold the fists firmly, block off the breath energy, concentrate to have long breathings and use the mind to attack where the ailment is. After some time, it will be cured and there will *ot be trouble anymore. Everyday at dawn before getting up, rub the hands

under covers until they are warm, then rub the face with them. Move the eyes, pull the ears, sideburns and the front and back hairlines up to the very top and its surroundings. Be sure to use the hands to pull them in order to have the blood flow freely. That will stop the hair from turning grey. If one has refined the breath energy and has long breathings, one should practice the internal breathing, Nei Hsi. For the internal breathing, the breath energy does not go through Hsüan P'ing. [The author might have meant that Hsüan was the nose and P'ing was the mouth N.T.] The mouth can never inhale the breath. If the nose inhales and exhales, that is agreeing to the breathing principle. The breath inhaled through the mouth is called "Ni Ch'i, adverse breath", which is extremely harmful. Be careful not to have the breath inhaled through the mouth.

If one is uncomfortable and depressed and the five viscera are not in harmony, one should block off the breath energy and refine it. Afterwards one should do Tao Yin, the exercise to guide the breath energy, massage, the Hsü and Ho exhalations. After that, take a small amount of the medicinal wine to get rid of the wind, Feng, [one of the six exogenous pathogenic factors N.T.]. Then, stop thinking and sit for a long time and take it easy. He who studies Tao and ingests the breath energy should not teach others recklessly when he himself has not yet got the essentials and wonders. That will harm both parties and the disaster may extend to an early death. Then one's own life is shortened, how could one seek longevity?

Every morning, first, snap the upper and lower teeth together repeatedly and exhale the old and inhale the new breath for fourteen times. Then go on to blocking off the breath energy and ingesting the breath energy.

The Method of Morning and Night Breathing, Tan Hsi Ch'i Fa went as follows: Everyday at dawn, (Morning and Night are the times when Yin and Yang change their turns. At dawn when the fifth watch starts, the warm energy arrives. It is called the growth of Yang and the decline of Yin. In the evening after the sun sets, cold energy constantly comes. For Heaven, Earth, the sun, the moon, mountains, rivers, streams, oceans, people, animals, plants, trees and all the beings, the metabolism continues without a moment's rest. However, the advance and the retreat are like the alternating of the day and the night and the rising and ebbing of the ocean waters. That is the way of the expansion and condensation of Heaven and Earth.) Extend both hands and put them on top of the knees. Slowly press the joints. Use the mouth to exhale the turbid breath and the nose to inhale the fresh clean breath (In general, exhalation is to get rid of the old breath, which is also called the dead breath. Inhalation is to obtain new breath energy which is also called the live breath energy.)

Therefore Lao Tzu's Canon said: "The gates of Hsüan (and) P'ing are the root of Heaven and Earth. (The energy) is never-ending and seems to remain. It is to be used without toiling." That is to say that the mouth is the gate of Heaven and Earth. It deals with the matters of giving and receiving, of Yin and Yang, of life and death, etc. After some time, use the hands to slowly push upwards, downwards, to the front and to the back as if the hands were holding something in the palms. (Open wide the eyes and the mouth. Snap the upper and lower teeth together repeatedly. Rub the eyes, press down the head, pull the ears and the hair, twist the waist and cough in order to start, spread, shake 3° fl move.) Use both hands at times and one hand at times respectively. Also reverse the hands to do it. Then, pull

the hands and the feet. Next, face the sky and extend the hands, count to ninety and stop. (It is to press downwards.) Slowly calm the mind, concentrate the thoughts and observe internally. Think and observe the sublime harmonious primordial energy descend from the sky to enter into the pores and hair lines. It gradually enters the top just like rain and dark clouds going into mountains and the rivers. Then it enters into the skin and the muscles up to the bones and marrow. It gradually goes down to the abdomen. The four limbs and five viscera are all benefited by it just like the water goes deeply into the earth. If it goes through, one will perceive in the abdomen the noise of ku-ku. Concentrate and guard the thoughts. Do not be distracted. In a short while, the primordial energy will reach the Sea of Breath, Ch'i Hai, and hence to the Gushing Springs, Yüing Ch'üan. When it goes through, one will perceive the vibration of the body. When the legs are bent, the bed will have the noise "la-la". Then one can stop at one round or two rounds. Later on one can have three rounds. Then one will notice that the body is moistened, the complexion is fair and glistening, the skin and hairs are moistened and pleasant, the ears hear acutely and the eyes see sharply. It will make people appreciate eating and increase their strength. Then hundreds of diseases will all be eradicated. When one gets to be fifty years old, one will not be forgetful. When one can reach one thousand rounds, the Tao of Immortality is not far away.

The Method of Healing by Harmonizing the Energy went as follows: By harmonizing the breath energy, one can cure diseases, even great sufferings. After harmonizing the breath energy for one hundred days, eyebrows and sideburns will grow. It is not necessary to even mention the rest of troubles. The method of

harmonizing the breath is as follows: The energy present between midnight and midday is called live energy which may be harmonized and ingested. The energy present between midday and midnight is called dead energy, which is not to be harmonized and ingested. At the time of harmonizing the breath energy, lie on the back on soft and thick bedding. The height of the pillow should have the body level. Relax and extend the hands and the feet. Hold the fists and place them four to five inches away from the body. The two legs are apart by four or five tenths of an inch. Guide the energy to enter from the nose and go down to the feet. If one has the strength, one can even have it stay long. When stuffy, exhale finely and gently from the mouth till exhausted. Then again have the nose inhale finely and gently. The exhalation is done as the method previously described.

If one suffers from cold or heat or suddenly suffers from carbuncle or edema, one should harmonize the breath energy as described before the ailment starts regardless of whether it is midday or midnight. If the condition does not improve, harmonize it again the next day. For suffering from a cold in the heart, exhale the force out with Hu. For an ailment in the liver, exhale the force out with Hsü. For an ailment in the lungs, exhale the force out with Hsi₄. For an ailment in the kidneys, exhale the force out with Ch'ui. For an ailment in the spleen, exhale the force out with Hsi₁. At the time the cocks crow, the number is "seventy-two." At dawn, the number is "sixty-three." At sunrise, the number is "fifty-four." At breakfast time, it is "forty-five." At the Ssu bi-hour [nine to eleven a.m.], it is "thirty-six."

Immortal T'ao's Method of ingesting the Three Breaths in his *Wo Chung Chüeh* often used the time at dawn. At dawn, face the sun and almost close the eyes. Visualize

the blue energy, the white energy and the red energy come down like threads from the sun to enter into your mouth. Draw from them to swallow ninety times. You will be full. Then, stop. With one inhalation and one swallowing, make the three kinds of energy enter into the viscera and receptacles. Distinctly, they will flow freely and thoroughly. When the count is complete, the energy will stay. It was said that, that was what Inspector Fan You Ch'ung of T'ung Ch'u Prefecture learned from Kao Yüan Chen Chün's T'ai Ssu Nei Ching, The Sublime White Internal Image of the Immortal Ruler Kao Yüan. It is rare yet easy to achieve.

Cheng Yüan Ming's Method of Ingesting the breath energy is as follows: [To have] breath energy is a key to longevity. It is not a concern whether it is beneficial. It is a concern that one can not carry it out. Even ordinary people can carry it out, they can attain a longevity like Jung and P'eng. Therefore, when an animal hibernates, it does not eat yet it naturally keeps intact. That was because it has the Way. Whoever wants to have it depends on whether he can have his mind on disinterest and suit his energy with total detachment. Reduce selfishness, decrease desires, discard sagacity, and abandon form. When one's own form is not enough to make one think about it, how will one let other things interfere with one's thoughts? Subdue the thought of power and cultivate yourself. Then one can do the Tao Yin such as the bear's tree-climbing, the bird's extending, the tortoise's breathing and the crane's transformation. Then immortals such as Wang Tzu Ch'iao and Ch'ih Sung Tzu would not be as good as you. Hence, I wrote the preface and put (in writing) the method to follow.

The secret is: In the beginning of ingesting the energy,

lie on the back and close the mouth. Puff up the cheeks to make a mouthful of breath. Then swallow it right away. The way to swallow it is as follows: Concentrate to tilt the head back urgently, then swallow, just like swallowing the food through the esophagus. There are three flows: the saliva goes to the kidneys, one current of energy enters the abdomen and one current of energy comes out from the five viscera. If the upper part is warm and the lower part is cold, then first ingest the warm breath, which is the energy pressed by the mouth. In the spring or summer, one should ingest and swallow the cold breath energy regardless of walking, standing, sitting, or lying down. When one puffs up the cheeks, the upper and lower teeth should be ajar. Then the energy will go down immediately. If the teeth touch each other, the energy will not go down. One should be careful about it. For energy ingestion, one can do it at the fifth watch when the food has been digested. At the time of breakfast, one will forget about hunger. When one forgets hunger, it means that one gains strength. After one gains strength, if one is hungry, one can ingest immediately, regardless of timing. If one perceives gain of strength, one can decide immediately not to eat food. At first the body strength will be somehow feeble. Then one can take any needed amount of wine, tea or honeyed almond soup or salted fruit soup, etc. in order to help energy circulate. In the autumn and winter, one should ingest warm energy. Do not have it too warm. In spring and summer, cold drinks will not impede. After ingesting the breath energy for seven or five days, there will be diarrhea about three times. Don't be alarmed. Some may be foamy, some may not. In a short time, it becomes red. Do not think of it as strange. After seven days, the breath energy will gradually flow everywhere. Then the body energy will be safe and steady. Before the seventh day, if one feels somehow weak, it is because the

energy flow is not through yet. After seven days, when one feels harmonized and pleasant, one can increase the ingestion of the breath energy, and one does not have to eat food. Within the seven days, if the penis moves, it is a symptom of the flow of energy. Do not be alarmed.

When practicing the ingestion of the breath energy, do not let the abdomen lack. When the abdomen is lacking and without continuous supplies, one may be feeble. If one ingests too much energy, one may belch upwards or downwards and may want to ejaculate. It also does not matter. Three days after ingesting the breath energy, one should be careful not to eat solid food and fruit or the like. One wants only fluids. If one eats various foods at the time, the breath energy will not circulate. Then one will not succeed later on, because the dirty dregs have to be let out. In general, after ingesting the breath energy, when the breath energy enters the abdomen, if one will belch upwards or leak downwards, one should suppress and stop it. Do not let it come out. If one can not stop it, one should replenish it whenever it leaks. Replenish according to the quantity. Also use the mind to move and disperse it. In the beginning of the ingesting of the breath energy, one's mind should be calm and at ease. It should be without doubt, fear or scare. If there is scare, the breath energy will be difficult to move. One should be joyful and happy. Then one will naturally not covet anything. When it improves day by day, one will be delighted and happy without limit. In the beginning of the ingesting of the breath energy, when one has not yet perfected it, one should not make oneself too tired. Tiredness impairs the energy. Often take a little walk to harmonize the energy and the channels. If one wants to perfect this way and one has the utmost sincerity, one will certainly succeed. Those who ingest breath energy should first have no attachment and have

the mind identify with Tao. Then if one ingests, all the ailments will be cured. If one perceives there is disharmony and discomforts in the body, one should store the breath energy and direct it to attack where the ailment is. The ailment will naturally be gotten rid of. After one has completely perfected the ingestion, there will never be any illness. The body will be light and the walking will be as good as that of a traveling horse. One will have great stamina, no less than the stamina one had when one used to eat. One will be able to walk up to two or three hundred li a day. Some said that when one ingests the breath energy, if one encounters uncleanness, the energy will be impaired. That is absurd. However, it is better to keep clean and clear, instead of touching evil or uncleanness.

Moreover, the Secret of the Ten Days Ingestion of the Breath Energy said: "The way of one day is to be full in the morning and stay hungry in the evening. (That is to say that those who are not yet able to cut off eating should be full in the morning and stay hungry in the evening.) The way of a month is not to neglect the principles of flourishing and declining. (Flourishing and the declining refer to sex. If one guards and nurtures one's essence, then the bones and marrow will be full. When they are full, one will be strong and thriving. When one is thriving, one will have long life. If one indulges in lusts, the essence will be exhausted. When the essence is exhausted, the bones will decay. When the bones decay, one becomes feeble and dies.) The way of a year is to be lean in the summer and gain weight in the winter. (It states the length and the measure of the harmonious breath energy. It compares the perfected embryonic breath energy in the abdomen to the embryo in a mother's womb. It does not come out, neither does it go in. Naturally, it will gain weight and be pleasant.)

The way of one hundred years is to restrain from grains and eat jujubes. (It states that when one can not cut off eating food at once, one will supplement such with taking remedies. Jujubes will be beneficial to energy, therefore one eats them.) The way of one thousand years is to keep as a single man without a woman. (It means to guard the essence and cut off the lusts of sex. A single man can forever keep the way of longevity.)"

In general the way of ingesting the breath energy is to breathe and swallow the energy three hundred and sixty times. It is better to accumulate the counts to fill tens. Then, one will not be hungry. The six times for ingestion are: right after midnight (eighty-one), at the time when cocks crow (sixty-four), at sunrise (thirty-six), at breakfast time (twenty-five), in the late morning (sixteen) and at dawn (forty-nine. This should be placed as the third). By correlating those six times with the twenty-four solar terms and the four seasons of spring, summer, autumn, and winter, one will have the energy fully provided for. The method of ingesting the breath energy is: Lie down on the back properly. Loosen the hair. Both legs should be one and a half feet apart. Each arm should be half a foot away from the body. Close the eyes loosely and shut the mouth. Gently and slowly use the nose to inhale the breath energy. Peck the teeth and kick the tongue. Rinse with the sweet springs and swallow it six times. Stop. After a short time, resume the ingestion and swallow nine times. That is finishing the ingestion. Then loosely close the eyes and say the incantation: "By drinking the sweet springs, one can eradicate hundreds of illnesses, so that the five spirits are nourished, and the superior and the inferior souls are guarded. They will not leave the body, but always reside in the dark residence. One will live so long that the strong and durable metal and stone are outdone by

one's longevity. One's position will be the Genuine One to be served by the Supreme One. The name will be presented to the Heavenly Ruler. That is bright and clear."

Chapter Five

Lao Tzu's Method of Massage

Interlock the fingers of both hands and hold them together to press the thighs. Press both the left and the right thighs in the same manner.

Lift up both hands as if pulling a bow of five Tan [one tan = 133 1/3 lbs. N.T.]. Do it to the left and to the right in the same manner.

Both hands hold fists and beat down hard towards the front for fifteen times.

Raise the hands as if supporting a boulder. Do it to the left and to the right in the same manner.

Sit straight and tilt the body to the side as if pushing against a hill. Do it to the left and the right in the same manner.

Have both hands hold on to the floor. Contract the body and curve up the back. Lift it up three times and use a hand to pound on the back. Do it with left and right hands in the same manner.

Sit straight and extend a leg three times. Use the hand on the same side to pull it back and move the hand to the back. Do the same on both the left and the right. Then immediately raise it back and forth three times.

Stand up and use one foot to step forward and backward. Do the same on both the left and the right sides.

Sit straight and extend one leg. Use the hand on the

same side to hook the extended foot to put it on the knee and use the hand to press it. Do the same to both the left and the right sides. Press both hands down hard on the thighs. Do the same on both the left and the right sides.

Twist the body twenty times. Press both hands down hard on the thighs. Do the same on both the left and the right sides.

Extend the flanks twenty times. Use both hands to embrace the head and extend the loins to the left and to the right twenty times.

Throw the head to the left and to the right twenty times.

Use one hand to pull the head and the other to hold a knee and bend three times. Do the same on the left and right sides.

Use both legs to push the head and lift three times.

Use one hand to push the knee and one hand to push the head from bottom to top three times. Do the same on the left and the right sides.

Use both hands to raise the head and then bow downwards three times.

Interlace the fingers of both hands together. Put the hands palm up on the chest three times. Bend at the wrists to press down hard on the ribs. Pull the elbows. Do the same on the left and the right sides three times each.

Put one hand palm up on the knee. Use the other hand to pull the elbow and turn the hand over to cover the knee. Pull the elbow. Do the same on the left and the right sides three times.

Relax and extend the hands to pull the nape three times. Twist the body to the left and the right three times total.

Rub the shoulder from top to bottom three times. Do the same on the left and the right sides.

Shake the hands outwardly three times and shake them inwardly three times.

Interlace the fingers of both hands and stir the hands palm up and palm down seven times each.

Interlace the fingers of both hands and raise them over the head, then stretch the loins to the left and to the right ten times each.

Make fists with both hands. Put the fists on the back. Press the spine upwards and downwards three times. (Pressing is to press with the knuckles.)

Chih Chüeh, *The Secret of Knuckling* said: "Tao Yin makes energy spread. When the energy spreads, the spirits will be pleasant. What happens internally will show outwardly. That is why there is no prescription that will not respond." After doing Tao Yin for one month, hundreds of ailments will be eliminated. If one keeps on doing it for one hundred days, eyebrows and side-burns will grow. Do it in a quiet room with burning incense and without any distractions (as follows:)

1. Both hands hold each other and wring and twist as if one is washing hands. Chu, the Commentary said: "The left hand is Heaven and the right hand is Earth. Heaven and Earth join, stir, produce and transform. Then the six palaces open and hundreds of spirits assemble."

2. Loosely interlace the fingers of both hands. Turn the palms outward and turn them over to cover the chest. Do that three times. Chu, the Commentary said: "Heaven and Earth have intercourse and prosper. They produce and breed thousands of beings. When one repeats their way, manifestation comes from inside. That is how one identifies with divinity. When one can thoroughly communicate (with the Heaven and Earth) and join their virtue, one will have no hardship."

3. Put one hand on top of the other and have them press the thigh. Slowly twist the body. Do the same to the left and the right sides. The Commentary said: "Thousands of beings originated from Heaven. Man originates from vital energy. When Yin and Yang have intercourse and prosper, the vital energy will flow freely. That is why one covers the hands on the chest, twists the body and slowly turns so that one can return to the origin."

4. Make a fist and push away. That will relax the chest. Do the same on the left and the right sides. The Commentary said: "The sun and the moon come and go. When one can stop worries according to time, one's divine palace will be open and one will be able to communicate with divinity."

5. Use both hands to embrace the head and turn one thigh. Do the same on the left and right sides. The Commentary said: "The Upper Yellow Court and the Lower Elixir Field are connected."

6. Place both hands firmly on the ground and turn the head to look back like a tiger. Do the same to the left and to the right. The Commentary said: "Develop the earthly window and manage the eyes like the tiger's looking. Then, the spirits are produced, the channels and joints are opened and the primordial vital energy is spread."

7. Interlace the fingers of both hands tightly and step on the palms with one foot. Do the same on the left and the right.

The Commentary said: "The reason to step on the

palms is to take the meaning of balance and harmony, and to make the spirits of the bones and joints pleasant. That is clear. However, man imitates Heaven to complete form, and the energy joins Tao to complete the body. There are six types of vital energy of Heaven to make and complete thousands of beings. In a person, there are six palaces to manage a body, so that one has the right extent of motion and rest, and so that one will not consume in the extreme. Therefore the Heavenly Way revolves to the left and the sun and the moon revolve to the right. If they are excited by winds and thunders and connected with mountains and marshes and yet, the joints are not responding, there will be stagnancy, hence, ailment. The evil force invades from outside and the reckless illnesses crowd inside. That is the reason of an early death. The nature of being clean and clear will also be destroyed. Therefore, a superior person will manage and understand the Middle Yellow [Court], and change tactfully according to time. When it is quiet, he stays at ease and keeps the spirits. When he applies himself, he learns the wonder to spread the vital energy and returns to study the heavenly principle. When his embryonic breath energy stays in the lower prime place, his body will be free from illness. Then, his form and spirits will be at peace with Tao. He nurtures properly and marvels at other beings. He should then be able to easily fly up [to become an immortal] and live as long as the Supreme Void."

TAO YIN SHIH
WAYS OF PHYSICAL EXERCISE TO
GUIDE THE BREATH ENERGY
NARRATED BY HSÜ CHEN CHÜN
(Chapter 8 of Ling Chien Tzu)

(Tao Tsang, Vol XVIII, p. 9; Harvard Yenching 320; Wieger 565)

If one wants to obtain the Embryonic Breathing or the ingestion of the breath energy, Tao Yin is of top priority. It relaxes the tendons and bones, and harmonizes and manages the blood and breath channels. It guides and preserves the breath energy to the utmost. (Its) full power can then be witnessed. Rub the hands and the feet, then make tight fists, extend, stretch and make the grasping and seizing gestures. Let the energy of the breath come out. Then various illnesses will retreat and disperse. Therefore, sicknesses can be cured. Through the energized breath, the five viscera and the six receptacles will be vitalized thoroughly, so that the breath will flow naturally and adeptly back and forth. Then the breath energy of TAO is accomplished. Sometimes, the breath can be stored up in Ni-Wan, (the Mudball), against the hair line. Sometimes, the breath can go down to Yüing-Ch'üan (The Gushing Springs, acupuncture points in the center of the bottom of the feet). By practicing this for a long time, one will know that the superior and the inferior souls, the Hun and the P'o, will be naturally prosperous and the essence and the marrow will be full and strong. Those who practice this method will (end up) being spiritual immortals. According to circumstances, one's five viscera will be

replenished at different times with the original energy. In the different seasons of spring, summer, autumn, and winter, use the will to make the energy flow. The study of Lao-Tzu's Way (TAO) is like this. How can a hurried teaching be called as understanding wise people? Inside the book, (one finds) all the good articles. Now, I will quote 16 ways.

Three methods used in the spring to nourish the liver.

METHOD I : Cup both hands over the mouth in order to obtain the warm moisture from sweat and saliva. Then rub the face up and down for 30-50 times. Doing this after eating will make a person's (face) look bright and glowing. Also, use both hands to rub and wipe the face to make it really hot. This will make a person's (face) lustrous and wrinkleless. Do it for three years. The complexion will be like that of a maiden. The eyes will be bright. It will disperse all the chronic illnesses. They will emerge from the liver and exit through the shoulders and back. Guide the Original Harmony (the breath N.T.) to nourish the liver and have it go down to the Lower Origin, (Hsia-Yüan, the Sea of the Breath). The practice of Tao-Yin is done while the breath energy is being blocked. First, make the blood and breath channels flow and circulate throughout the whole body. Then, hundreds of diseases will be all cured. Be careful not to open the mouth. Do it while the breath is relaxed. While exerting the strength, do not let the external evil breath enter into the viscera and the receptacles. This will inadvertently cause injury and calamity instead. One should carefully guard against this.

METHOD II : Erect the body and sit straight.

Interlace the fingers of both hands with strength. This will cure Feng, the air (N.T. One of the six exogenous pathogenic factors) in the liver. Use both hands to cover the back of the neck and look up. Make the neck and the hands struggle strongly against each other. This will get rid of the heat poisons, aches and pains of the shoulders. If a person's eyesight is not clear or if a person has accumulated some airs that won't disperse, he should burn them with the original harmonious breath of the heart to make them come out and disperse. And then, he should harmonize the complacent breath energy to nourish the liver, and make the breath energy go down into the Sea of the Breath to add to the internal pearl.

L (1 # , **VII** : Put both hands on top of each other and press tightly the hips. Then pull the hands off. Use extreme strength on the left and on the right. That will get rid of the poisonous breath in the loins and in the chest. This will nourish the liver and make the eyes bright.

G2Y 2S: H1 YUQ21 Y=GYS: 2YA **t2YspK G6YTHYDHX >R8 Ythe spleen.**

METHOD IV : Make the gesture of shooting eagles on the right and on the left. This will remove the accumulated force of the air in the chest and get rid of the various diseases in the spleen. Do it with strength. Close the mouth in order to have the internal breath disperse.

) ; J24Y **methods used in the summer THYGHVL R8 Ythe heart.**

METHOD V : Sit straight and tilt the body. Use the

strength as if to attack the enemy at the side. The gesture is as if one is to push a mountain with extreme strength. This will remove the cold air in the loins and the spine. This will make the energy of the five viscera and the six receptacles flow and become pleasant. That will dissipate any swelling and dropsy of the feet. Do it similarly right and left. It will nourish the heart and benefit the mind.

METHOD VI : Use one hand to press the hip and one hand to hold upward with extreme strength as if supporting a rock. This will get rid of the air poison in between the two loins. It will cure heart diseases and make the blood and breath channels flow freely and pleasantly. Do it similarly on the right and on the left. Do it while blocking the breath. Proceed according to this method during all the twelve months.

Commentary: One can practice this gesture right away after the exercise described under Method I.

METHOD VII : Frequently close both palms together and forwardly beat down hard. This is to eliminate paralysis and fatigue of the arms and the wrists and to clean out the heart. It relaxes the joints. Do it similarly on the right and on the left. This all should be done according to the same method used in the spring.

One Method used in late summer to nourish the spleen.

METHOD VIII : Sit straight and relax the hands. Point the fingers upwards and then turn the fingers back to grasp. Raise the arms three times and bend forward. This will remove rheumatism in the loins, the spine, the legs, and the knees. This will disperse the gas

in the bladder. Do it similarly forward and backward. This is to be employed after the 14th day of the 6th month of the lunar calendar (around July 23rd).

Three Methods used in autumn to nourish the ㊦ ㊧

METHOD IX : Use both hands to embrace the head and the nape. Revolve the head back and forth and up and down. This will expel the air inside the loins, the chest, the tendons, and the back. It will get rid of various diseases in the lungs. The blood and the breath channels in the neck will flow freely. Do it similarly on the right and on the left. Do it also along with the methods used in the first month of the lunar calendar (February-March).

㊨ / # ㊩: Interlace the fingers of both hands and hold them above the head, then extend and pull to the left and to the right for ten times. That will remove the air inside the joints. This will cure various diseases in the lungs.

METHOD XI: Use both fists to pound on the shinbone for more than ten times. This makes good circulation in the chest, the upper arm, and the diaphragm, and removes the air inside the ribs. This will cure various lung diseases. One should do it while breathing is blocked according to the method used in the first month of the lunar calendar (February-March).

Commentary: This is to be accompanied by 36 times of K'ou Ch'ih, snapping together of the upper and the lower teeth.

One Method used in the late autumn to nourish the spleen.

METHOD XII : This is to be used after the 12th day of the ninth month of the lunar calendar (around Oct. 23rd) in order to nourish the spleen. Interlace the fingers of both hands and hold them above the head and have the hands wrangle forcefully. Do it similarly on the left and on the right. This will heal the spleen and the four limbs. It is done to get rid of the accumulated air beneath the rib cage and around the diaphragm. It will stimulate one's appetite. Do it while blocking the breath.

Three Methods used in winter to nourish the kidneys.

METHOD XIII : Use one foot to step on the interlaced fingers. This will get rid of the cramps in the loins and the legs. It will cure various diseases of the kidneys. It will also get rid of the cold rheumatism, and the poisonous air and diseases in the legs and the hands, the aches and pains in the knees.

METHOD XIV : Sit straight and extend the hands and fingers slowly to grasp the toes. This will cure rheumatism in the legs and remove various stagnant poisonous gas in the kidneys. If one walks far and has soreness and discomfort of the feet, ¶ is works wonders if done often.

METHOD XV : Use one hand to support the knee and turn the other hand backward to hold the head. Do it forward and backward to the left and to the right. This will remove the air in between the bone joints. It will make the blood and breath channels flow freely, and will clear the bladder and the kidneys. Various diseases of the kidneys will be cured.

One Method used in the late winter to nourish the

spleen.

METHOD XVI: Raise both hands upward with extreme strength, three times. It will remove various diseases and any discomfort of the spleen. Do it along with the methods used in the spring.

The previous 16 methods should be undertaken while breath energy is being blocked. Then (their effect) will be wonderful. Within one thousand years after these breathing exercises (were established), there was a leader of TAO, who greatly spread the breath energy of TAO through singing in the ancient pentatonic scale of kung, shang, chiao, chih, yü (do, re, mi, sol, la). Then, there were (other) great many scholars totalling (about) 800. After two periods of refinings, called Lien containing the four principal periods, called Yüan, (these teachers) flew up (to Heaven) one after another. One refining, (period called) Lien, is 500 years long. Two refining (periods) take 1,000 years. Usually, in the ordinary world twelve years are called one cycle. In the world of TAO, a twelve year period is called one Chi. One Yüan period has 60 years. Four Yüans make 240 years. Thereafter, TAO was introduced in the world.

LING CHIEN TZU

YIN TAO TZU WU CHI

MASTER MAGIC SWORD'S RECORD
OF EXERCISE BETWEEN TZU AND WU

Narrated by Hsü Ching Yang

(Tao Tsang, Vol. XVIII, pp. 13-19; Harvard Yenching, 320; Wieger, 566)

TEXT: At midnight, in the Tzu bi-hour when the energy of Shao Yang, the fresh Yang, is produced at the Yin moment, slowly loosen yourself, stretch, turn and pull.

Commentary: Hun Yüan Ching, Canon of the Undifferentiated Primordium, said: "In the three bi-hours of of Hsü, Hai, and Tzu, (i.e. from 7:00 p.m. to 1:00 a.m.), the Yin energy is produced and people are asleep. When people are asleep, then the energy stays stagnant in the hundreds of joints. Those expert in nourishing life do not detest being cuddled up during sleeping, and do not detest extending when awake. Turning and pulling, they make sure that the blood and the energy are circulating and flowing.

Puff up the abdomen and clean out the breath.

T'ao Ch'i Chüeh, The Secret of Cleaning the Breath Through Agitating (it), says: "Close the eyes, face upward. Rest both hands in between the breasts. Make the knees stand on both sides. Raise up the waist and back. Puff up the breath in the sea of the breath and make the breath turn inward and outward. Use the Ho

breathing to make it exit. Do not let the ear hear it. Do it for nine or 18 times. Generally, in ingesting breath, one should agitate to clean out (the breath). Turn and exhale it with Ho. This will make the old food digested and exhaust the old breath. Then one can harmonize the breath and ingest it. Those who ingest the breath may feel that their mouths are dry and their tongues are rough after waking up, because the five viscera are hot. One should open the mouth wide and subtly do the Ho breathing tens of times. When the saliva in the throat is produced, the heat has retreated and the five viscera are cooled off."

Pull up the body to get up. Sit straight on the floor. Interlace the fingers of both hands at the back of the neck. Look upward, lift up the head, sway to the left and to the right. Press the nape tightly against the hands. Then use the hands to hold on to the feet and hold the breath for a short while in order to get the energy of T'ai Ch'ung.

The two acupuncture points of T'ai Ch'ung are located two inches behind the joints of the big toes. They are the soft spots in between the bones.

Pull to the left as if one is to pull a bow and pull to the right in the same manner.

Ta Tung Chen Ching An Mo P'ien, the Massage Chapter in the Great Thorough Genuine Canon, says: "Interlace the fingers of both hands and make them cover the back of the neck. Lift up the face and look upward. Lift the head and make the nape press tightly against the hands. Do it for 12 times. This will make the person's essence harmonious and the blood circulate, and prevent air from entering. If one can do it

for a long time, one can have no illnesses. After finishing doing it, bend and move the body. Extend the hands to the four extremes and then turn them backwards and open up the hands and pull to the side." This relaxes and exercises hundreds of joints. Do both parts three times each. In a biography of Hua T'uo, it was stated : "The human body needs exercises, but one should not do them in the extreme. If a body exercises often, then one will gain the energy of the grains and the blood and the breath will flow freely. The pivot of a door does not breed bugs; flowing water does not become stale. It is the same with the human body." The Taoist Perfected Men's exercises to guide the breath were based on this principle. Yüan Tao Ching, the Original Tao Canon, says: "It is difficult to accumulate the Primordial Breath, yet it is easy to lose it. It is not difficult to tighten and block off joints; yet it is difficult to relax and ease them." Therefore, those who would like to nourish life would hold the exercises to guide the breath as their top priority.

When the breath is smooth and calm, one can look internally at the spiritual palaces.

One inch into the place in between the eyebrows is Ming T'ang, the Bright Hall. Three inches inward is Tung Fang, the Innermost Chamber. Going upward three inches (from there) is Shang Tan T'ien, the Upper Elixir Field, which is Ni Wan Kung, the Palace of the Mudball. The Middle Elixir Field is Chiang Kung, the Dark Vermillion Palace. The Lower Elixir Field is Ch'i Kung, the Palace of the Breath Energy. They all have their respective spirits. Therefore, it says "spiritual palaces".

Knock the upper and lower front teeth together

and the molars, too.

At first, knock the front teeth to make a small noise. Then knock the molars to have a great sound. Chen Kao, the Genuine Declaration says: "The knocking of the teeth is to alert the various spirits inside the body." When a person's spirits are not dispersed, the evil spirits will not be able to invade.

Massage the four corners of the eyes.

T'ai Shang San Kuan Ching, the Canon of the Three Important Places of the Supreme Superior, says: "Often one should want to use the hands to massage the two eye corners that are close to the nose. Do this when the breath is blocked. As soon as the breath is flowing, stop. Then do it all over again. If one does this constantly, one can see thoroughly." It also says: "After doing the exercises to guide the breath, use the hands to massage the four corners of the eyes for 27 times. This makes one's seeing bright. That is the way to check the spirits of the eyes. If one does it for a long time, one can see the efficacy."

Rub the hands and press them against the eyes to warm them.

Turn both palms sideways and rub them till they feel like hot fire and they smell like sulphur. Then stop. Open the eyes and press the eyes several times to warm them.

Nourish the pair of Ch'ang Chü, the Constant Residences.

Nei Ching, the Internal Canon, says: "Often use the

two hands to press the little points behind the eyebrows 18 times. After one year, one will be able to write in the dark at night. One may do it also secretly to the philtrum. Do not say anything." The little points behind the eyebrows are the palaces of Shang Yüan Liu He, Six Directions of the Superior Primordium. They rule the operations of the eyes and produce vapours. They harmonize and manage bright essence, which promotes growth of the pupils and thoroughly brightens them. That is guarding and refining the pupils. They are the superior paths of the perfected immortal. They are also called Chen Jen Ch'ang Chü, "the Perfected Immortal's Constant Residences". Chen Yen, the Genuine Proverbs, says, "If you want to write in the dark, you should nourish the Perfected Immortal's Constant Residences." The reason why one can see sideways in four directions and can illumine far into distant places is indeed due to the Constant Residences' frequent Illumination." Lady Tzu Wei said: "Facing down, one should massage Shan Yüan, the Mountain Source." The Divine Sparks are the corners of the eyebrows. The Mountain Source is the philtrum beneath the nose. The corners of the eyebrows serve as the bridges and fords for a penetrating sight. The Divine Sparks are the superior chamber for guiding spirits.

Irrigate the middle mountain.

Hsiao Mo Ching, the Canon of Destroying the Demon, says: "A person's nose should be pressed on the left and on the right for numerous times. That will smooth out the energy." That is what was said: "By irrigating the middle mountain, one will have one's name recorded in the Heavenly Emperor's book."

Facing down, press Shan Yüan, the Mountain Source.

Lady Tzu-Wei said: "Facing down, press the Mountain Source." The base of the philtrum is the nose. This is the little valley beneath the nose. In the days of Ch'u Chuang Kung, there was a city elder called Sung Lai Tzu, who often would clean and water the whole city and often sing a song (as follows): "A pair of flowers grow in the heavenly court. The mountain source hinders the dark evil force. Massage in the morn, the heavenly horse. In order to visit the lord in the supreme clarity's court. A Taoist perfected person has no secrets. He is destroying evils by the hundreds". He often sang this and begged for food. In the whole city, there was no one who knew that the old singer beggar was actually Fung Yen Shou, a Taoist perfected person of the West Mountain and a historian in the time of Chou Hsüan Wang (827-781 B.C.). The hands are "the heavenly horse", and the nose is "the mountain source". Whenever one travels through a treacherous path or is (present) among ancestors in temples, if one is puzzled or scared, one should first turn the tip of the tongue upward and inward and swallow the saliva two times. After that, use the second and third fingers of the left hand to press the base of the philtrum beneath the two nostrils. That is the internal wall dividing the nostrils. The base of the wall that divides the nostrils is called "the mountain source". It is also called Kuei Ching, "the demon's well", or Shen Ch'ih, "the spirit's pond", or Hun Tai, "the soul's terrace". Press the mountain source with the hand, and the demon's well be closed. Extend the hand to the spirit's pond, then the evil root will disperse. Put the hands to the soul's terrace. Then Yü Chen, the spirit called Jade Genuine, guard the joints. Then it will move and excite the Miraculous Root

and the heavenly beasts will come to guard (you). Thousands of animal spirits are in awe and surrender. They will not invade my energy. This is caused by principles of Nature. The mountain source beneath the nose is the martial ford of the body. It is the common residence of the good and the wicked. For those who practice the guarding of the genuine, that is the place to exercise and nourish in order to extinguish thousands of evils.

Manage and administer the city and its surroundings.

Hsia Mo Ching, The Canon of Destroying Demons, says: "A person's ears should be often massaged numerous times on the right and on the left. This will make a person hear thoroughly clearly. This is the so-called, "By managing and administering the city and its surroundings, one will have one's name recorded in the Heavenly Emperor's Book."

Beat and try the heavenly drum.

"The heavenly drum" is the sound inside the ears. Use both palms to press tightly against the openings of the ears. Use the fingers to knock the back of the head. The sound should be strong and elaborate. It should be continuous and not disruptive. Try three times a day. It is beneficial to the lower Elixir Field. If the sound is disruptive and not continuous, if it is not strong and not elaborate, then the primordial breath will not gather. One should take care of this.

Wipe and rub the spirits' court.

Chen Kao, The Genuine Declaration, says: "A person's

face is the spirits' court. A person's hair on the head is the flower of the brain. If a person is sad in the heart, then the person's face would be haggard. If a person's brain decreases, then the hair would turn gray." Tai Su Tan Ching, the Supreme Plain Elixir Canon, says: "One should constantly rub and wipe one's face with both hands to make it warm. According to the shape of the face, go high or low. Make a complete round. This will make a person's complexion glow and be moistened. Then the person's face will have no wrinkles nor spots. Do this for 5 years. The complexion will be like that of a maiden. This is the so-called "Mountains and lakes have the flowing breath energy to make them constantly full." It was also said: "Rub diligently, (your) hands should not be away from the face." This is good.

Go upward to have an audience with the three Primordia.

Chen Kao, The Genuine Declaration, says: "Use the hand to go with the direction of the hair to massage it as if one is managing and combing the hair. This will prevent the hair from becoming gray." Use both hands to comb above the forehead. That is called "the hands are having an audience with the three Primordia". That is the way to strengthen the brain and the hair. The four sides of a person's head should be ridden by the hands along with the hair and the knots. Do this as often as possible. Huang Ting Ching, the Yellow Court Canon, says: "The spirits of a person's face branch from the Mudball. The nine spirits of the Mudball all have their individual chambers. Each resides in one cubic inch space."

Down below massage the Gate of Life.

Huang T'ing Ching, The Yellow Court Canon, says, "Two kings of fluids are across from the Gate of Life." The Gate of Life is the navel. Block the internal energy and puff up the lower abdomen to make it full. Use the hand to massage it for a whole revolution.

Obtain water from the mountain top.

This is an oral secret. The Sea of Breath is connected with the kidneys. It belongs to Jen K'uei, having the nature of water, i.e. flowing down to return to the sea. It cannot rise by itself. It has to be matched with Yang. When the Yang comes down, the Yin reacts. Therefore, it is transformed into clouds and mist and steamed up to become the sweet rain in order to moisten and vitalize what is withered and dried out. That allows it to reach out to hundreds of bones and to the nine openings, leaving no place unreached. Yen Luo Tzu said: "As the fire comes close to the water, the clouds rise mistily when the five elements interact, the merits are accomplished." Ch'i Hsüan Tzu also said: "If there is no exit, there is no entry. If there is no descending, there is no ascending."

Look for fire at the bottom of the sea.

This is an oral secret. Ordinary people are not taught by a master. Mostly, they all think that the fire of the heart is the fire. Fire belongs to the spirit. Furthermore, the vessel and the cauldron inside the body is beneath the heart. If the fire of the heart is the fire, then the fire is above the cauldron. Thousands of canons and myriads of essays say: "Fire starts from below." I have never heard that the fire comes from above. The Kua, Diagram of Chou Yi has the following saying: "Water and fire interact and then accomplish

merits". That refers to the fact that water is on top and fire is down below. Fire comes from beneath the navel, while water is produced in the cauldron. Therefore, it is said: "Water is above and fire is below". The (Oral) Secret said: "Fetch the water from the top of the mountain, and start the fire from the bottom of the sea. Obtain mercury from the Heavy Yang, and obtain the lead from the Heavy Yin." Therefore, there is a way to practice and there is a proper time to obtain it. The ordinary people bluff and practice without really accepting the oral secret. Consequently they suffer instead. The song of Tung Chen Tzu goes: "If one is able to graft a rootless tree, one can light a lamp at the bottom of the sea." An ancient song also said: "To restore the elixir and to refine and nourish is (something) basically formless. As long as one cooks with the primordial fire, the goal will gradually be achieved. One should believe that the road to immortality is only feet ahead. One will soar happily to the mysterious blue vastness."

Feed the tiger and swallow the breath.

This is an oral secret. Yin Chen Jen said: "If one desires a long life, one should ingest the internal breath." Ssu Wen, the Plain Inquiry, says: "The sages transmit the essence and the spirit. Because they ingest the natural energy, they understand the divine intelligence." The natural energy is the internal breath. Yin Fu Ching says: "Nature produces, and Nature kills. If a person ingests the primordial, harmonious breath, Nature cannot kill him and Earth cannot bury him. He is called Chen Jen, a perfected person." Therefore, those who are practicing the nourishing of life should take the primordial, harmonious breath, when they are hungry. When they are thirsty, they should drink water from Hua Ch'ih, the Flowery Pond. That is what Lao Tzu called

"The filling up of the stomach". If a person has not cut off the grains and wants to ingest the breath, he should only eat little. The stomach has to be spacious, empty, and clean. When the stomach is empty, regardless whether it is morning or night, swallow the breath. However, the reason one would want to know the oral secret is that for the ingestion of the breath, one should be familiar with the differences between the internal and external breath energies, the clean and the turbid breaths, and the difference between the pharynx and the larynx. If a person does not know what are the internal and external breaths, then he will inhale the evil breath. If he cannot tell the difference between the clean and turbid breaths, he is indiscreet. If a person cannot tell the difference between the pharynx and the esophagus, the breath may not go into the duct of the stomach.

Steal the dragon and swallow the saliva.

This is an oral secret. Man's gaining of a body starts beneath Yüan Ch'üan, the Primordial Spring of the North Constellation. The Primordial Spring is the True One, Chen Yi. It comes up from the Elixir Field and goes toward the two openings beneath the tongue, Sheng Shui, the water of the spirits, and Hua Ch'ih, the Flowery Pond. Suck and chew till it is thickened. That is what the nourishing experts called "Refining the Essence". One should contain Hsü, the void, and puff up the cheeks to stir (with the tongue) and rinse the mouth to accomplish the Great Medicine. The course is one complete revolution, Yi Chou T'ien. The red dragon cannot bear the load. It only then becomes the great treasure of the lead and the mercury. Think internally of the subtle starting of the breath energy from the palace of the spirit. Swallow it attentively until a noise is heard inside the throat. The breath energy goes down

into the Elixir Field to coagulate into something like a pure white chicken egg. Tzu He Ch'e Ke, the Song of the Purple River Vehicle says "On the left there is the sun; on the right there is the moon. Simultaneously the two halves ascend and merge into one. From that Jade Pond it came out and into the Gold Chamber it went. It is as big as a marble, the color is orange yellow. Fragrant is the scent, and honey sweet is the taste. Once you have it, be sure not to lose it. Nourish it with great care. You will reach immortality there." Nei Ching Ching, the Internal View Canon also says: " At the root of the tongue, there is Hsüan Ying, the Dark Breast, which is the bank of life and death." It was also said: "The clean and clear water of the Jade Pond is to irrigate the Miraculous Root. Whoever can carefully nourish that may enjoy longevity." Ch'ih Ch'eng Ch'ang Sheng, the Red City Longevity, says: "A person's saliva, if not rinsed in the mouth and swallowed, cannot irrigate the five viscera to make them lustrous and moist."

The diagram Li, uses nine; while the diagram K'an, uses six.

T'ai Pai Chen Jen, the Supreme White Perfected person, said: "The reversion principle of the five elements is that the dragon comes out from the fire, and when the five elements do not function in the usual, agreeable way, the tiger is produced from water." It was also said: "If you want to know the reversion principle, you should know that the reciprocal destruction is the reciprocal production (of the five elements)." It was also said: "If you want to know the reversion principle, you should start from Li and K'an. You should recognize that floating and sinking to determine the host and the guest." The song of the Grass Hall, Ts'ao T'ang, says: "If one wants to study prolonging life, one must first count

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That is what is said of the fact that after Heaven and Earth are set up the principles of changes takes place. When the sun goes to the Wu position, i.e. the South, the energy of the extreme Yin rides on the remaining Yang. Then, sit at ease.

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mind. Then one may sit peacefully and internally observe the heart. If one perceives that a thought is stirring, one should immediately remove and destroy it." His method entails: In a clean room, loosen the clothing, put the legs on top of each other, sit in the lotus position, and close the eyes, peacefully and calmly. One does not think of anything, good or evil. Then, the primordial vitality will return naturally, and steadfastly stay.

Harmonize the breath.

When Tai Pai Chen Jen taught Ch'ung-h^h Tzu, the former said: "Shen Lu, the Divine Hut, is the nose. If one wants to calmly obtain the original and harmonious breath, one should first go into a clean room, harmonize the breathing to make the breathing subtle and fine, then it is the door to life. If the breathing is big and rough, it is the road to death." Therefore, the secret of life and death is here. One should not widely open it, yet it is difficult too if one closes it. Only let the breathing be subtler and subtler. Do not let it rush out of the mouth when exhaling. Therefore, Lao Tzu said: "Continuously, continuously it seems to remain. Draw upon it and it serves you without exhaustion." Jung Ch'eng Tzu said: "Exhale the old and inhale the new. Observe the exiting and the entering of the nose." Nei Kuan Ching, the Internal Observation Canon, says: "Draw the breath through the nose to irrigate the Mudball, Nié Zh^h Shen Ching, the Guarding Spirit Canon, says: "If one wants to have one's life extended, one should breathe through the Gate of the Marrow without exhaling. The Gate of the Marrow is Hsüan P'in, the Gate of the Mysterious Female.

The mind should not have external involvements.

Huang T'ing Ching, the Yellow Court Canon, said: "One inch beneath the navel is what is called the Lower Elixir Field." The Song of Liu Chen Chün went: "To obtain longevity and being in heaven forever, guard the primordial energy in the Elixir Field." Generally, being free from external involvement of the mind is the starting point for a perfected person to nourish the TAO. The method of what is called, Shou Shih Fan T'ing, "Recalling the seeing and retreating the hearing", is like this: the breathing does not exit from the nose, and the thinking does not depart from the body. Lao Tzu said: "Although one has honor and glory, one should live leisurely and be above them all", and, "A superior person travels all day, yet he is careful enough not to go away from his goods". They all mean this.

Use the mind to control the breath energy.

Yin Chen Jen said: "if one can have (one's) mind control the breath energy, then one's nose would not loose breathing." Taoist perfected persons used the mind as a chariot, and the breath as the horse. All day long, they travel without losing control. Upward, they travel to the Mudball; downward, they reach the Gate of Life. When the two realms are open and communicate with each other, then the old and the handicapped can be saved. If the exhalation does not have the mind as its ruler, then the breathing is not complete. If the inhalation does not have the mind as its ruler, the breathing is not complete. If every breathing has the cooperation of the mind, then the mind and the breath, i.e. the child and the mother do not separate. Then one would have the internal coagulation, so that if one were (even) to seek death, one could not obtain it. After the

merit is achieved, a man has no gathered sperm in the primordial pass, Kuan Yüan and a woman has no formation of an embryo beneath her navel. If the mind and the breath indulge in passion and lusts, they will pull down the primordial energy. Then it will be naturally uncontrollable. Therefore, there will be the grief of the ditches (leakage). If in all the breathings, the mind and the breath support each other, i.e., the child and mother do not leave each other, although there are occasional contacts, one can always savor from the tasteless. That means one has obtained the technique. In India, Chia Yeh (Kasyapa), Liu Hsing, Ma Ming (Hayagriva), Long Shu (Nagarjuna), all had gotten the technique and secretly passed it down. Those who were able to hear about this must have accumulated through generations so many merits, that their names were entered into the immortals' roster; hence, they were blessed to encounter this (teaching). An ancient song went: "To obtain longevity, learn to tame the mind. Observe not other matters, future or present; seek in meditation the union between the mind and the breath energy. What is there to worry about not reaching the great immortal's forest, then?"

Close the divine hut in order to determine the proper strength of the fire for cooking.

The Song of Ts'ao-Yi Tzu went: "One should pick and refine the lead and the mercury before noon. When Yin is produced, Ch'ien is as soon broken." Therefore, those who want to nourish life, should ingest the breath during the Yang hours, and after the noontime, they should just block the breath energy. That is to refine the Yin. What the Journal of the Red City, Ch'ih Ch'eng Chi, described about the refinement of the breath was just the blocking of the breath energy. After blocking the breath energy

for a thousand days, the five viscera would not intertwine, the six receptacles would not transmit, and hundreds of the channels would not function. Hundreds of important passes would naturally come forward, the mind and the breath would naturally be controlled, and thousands of transformations would naturally be done. Heaven and Earth cannot rob a person's body, and the Yin and the Yang cannot weaken the person's form.

Z one to ten, from ten to a hundred, or from a hundred to a thousand, if one can close off the breath for 120 (1/2 seconds or the interval of counting ONE TWO. See first volume page 13. N.T.), then it is called Hsiao Sheng, the small vehicle. To block off the breath for 1,200 (1/2 seconds, N.T.) is called Chung Sheng, the middle vehicle. To block off the breath for 12,000 (1/2 seconds, N.T.) is called Ta Sheng, or the great vehicle.

Within a day and a night there are 13,500 breathings. If a person achieves 540 pulses to be one breathing of inhalation and exhalation, then he is not far away from being an immortal. Its technique is clear and profound. Be without thoughts, and have a clear mind. Sit at ease, lift up the head, close the eyes, and block the breath energy. The third joint of the second finger on the right hand is called the door of life and death. It is the place to receive the spirit. Therefore, it is used counting the beads. Press at its center, and count silently. If the breath is pressing, then turn the throat to the right. Do not let it (the breath) become too pressing. If the breath is pressing, slightly let the external air out. Then, again, inhale and stop. This is the oral secret.

Open up the Gate of Life and return to the embryonic stage.

The embryonic breathing is the method of embracing

the One and guarding the middle. The baby is inside the abdomen and takes the breath energy from the umbilical cord. In ten months, the baby gets free from it, and takes the breath energy from the divine hut. A Taoist perfected person's nose has no exiting and entering. Yet his breathing is very deep. This is what Lao Tzu called "returning to being a baby", i.e. the embryonic breathing. The Song of the Embryonic Breath went: " If the nose and the mouth are not for exhaling and inhaling, then this is the accomplished skill of embryonic breathing. Although a person lives in the universe, he lives as if in the womb." The worldly people think that the life gate, the navel, is blocked, and therefore the breath energy cannot come out from there. When the navel is void (the lower TAN TIEN is empty, N.T.) if one wants to seek breath, then the breath is there. Naturally, the breath will come out from this place. This is because the nose has no breathing. The reason why one crosses the legs, sits straight, and crosses both hands on the navel, is that the navel is void. After a person guards the One, the breath energy should come out from there.

The sacred embryo is formed inside. Hold the fists and be still. Then the management of guarding life is accomplished beyond its half. From Tzu to Wu, it is the time to refine the Yang. From Wu to You, it is the time to refine the Yin. The Yang rules action and the Yin rules stillness. Do not let the Yang overflow, and do not let the Yin cover. If the Yin is regulated and the Yang is kept, then the essence and the spirit are in control. Though, knowing it is not difficult, what matters is to persist and do it for a long time without any interruption so that it responds to TAO. Then one would be advancing internally and externally. And then one can discuss the matter of restoring the elixir.

Ku Sheng Lun, the Essay on the Spirit of the Valley, says: "Contain the saliva and refine the breath. Exhale the old and inhale the new. (Have the energy) ascend to the Mudball, and descend to pour into the Elixir Field. That is called Nei Tan, the internal elixir. Yang is the dragon and Yin is the tiger. Wood is the fluid and metal is the essence. The two energies mix, boil, and refine to perfect themselves. This is called Wai Tan, the external elixir. Those who practice the TAO accomplish the internal elixir first, then refine the external decoction. The mutual internal and external correspondence is the way to achieve spiritual immortality." Yen Luo Tzu said: "When the genuine external decoction responds to the elixir, the Golden Flower (the essence of the elixir) will naturally come." Shan Jen said: "If one only nourishes the genuine breath energy without nourishing the elixir, it is hard to respond to the many transformations at the end." Ting Chi Tzu also said: "A person may be a longevity practitioner, yet he may not rise to the immortality. He should further nourish the great medicine in order to be able to become a soaring immortal."

Yin Tao Chüeh

Verses for Exercises to guide the Breath

Do this when the breath energy is being blocked. If the breath is full and pressing, then slightly exhale to release it.

Face upward and lift up the hands as if supporting something. This is one exercise to manage San Chiao, the three cooking vessels.

Force both hands upwards with great strength as if one is pushing up the sky. Lift to the left and to the right three times respectively.

Turn left for the liver and right for the lungs as if shooting eagles.

First stretch to the left and then stretch to the right. Do it with great strength as previously told.

Lift a single hand to the East for the liver and to the West for kidneys.

Hold a fist with the right hand and put it on the hall of the right kidney. Raise the left hand with great strength as if supporting something. Hold a fist with the left hand and put it on the hall of the left kidney. Raise the right hand with great strength as if supporting something. Do it left and right three times respectively.

For Wu Lao, the five diseases, and Ch'i Shang, the seven injuries, turn the head to cure (them).

Use the right hand to hold the left elbow and look to the left. Use the left hand to hold the right elbow and look to the right. Do it with great strength three times each way.

When the swimming fishes wag their tails, the heart will not fail.

Extend and spread out two arms and wag them. Do it the more the better.

Use the hands to hold onto both feet. The waist will be cared for indeed.

Sit straight and comfortably extend both feet. Use both hands to grasp the center of the soles. Do it with great strength three times.

Then beat the heavenly drum for 36 times. Cover the ears with both hands and knock on the head from behind.

Use both hands to cover both ears tightly. Knock the upper and lower teeth together for 36 times. Use the second fingers to knock the bone behind the ears.

End of the Ling-Chien Tzu Yin Tao Tzu Wu Chi

SHE SHENG TSUAN LU

A Collection of Methods to Nourish Life

(Tao Tsang Vol.XVIII, pp.70-74; Harvard Yenching, 321; Wiegner, 573)

Tao Yin P'ien The Chapter of Exercises to Guide the Breath Energy.

Ch'ih Sung Tzu Tzu Yin Fa Ch'ih Sung Tzu's method to move while sitting.

Kneel. Put two hands in front. (The hands should be separated and the fingers should extend outward.) Next kneel and put both hands on the waist. Then again, kneel, pull the right hand to the back, and put the left hand across the abdomen. Then return slowly to the form of kneeling and alternately pull the left hand and the right hand in front. Then put the hands on the waist. Again kneel and extend both hands to touch the back. Then return to the sitting position, with knees apart, the feet facing outward, and both hands on the waist. If a person can often do this, this will make him hear sharply, see acutely, live longer and free from hundreds of diseases. After doing this exercise, stand up, use the hands to rub the body all over. Do not do this exercise when there is extreme coldness, extreme heat, high wind, dryness, inebriety, or after eating full. Yang Shen Yao Chi, the Collections of the Essentials on Nourishing Life, said: "The Canon on the Exercises for Breathing, Tao Yin Ching, states (that) in the morning, when one is not up yet, one should first knock the teeth for 14 times, close the eyes, hold the fists tight, rinse with saliva, and swallow the breath three times. Then

block the breath, if it is pressing, slowly stamp the heels three times, then sit up on the bed and interlace the fingers of both hands on the nape of the neck, then twist to the left and to the right without interruption. Again, stretch both feet three times. Return the hands to the front and then put them back. When one comes to the end, then do it again three times. Do it in the morning and in the evening. If one can do it more often, it is especially good." Furthermore, it was said: "After one just gets up in the morning, fork the fingers of both hands to the ears and move them up and down to the extreme for 14 times. This will make a person not deaf. Then contract the nose, block off the breath, use the right hand to go over the head and pull the left ear 14 times. Then, use the left hand to go over the head to pull the right ear for 14 times. Next, pull both temples and lift them. This will make a person's blood circulate so that the hair would not turn gray." It also was said: "Rub the hands to make them warm and then use them to rub the face from the top down for 14 times. This will get rid of the evil air and make the face glow." Besides, it was said: "Rub the hands to make them warm, then rub the body from top to bottom. This is called a dry bath. It will make a person overcome the coldness of the wind and heat of the season. This will get rid of headaches and diseases."

The Brahman Method of Exercises to Guide the Breath

1) **A dragon's movement:** Use both hands as if holding something upward with open palms, and then as if pulling a bow, turn right, then turn left in a similar way. Then interlace the fingers to hold the hands

together and put the hands over and across the head.

2) **The movement of a tortoise:** Squat and have both feet placed like the Chinese character eight (八). Use the hands to hold the knees and walk. Sway yourself and look to the left and look to the right.

3) **The squatting of a kirin:** Lie on one side, bend both arms to hold the head. Get close to (the edge of) the bed. Bend the legs and raise them upward by putting the weight on the thighs. Extend and pull the upper leg forward. Do it similarly on the left and on the right.

4) **The gazing of a tiger:** Hold the bed with both hands. Pull up the body and look backward. Do it similarly to the right and to the left.

5) **The rising of a crane:** Stand up and slowly bend a leg back. Extend and pull the neck to look to the left and to the right.

6) **The walking of a phoenix:** Stand up, use the legs to slowly step forward. Hold the fists tight and use the arms to whip back and forth.

7) **The circling of a mandarin drake:** Use the hands to hold each other above the back. Lower the body and gradually and gracefully turn yourself.

8) **The rousing of a bear:** Interlace the fingers of both hands, turn them quickly and have them cover the chest. Then hug the knees and turn the head gracefully.

9) **A cold pine in a vast field of snow:** Sit straight with hands holding onto the knees. Gradually lower the

head and sway to the right and to the left. Gradually turn the head around.

10) **A winter cypress aloft in the cold wind:** Rest both hands on the bed. Lower, then raise the body. Pull the body slowly to the left and to the right and revolve.

11) **Pushing the sky of an immortal:** Sit straight. Tilt the body to the side. Put both hands on the bed as if pushing the sky. Do it similarly to the left and to the right.

12) **A phoenix's raising and spreading of the wings:** Use both hands to cross and beat the armpits. Then retract beating the entire arm and beat on the back, the waist, and the legs each three times. Then carefully raise the body and revolve. It is best to do it fast, but one should not overdo it and get exhausted.

T'iao Ch'i P'ien

The Chapter on the Harmonizing the Breath The Method Of Refining the Breath through Inhaling and Exhaling

All things in the world depend on breath energy to take shape. Therefore, we know that the breath energy is in a person and a person is in the breath energy. If the breath energy gathers together, then there is life. If the breath energy dies, then it is death. Those who are good at circulating the breath energy are able to nourish internally the body and externally (they are able) to get rid of all the diseases. However, the common people use it daily without knowing it. Therefore, when one can carefully harmonize and nourish it, one will be able to

eliminate all the diseases. When there is any blockage or stagnation, there will be diseases. The person who wants to nourish life should first keep this in mind. Hsien Ching, the Immortal Canon, states: "One who ingests the breath energy is able to have a bright spirit and a long life. However, one who can ingest and yet does not know how to harmonize the breath energy will experience a slow effect. If one can concentrate on harmonizing the breath energy to heal diseases, the effect will be faster than that of acupuncture or medicine." If a person can constantly keep this in mind, he has the way to immortality. Pao P'u Tzu said: "A person's body is like a country. The mind is like the ruler and the blood is like the officials. The breath energy is like the common people. If the ruler can manage his people, then he can manage the whole country. If a person knows how to manage the breath energy, then he can take care of the whole body. When the common people disperse, then the country dies. When the breath energy is exhausted, then the body dies. Those who die will not be able to live. Those who perish will not be able to exist. Therefore, a superior man would destroy the calamity before it happens. He would cure a disease when it is not a disease yet. He should heal it beforehand and not afterwards. It is difficult to nourish a person's life yet easy to endanger it. It is difficult to have the breath clean yet it is easy to have it turbid. Therefore, being careful with virtues is the way to guard the country. Cutting off desires and lusts is the way to care for the blood and the breath. Then, various calamities will be expelled and life will be prolonged."

Everyday, when one gets up early in the morning, one should face the south, spread the two hands on the knees. The mind's eye should observe the breath energy

entering into the neck and downward to the Yüing Ch'üan points (The Gushing Springs). Do it every morning like this. It is called Sung Ch'i, Escorting the Breath Energy. One should often use the nose to inhale and use the mouth to exhale the breath. One should exhale less and inhale more. When one wants to eat, one should escort the breath energy into the stomach first to make the breath co-host with the food. The Immortal Canon, states: "There are 12 periods in the ingesting of the (breath). The breath starts from midnight. Starting from 81, to 64 to 49 to 36 to 25, use the mind to receive it. In all the four seasons, inhale the yellow breath energy of Chen Hsing, planet Saturn, and use the spleen to receive it. In the autumn, inhale the white breath energy of T'ai Pai, the Venus, and use the lungs to receive it. In the winter, one should inhale the dark breath of the Ch'en Hsing, the Mercury, and use the kidneys to receive it." Furthermore, there is the ingesting of the essence of the Liu Wu. It also has great effect. When the 10-day period of Chia-Tzu has Wu-Ch'en, then go through the period by facing the Ch'en place often to swallow the breath. Then, when arriving at the cycle of Chia, one should again face toward the Wu of its 10-day period. All these methods are recorded in Hsien Ching, the Immortal Canon. The common people probably will not be able to practice those. How could the superior people who like the TAO, forget the ingestion of the breath?

The Canon said: "From midnight to midday, it is the time of the live breath. From midday to midnight, it is the time of the dead breath." Often, when breath is alive, lie down, close the eyes, hold the fists tight, block the breath energy without breathing and in the mind, count to 200. Then use the mouth to exhale. Daily, one can augment the breathing in this manner. A person's

spirit will be intact and the five viscera will be healthy. If one can block the breath till 250, then the Ornate Canopy will be bright. The ears and the eyes will function well, and the whole body will be without any diseases. Calamities will not bother a person.

Pao Ch'i, the Appreciation of the Breath Energy, means also Lien Ch'i, the Refining of the Breath Energy, or Hsing Ch'i, Circulating the Breath Energy, or Ch'ang Hsi, Long Breathing. The method is as follows : lie down properly, gradually rinse with the saliva Li Ch'üan, the sweet spring, and swallow it. Because this is circulating the breath energy, the mouth should be used only to exhale and the nose should be used only to inhale. Slowly contract the nose to inhale the breath. Do not do it in the extreme. It would be hard to recover. After doing five inhalations, one can naturally exhale. This counts as one breathing. Do 90 breathings like this. One may often stretch. After stretching, one resumes doing it. Do up to four nineties, i.e. 360 breathings. It is called Yi Ching, one completion. A person who swallows the breath stops every exhalation, and swallows part of what was about to be exhaled. The nose is used for inhalation, otherwise, there may be coughing.

When one is inhaling, the breath energy goes up. When one is exhaling, the breath energy goes down. One will naturally feel it all over the body.

To circulate the breath energy, often on the first day of the month, concentrate on having the breath energy start from the ten fingers of the hand. On the 16th day and the last day of the month, concentrate on making the breath start from the ten toes of the feet. After some time, one will naturally feel that the breath energies from

hands and the feet flow freely back and forth. Then one can block off the breath by not breathing. Then life will be extended. The reason why the magic tortoises can go without ingesting for a thousand years is that they do not excite the breathing (reflex) through the nose. That is the way of the T'ai Ch'ing's practice of doors and windows. Chiu Tu Ching referred to it as "When Heaven and Earth are strong, everything is strong. When one's energy flows freely, one will be ascending lightly". The hands are the heavenly gates, and the feet are the earthly windows. The hands are the strong heaven and the feet are the strong earth.

To circulate the breath energy, do it in a relaxed manner with hair untied. Often, at the cock's crow, when breath is alive, lie down at full length properly, clench fists, put the two feet five inches apart, and both arms five inches away from both sides of the body. Remove the pillow, gently (exercise the) breathing for four nineties, or 360 breathings. Completely rest the body like an abandoned clothes. Bones and joints will all be relaxed. In the beginning, when one reaches (to be able to blow) 360 breathings, one begins to feel as if some hidden cloud in the body circulates in the body and it is managing the whole body. The body is moistened and the skin irrigated. The five viscera and the six receptacles are all fully vitalized. Then the old maladies will be gradually removed.

At the beginning of circulating the breath energy, have the body calmed and settled and harmonize the breath, and put the mind at ease. If the mind is not peaceful, stop till it is in harmony. Be persevering. Do not be lazy! If one exerts little effort, one will achieve little. If one does it with a great effort, one will achieve greatly. When the breath energy arrives, the body is

peaceful. When the body is peaceful, then the breathing through the nose is harmonious and regulated. When the breathing of the nose is harmonious and regulated, the essence and vitality arrive. When the essence and vitality arrive, one will naturally perceive that the body is warm. When the body is warm, one will sweat much. When one sweats, one should not rise immediately. One should cultivate it with ease, and should take time so that rage and worries can be dispersed. When rage and worries are dispelled, the breath energy is not chaotic. If the breath energy is not messy, then the main vital energy arrives. When the main vital energy comes, one will have a sweet and fragrant taste in the mouth. If the mouth is sweet and fragrant, then one will have much saliva and the breathing of the nose will be fine and long. Then the five viscera will be peaceful and the breath energy will be in harmony with (its governing) principle. Naturally, hundreds of diseases will be removed and any drinking and eating will taste delicious. If the three kinds of breath energy are harmonized, one's body will be light and one will enjoy old age.

In circulating the breath energy, use the nose to inhale the breath, and use the mouth to exhale it and subtly prolong it. It is called long breathing. There is one way to take in the air and there are six ways to exhale the breath. The one (way) to take in the air is called Hsi, inhalation. The six ways of exhaling are Ch'ui, Hu, Hsi₁, Ho, Hsü, and Hsi₄. They are all ways to expel the breath.

Generally, a person's breathing consists of one exhalation and one inhalation. When there is no such counting, it is considered a long breathing. The principle of exhalation is as follows: when one feels cold, one can Ch'ui, blow. When one feels warm, one can

Hsi₁. When the breath is fine and long, it can cure diseases. Ch'ui is to remove heat. Hsi₁ is to prevent or expel air. Ho is to dispel headaches and anxiety. Moreover, most of those who have a weak breath energy in their lower part use Hsü and Hsi₄. The reason why the Taoist method to circulate the breath energy eventually does not use the Hsi₄ and Hsü exhalations is because they are to be avoided by those who practice the long breathing. It can be practiced by both men and women. This method is from the Fang Hsien Ching.

The method to block off the breath also uses the nose to take in the air. Then one blocks it off and closes it inside for some time. If one feels one can not stand it any longer, one may open the mouth and slightly exhale it. Use the mouth to slightly exhale. Then use the nose to again slightly inhale. Do it over and over again, then have a long exhalation. Like the exhalation above, the method of the Hu, Hsi₁, and Ho exhalations is as follows: Block off the breath to reach a count of 1000. A 500 count is also proper. What was meant by "there is only entering and no exiting" is that it enters through the nose, then it circulates throughout the four limbs and does not come out through the mouth. If it circulates to the mouth, it will exit from the mouth. It is like the flowing of water : When the water in the front passes, the water at the back comes up to continue. It does not return again. The way of long life is to cut off the flow in this way.

The method of refining the breath energy is as follows: Lie down properly, rinse the Sweet Fountain, Li Chüan, (for saliva) and swallow it. Do not close the mouth. Because one is circulating the breath energy, the mouth is used only to exhale and the nose only to inhale. That is (done so) as is not to let in the bad breath. Slowly

contract the nose. Do not let it fill to the utmost extreme. If it is extremely full, it is hard to recover. After five inhalations, one may exhale. Do not let it go to the very extreme. Count from one. At every ten breathings, bend a finger. When one reaches 90 breathings, one can stretch several times. When one reaches the four times nineties, or 360 held up breathings, one should imagine that there is the yellow breath, as being of the size of a chicken's egg, in the brain. One should constantly think about it. If one's mind is tired, one should at first arrange three times seventy, or 210 held up breathings, then refine the breath energy and return it to make the liver full with breath energy. Do not let it exit much. Close off the breath for 70 breathings. Then, swallow once. If the holding is not adequate, then again, fill up with 70 breathings. If it can not be reached, have a big sudden blow. The stricken breath energy will start out from the hair above and flow to the four limbs. One will be warm all the way down to the feet. One should gradually regulate the breath energy to have it return to the stomach and the throat and make it go down to the navel. One, two, three, four, then it will return to the stomach.

Generally, the method to refine the breath energy is done while lying down. At early dawn, one should sit down and do it like the previous method of lying down to refine the breath energy. Do it up to 70 breathings, and do the cycle for four or five times.

Generally, when one just begins to practice circulating the breath energy, (the breathing) will be slightly out of order. If one practices it long enough, it will be easy. When the breath energy is transported to the stomach, one should swallow the breath and

naturally one will perceive the breath energy arriving in the stomach. Then the breath energy will be circling around the navel. In the mind, count one, two, three, four, five, six, seven, eight, nine circles. After that, one does not exhale with the great Hsü and Hsi₁. On the contrary, one should turn the breath energy to go downward. Then the breath energy would eventually not go up. If the breath energy goes slightly upward, one would still turn it downward to strengthen and solidify the energy. After that, Hsü slightly, then do three inhalations again. The energy will naturally go down. This will cure dizziness and deafness. It is to return the breath energy to the five viscera. It takes less than ten days at most to cure. To abandon breathings, after 360 breathings, lie down, and hold the fists. First harmonize the saliva. Hold the saliva in the mouth and do not swallow for nine breathings. Then make one roll over. Have the feet placed five inches apart. Pull them in to have the breath energy slightly return. Then the whole body is relaxed as discarded clothes and all the joints will be relaxed and at ease. After 90 breathings, stop. Do wait a short while and do not open. In the beginning, one will feel warm.

When 360 breathings are reached, do it again up to three cycles of 90. Hold on to the will not to have the thoughts disperse and the desires return. One can sit up to do it. In men (the breath is directed toward) the left side and in women (toward) the right side. Swallow once every 70 breathings. This way of refining the breath energy is the way to become a Hsien (i immortal) for both men and women.

In circulating the breath energy, although blocking the breath is important to nurture the body, one should first understand the principle. One should have open

space and be empty. The stomach should not be full. If the breath energy is stagnant or blocked from free flowing, it may lead to sores. It is like springs, which should not be blocked. If one eats raw vegetables and meat and is not free from joy, anger, and worries, the breath will rush upward at once, when one circulates the breath energy. Generally, if one wants to practice this, one should do it gradually.

In addition, another method stated that, "To regulate the breath energy, face south at dawn. Open up both hands, place them on the knees and slowly yet firmly press on the joints, while exhaling the turbid breath through the mouth and inhaling the fresh breath through the nose." That is the so-called, "Exhaling the old and inhaling the new." Every time after one inhales, one should block the breath energy for a long time, then exhale gradually and push the hands to the left, upward, downward, forward, and to the rear. When one obtains the breath energy, one should think of the energy flowing into the root of the hair and into the five viscera. The four limbs are all benefitted just like the mountains accepting the clouds and the earth accepting the rain. If the breath energy flows freely, one will perceive the Ku-Ku sound, the heat and the churning in the abdomen. If one can get more than ten cycles, one's body will be glossy and glistening, one will see and hear acutely. This will bring appetite and strength. One will be free of hundreds of diseases.

In addition, there is the method of internally regulating the breath energy. It is similar to the previous method. It is said that when one thousand such breathings are reached by gradual practice, the old will be rejuvenated and day by day one will naturally need no food.

There is no fixed number to regulate the breath energy. The more the better. Generally, after midnight, regulate 24 times; at cock's crow, regulate 18 times; at dawn, regulate it 12 times; at noon, regulate it 12 times. If one can regulate more, one may add 30 or 40 times at each practice (session). Hsien Ching said: "On the days with great fog, hard rain, or strong winds, one should not circulate the breath energy; one should only block the breath and should not regulate."

Generally, one should remove the hair in the nose if one is to regulate the breath energy. That is said to clear the road of the spirit. If one wants to circulate the breath energy to get rid of diseases, one should concentrate on where the ailment is. For a head ailment, one should concentrate on the head; for a foot ailment, one should concentrate on the foot. Use the harmonized breath energy to attack it. Within the two periods, the ailment will naturally disappear. For a season's cold, one may block the breath to get perspiration. Then, the entire body will be relaxed.

One of the methods to cure diseases allows the regulation of the breath energy. If in daily living, one suddenly suffers from cold or heat or any swelling, etc., one should regulate the energy (to attack it) on the same day. If it is not cured, there certainly will be improvement in one or two days. For a cold in the heart, expel it with the Ch'ui exhalation. For heat, expel it with Ho. For ailment in the liver, expel it with Hsü. For ailment in the lungs, expel it with Hsi₄. For ailment in the spleen, expel it with Hsi₁. For a kidney ailment, expel it with the Ch'ui exhalation. Do it 36 times for each ailment. One should still do that along with exercises to guide the breath energy.

Also, for a heat ailment, one should apply 50 strong Ch'ui exhalations and 10 soft Ch'ui exhalations. For stuffiness in the heart, use 30 strong Hsü exhalations and 10 soft Hsü exhalations. For a liver ailment, use 30 strong Ho exhalations and 10 soft Ho exhalations. For an ailment in the heart, use 30 strong Hsü exhalations and 10 soft Hsü exhalations. For an ailment in the kidneys, use 50 strong Hsi₄ exhalations and 13 soft Hsi₄ exhalations. If one can practice this carefully, there will be an improvement certainly. How can one tell about the ailments of the five viscera. When there are chills and fever in the body and one mostly dreams of people in red clothes holding red swords and staffs, that is an ailment of the heart. When there is stuffiness in the chest and troubles in the four limbs and one dreams of beautiful ladies, parents, and one's family, there is an ailment in the lungs. If one is melancholic, often has head or eye aches and dreams of people in blue clothes holding blue swords or lions, wolves, and beasts to scare people, it is a liver ailment. If one perceives breeziness in the body, feels depressed and painful, and dreams of small children flapping the upper arms or circling people like a tornado, it is an ailment of the spleen. If one feels cold, weak, and listless or dreams of people in black clothes holding black swords to scare others, it is an ailment of the kidneys. By extending the idea, every ailment can be correctly diagnosed.

CHUANG CHOU CH'I CHÜEH CHIEH

Explanation of the Secret of Chuang-Tzu's Breathing Method

(Tao Tsang, Vol. XXX, p. 854; Harvard Yenching, 569, Wie ger, 816)

Chuang-Tzu said (once): "When grease is consumed (Ch'iüing) as fuel, the fire passes on." The "Ch'iüing", has the same meaning as "Chin" which means "exhausted" or "consumed". "As fuel" means that "it was fuel previously". It is the principle of the end of the grease as a fuel once and hence it makes the fire passed on and be unextinguishable. If a person's mind is able to gain knowledge of breathing and nourishing, then life continues without interruption. The reason why life is produced is to be nourished without end. Time cannot return. Life cannot stop at any moment. Therefore, in a person's life every breathing counts as a gain. The previous breathing is not the present breathing. Therefore, life continues through breathing and (its) nourishing. The previous fire is not the later fire. Therefore, the fuel passes on and (so) the fire goes on. From breathing and nourishing, one gains the knowledge to manage life to its fullest. How can the ordinary people understand life and destroy it? A commentary to Yin Fu Ching writes, "T'ai Kung regarded life as a villain. He used the ONE to banish the villain. The ordinary people use flavors (to destroy life)." What does that mean? "The ONE" is the primordium of changes and transformations which come through Nature as perceived by the mind. Therefore, he who is good at ridding life of villains, destroys the growth (of calamity) and shuts out desires in order to return to the genuine Nature. Therefore, it is said that through constant changes one will achieve the

divine transformation. That is the meaning of using the ONE to clear off (the villains). The commentary says, "What T'ai Kung and the sages called "the five villains" is called "the five virtues" by the common people. People eat five flavors and die. Though they knew the grief of death, none would give up the five flavors. What the mind deems as flavor is like that, too." The sages, applying the utmost genuine comprehension, observed the five and knew them all as desires. Therefore, they were called "the five villains". Among the ordinary people who eat the five flavors, none would give up the flavors even though they knew the grief of death, because those are what their minds perceived as flavors, too. That means that ordinary people's greedy indulgence in the five flavors brings about their own ends. The five desires make them behave like that.

People all desire to live, they desire to nourish life, they desire to succeed, they desire to understand, and they desire to be peaceful. Accordingly, they approve these desires. Therefore, the desires have control of the people. People in the world all chase after their propensities and get what they desire. (Their desires) are especially called "naturally accomplished good luck". I, individually, do not think (such luck) as beneficial. The reason why ordinary people do not understand what is important is that they only think of having the proper flavors to satisfy the mouth and to fill the belly and the stomach, in order to nourish their life. I am afraid that it all stops at the flavors. Ironically, the viscera, because of the desires which torture the mind and mess up the spirits, nurture hundreds of diseases. Hence people die young. Therefore, T'ai Kung said: "Ordinary people eat the five flavors and die. None would abandon the flavors even though they knew the grief of death." Those who do

not eat the five favors are the genuine immortals. Kuang Ch'eng Tzu thought that those who accumulate enough heat energy, can burn off the five poisons, which are the five flavors. If one can do away with all the five flavors, then one can prolong life. Therefore, it is obvious that (the statement above) is verified. I think that when (enough) heat energy is accumulated, then the mind is active. This is to refine the mind. Then, Yang is harmonious and breath is full. Then one can spread the energy and stimulate the blood to circulate. If a person's mind is attuned to the Yang force, then the desire for five flavors disappears, and the tastes will be naturally insipid.

He who wants to be a divine immortal, should first manage the energy through breathing. Then the energy increases, and his body changes. He can then have his name recorded in the immortal registry. If the energy does not increase and his body does not change, he will not be able to escape death. One should only hold the fists tight, block off the breath, and swallow the saliva. Then, one's breath is transformed into blood. The blood is transformed into vitality and the vitality is transformed into energy. The energy is then transformed into secretions. The secretions become bones (and flesh). And, the embryo will be formed in the Tan T'ien. It will live continually. If one can practice this for long without being lazy, one's complexion will be bright and the body will be full of vigor.

In general, when one swallows the breath, one should have the breath in the throat and slowly swallow it. One should not let it leak. If it leaks out, then it will make a person irritated. Every swallowing is to be done with ease. In between the swallowings, there should be a (normal) ten breathing interval. After resting, swallow

once again. That is better. If one only does the swallowings, then (the breath) is likely to rush (back) out (eructations N.T.). At the beginning of ingesting the breath, a person's mind should be very peaceful. There should not be any doubt or any fear. Then, one can have a great victory. If one harbors doubt or puzzles, then it is hard for the main original breath to circulate, because that takes a peaceful mind and a determined will. In general, if one ingests breath, one's four limbs and the body will be relaxed and harmonized. One should have the pleasant feeling and complacency, and should not covet anything. Then, day by day, one will have a more and more pleasant feeling. If one (still) eats grains and ingests breath, when one eats, one should not eat to one's full. If one is full, then the breath stays. When the breath stays, it will eruct. One should all the more avoid non-vegetarian and acrid food, and pleasantly give up all the flavors. One should voluntarily control oneself. If one does not control oneself, then the mind is not upright, and the breath energy will not circulate. On the day when one ingests breath, one should not drink. A little bit of a medicine wine is good. One can cook shallots and eat it. It increases the breath vitality. If the breath does not go down, one should eat a little bit of the soup made of ginger and honey. If one's mind can tour the mysterious vastness, instead of thinking of hundreds of things, then one will naturally be full, because utmost sincerity will move the spirits. If one cuts off the grains, there will not be any obstruction to the practice of prolonging life. When one ingests breath, even if one feels that in the body or in the mind, there is (some) uneasiness, such is not injurious. Persist and practice it long, then day by day, one $\frac{1}{4}$ $\frac{1}{2}$ feel better. Next in ingesting breath, one must not eat meat, all kinds of fruit and raw vegetables. If one cannot cut them all off, one should definitely cut off the meat, especially (the

meat of) the 12 animals in the (Chinese) zodiac. It is for fear of uneasiness inside the stomach, and dregs in the intestines, which make it difficult for the right original breath to circulate. Moreover, when one gradually practices to keep an empty stomach, one only takes and controls it. After some time, one will naturally perceive a difference in the spirit. The four limbs and the body will gradually be better and one will naturally see and distinguish the good from the bad. The mind will be clear and thoughts will be firm. After 21 days, one can observe internally the intestines and the stomach. One will thoroughly understand the five viscera and use them in (their natural) order. It is too wonderful to describe.

In general, the internal breath energy often exits through the mouth and the nose. One should control it so as not to let it exit. The Secret of the Immortals says: "If one desires not to die, one's intestines must be without dregs. If one desires to live long, the five viscera should be clean and clear. If one desires not to age, one should recycle the essence to nourish the brain." That is the way to practice TAO. From the outset of studying, one should not forget it day or night. Within one year or one and a half years, one will naturally understand thoroughly and be accustomed to the exercises. Regardless whether one is walking, staying, sitting, or lying down, one can perform it in any fashion. When ingesting breath, if one is full, one must block off the breath to have the breath energy go through the whole body. Then think about the breath. When one perceives the breath energy, TAO is accomplished.

Whenever one wants to swallow the breath, one should first close the eyes, knock the upper and lower teeth together, hold the fists tight. Then one imagines the five viscera as represented by animals. The lungs are

transformed into a white lion. The heart is transformed into a red lion. The liver is transformed into a green lion. The spleen is transformed into a yellow lion and the kidneys are transformed into a black lion. Each emits the breath vapor of the proper color of its original source. The columns of vapor intertwine like five clouds and enter into the mouth. Then one should puff up the cheeks and receive them, and swallow them as usual. After this, rub the face and eyes for seven times, be calm, knock the upper and lower teeth together for seven times, and say the (following) incantation: "The supreme glowing clouds are bright. The clouds and fogs are multitudinous. The coagulated air is bending and winding. There are five colored innermost heavens, (where the immortals reside). I swallow magically the intertwined breath which is genuinely as precious as gold, minerals, and flowers. The vapor is luxuriant in the purple sky. I refine my form and protect my whole so that I may both emerge from shadow or from the dark at will. The five clouds will gather and separate to illuminate the great void. I will often ride the clouds of the six directions and nourish my body so that I can rise up to the nine heavens." After the incantation, knock the upper and lower teeth together again for seven times and swallow the saliva seven times. Then do not move or stir. Stay calm and peaceful. Do not fight your breath. *ì* " for the breath to come (into the mouth). Then puff up the cheeks just like when a baby has the nipple in its mouth and swallow the (exiting) breath. Be calm and use the mind to send the breath down to the TAN TIEN. One perceives that the breath goes down from the left side and one can clearly hear a sound like water dripping through a hole. This is one breath. Do it in this way which should take some time. Then send another breath down. When you feel full, stop. Do not overdo it. When you do this for some time, you will understand and will

know (when to stop).

At first a beginning practitioner of breath ingestion may soon feel asphyxiating and full, because he holds the breath when it is about to exit. When the breath is about to exit, let two thirds of it out. Then hold (the rest) for a short time, so that the abdomen can be filled. Ingest the breath often. Morning, evening, midnight, and noontime are the right times. When one feels that the breath is about to overflow, one can chew some Chinese licorice herb or the cassis buds and swallow the saliva. Then the breath will dissipate gradually, and to go to the TAN TIEN. One will not be full anymore. When the original breath descends, one will naturally feel somehow smothered. Suppress it and do not let it exit. Whenever the breath will rush out from the mouth or the nose, force it down by swallowing it with the saliva. Put the force in the lower abdomen. Slowly press the breath down. If one can not control it, then one should close it as soon as possible and hold the breath that came up to the mouth, then puff the cheeks again, exert strength on the lower abdomen and swallow the breath. Gradually it will solidify. After some time, it will stay naturally.

THE END OF CHUANG CHOU CH'I CHÜEH CHIEH

SELECTED CHAPTERS FROM
TAO SHU

THE PIVOT OF TAO

BY CHIH YOU TZU

(Tseng Tzao of the Sung Dynasty)

(Tao Tsang, Vol. XXXV, p.187; Harvard Yen-ching 641-648; Wieger 1005)

The Chapter on Nourishing Life

(The methods of massaging and Tao-Yin are from the Mysterious Book. They can prolong life. They can expel diseases.)

Shih Chen Jen said; "He who nourishes life should deem "not-to-damage" as the root. He who advances Tao should deem "not-to-be-ill" as a first priority. I have the methods to be peaceful and happy. There are 13 ways."

On the mountain of Shao Kuang, there was a divine immortal, called Chin Mu, who warned Huang Ti by saying: "One should have few thoughts and few desires. The sights and sounds will naturally disappear." The Supreme Superior, T'ai Shang, taught Yin Chen Jen by saying: "Empty the mind and weaken the aspiration. Then, your vitality will forever be peaceful." P'eng Chen Jen (named Kuei Nien, the tortoise age) said: "I used to have eye diseases. Then I opened wide my eyes to stare day and night in order to remove the disorder. Then I closed them for a little while and did it again. By accumulating the exercises, now I can see clearly the

autumn downs (the slightest minute particle. N.T.)" Hsü Chen Jen (named Chia) said: "I used to have eye diseases. Then I sat straight in a dark room and revolved my eyeballs for 81 times. Then I stare to gather my spirits to concentrate myself and then do the revolving for many, many times. After I practiced this for a long time, the divine light naturally appears. It looks like a golden wheel." Liu Chen Jen (named Kang) said: "I often had pain in the brain because the cold attacked upward. Then day and night, I used the left and right hands to hold tight to my forehead and I used the thumbs to press against the Heavenly Storehouse, T'ien Ts'ang. Then I blocked off my breathing and moved the breath energy in order to work on my head and my eyes. Intermittently, I relaxed the thumbs to direct the breath energy to reach the top. Then upon the arrival of the breath energy, the cold will be dispersed."

Ke Chen Jen said: "When a person has aches in the head and cold in the brain, make him stay in a dark room, sit quietly, block off the breathing, and cover up the ears. When the breath comes to the full, then he should let go. When he lets go, he should lightly move the head without stopping. This will get rid of the cold and the aches. It will make the eyes bright and nourish the marrow." Chu Chen Jen said: "When the breath energy is weak and the body feeble, if there is much eating, there will be clogging. Day and night are the times for clogging. Sit calmly in the lotus position. Lift up the body and puff up the abdomen. Block off the breathing without stopping. Then the six receptacles will be empty and the drinking and eating will be taken." Yüan Chen Jen (named Ku) said: "When one has not yet attained immortality, one should go to a vast valley and cut off eating and only eat plants. Then puff up the abdomen in order to attack the stagnation of the five

viscera, and block off the breathing in order to gather the genuine breath energy of San Ts'ai, the three powers. In addition, one should have the internal thought to have the heat swallow the saliva in order to obtain the genuine fluid. Then the blood and the breath are pleasant and the breath energy will be harmonious and circulating. This will prolong life." Tsuo Chen Jen (named Tz'u) said: "When one is old and wants to serve the truth (to profess Taoism), one mostly gets impaired by the cold. One should day and night, cross left and right hands together like forks and have the head knock on the ground. Then, the breath energy will rush upward to the Heavenly Pillar or T'ien Chu. There will be heavy perspiration in the four limbs. Then stop. Using this, one can remove diseases and one's eyes will be good and bright. Then one can guide the breath energy."

Wang Chen Jen (named Li) said: "When one feels cold, one should go into a quiet room, sit in the lotus position, use both hands to rub on the kidneys, block off the breathing, use the head to knock and bow for 50 to 70 times. Then the sweat will flow all over and the coldness will disperse. If one constantly uses this, one's disposition will be pleasant, one's eyes will be good and bright, the skin will be moistened and the bones will be strong." Liu Chen Jen (named K'e-Tao) said: "When one lives in the mountains, if one is invaded by the snow and the frost and has pain in the abdomen, one should sit in an enclosed room without any thinking or worries. One should think internally about the abdomen, rub both palms together and embrace the navel. This may disperse the coldness and benefit Yüan Yang, the Primordial Yang."

Sun Chen Jen (named Shou Yi) said: "Whoever has pain in the abdomen and has the worms in the

intestines should gather up the body and swallow the breath for ten times. Embrace the navel and rub the palms for hundred of times. Then rub again and the pain will stop and the worms will exit. Constantly applying this will invigorate the vitality and the blood. It may prolong a person's life." Wu Chen Jen (named Hsün) said: "Sit quietly in a well-enclosed room. Put one palm upon the other and sit in lotus position. Close the eyes, darken the mind, lift up the body and freeze breathing. Internally observe where the ailment is. Then the mind will transmit the breath energy. Then hundreds of diseases may be cured. If one often practices this, one can walk healthily, one can return to youth." Yüan Chen Jen (named Ssu) said: "Block off breathing and press thighs to detain the genuine breath energy and make it return and go down. That especially is the method for nurturing the body. If one practices this long without stopping, one may prolong life and strengthen the body." T'suei Chen Jen (named Te Chi) said: "Kowtow, embrace the neck and turn the head round and round. The spiritual light will enter into T'ien Kung, the Heavenly Palace. If one practices for long without stopping, the complexion and the eyes will be clear, one's spirits will be pleasant and harmonious." Liu Chen Jen (named Hai Ch'an) said: "Fold up the fingers in order to block up Yü Hu, the Jade Window. Use the method of holding the saliva and not losing it. This is called, Suo Chin Kuan, Locking the Golden Pass. One will not dream of ghosts. If one practices for long without stopping, one will prolong one's life and fly up and rise to heavens."

Kai Chen Jen (named Yüan Chen) said: "Swallow to take in hundreds of mouthfuls. Then, without stirring, the natural genuine liquid will go upward. If one has diseases and uses this, then the diseases will end. If one

constantly practices this, then one's muscles and skin will be splendid and moistened." Lü Chen Jen (named Yen) said: "Rub the navel and the kidneys. Alternate the hands. Hold the places beneath the navel and the kidneys, alternate the left and the right hands. This may gather up the genuine breath energy and strengthen Hsia Yüan, the Lower Primordium (the lower Elixir Field).

The Chapter on Refining the Essence

(Get up at the time when the cock crows and chew Yu-Chüan, the Jade Spring. Externally, hundreds of aggressions are stopped. Internally, the three fields are safeguarded.)

Sun Chen Jen said: "At early dawn, before talking, chew the Jade Spring and slowly swallow it. Do this 14 times. Then snap the teeth together 14 times. By practicing this for long, one will have full essence, and moistened body." Hair should constantly be combed. Teeth should constantly be snapped. The saliva should be swallowed as much as possible. The breath should constantly be clean and fresh. Hands should constantly be on the face. Feet should often walk. Ears should often be rubbed. Eyes should often be massaged. At the Yin bi-hour do Tao Yin, the breathing exercises. Snap the teeth for 36 times in order to concentrate. Think of the colors and the images of the Elixir Field and the five viscera. This is one cycle. After that clarity comes. After two breathings, ward off thoughts and $\frac{1}{4}$ the mind to constantly guard the lower Elixir Field. (Regardless of walking, standing, sitting, or lying down, have the mind guard it like this.) Practice this for long, vitality will naturally stay. One will be free of various diseases. As for the contending thoughts of hatred, anger, grief, fear,

annoyance, trouble, and evil; they are to be greatly avoided for accomplishing the truth. As soon as they are activated, the primordial breath will be damaged. That is called Nei Tan, the internal elixir. If one secretly does favors to others, it is called Wai Tan, the external elixir.

The Chapter of Returning to the Root

(The book of T'ien Yin is based on understanding Nature. If the Elixir Field is well protected, one may attain the restoration of life.)

Master Cheng Yi obtained the book of T'ien Yin Tzu, read it for three years, understood it and practiced it for three years and then his body and mind were at ease. Again, three years passed. T'ien Yin Tzu told him about the importance of thinking and guarding. Then he knew the wonder of returning to the root. Master Cheng Yi said: "The root of man is born from the Elixir Field. If one can restore it, one will have long life." Therefore, it is said: "Returning to the root is restoring life." Through observing those who have spiritual perception, one knows that it is based on understanding Nature. When one thoroughly understands Nature, wonder works with thousands of things without limit. Therefore, it is said: "When Nature is attained, various things are wonderful." We understand that breathing relies on the energy. Therefore, there are secret methods of breathing. Saliva and fluids are produced from the water viscera. Therefore, there are specific methods of swallow] g and rinsing. Thoughts and worries are activated by the mind and perception. Therefore, there are the essential methods of guarding thoughts."

As for the breath, the blood and blood vessels, they

function outwards when one is awake and they function inwards when one is asleep. Awake or asleep, inwards or outwards, nourishing takes place complementarily. Then one can achieve harmony and peace.

During the period between the Tzu and Wu bi-hours, first lie down flat, relax and stretch the four limbs, then get up and do Tao Yin, the exercise to guide the breath energy. That will regulate and settle the panting breath. Then, snap the front teeth to make slight noises and then snap the molars to make big noises. Use the left and right hands to rub the face, the ears, and the eyes until (they feel) warm and pleasant. Then sit straight again, cross the legs and use the tongue to stir Hua Ch'ih, the Flowery Pond. Wait till the saliva is produced and then rinse with it in the mouth. Silently count until 300, then swallow once. Swallow once only after one exhalation is settled. After the swallowing, then inhale. In this way, what is inhaled and what is swallowed will all go down to the Elixir Field.

After the Tzu bi-hour and before the Wu bi-hour when the food is digested and the mind is at leisure, one may rinse (with saliva) and swallow. The number is unlimited. When your will is exhausted, stop. Do it for five days, which is called one period, Hou. Burn incense in a quiet room, think and guard the body from head to feet, from feet to the Elixir Field, then up along the spine, into Ni Wan, the Mudball. The yellow breath energy that you think of is luxuriant like clouds. It goes straight up to the Mudball, Ni Wan. After this thinking and guarding, rinse and swallow again. Use the left and right hands to cover the ears and then tap the brain. It would sound like drumming. Do this for 21 times. Then extend the left and right feet, sit straight, then hang down the head yet straighten the neck well. Hold fists

with left and right hands, cross them beneath the ribs and connect them at the sides of spine at the waist. Then shrug the left and right shoulders. Block off the breath. After a short while, stop when the breath is full and the face turns red. Practice this for seven times, then the breath energy will go along the spine upward straight through to the Mudball. These are the essentials of nourishing.

Furthermore, there are some other essential wonders. One should identify and move with the genuine breath energy of the heaven and the earth. If one can recognize the source of the breath energy and distinguish its destination, then one can live as long as the heaven and the earth. Its method is to start at the Tzu bi-hour on the day of the winter solstice, when the primary Yang is born. The coming of the energy may be late or soon. When the energy comes, move the breath energy to coordinate with the breath energy of the heaven and earth to be activated at the right time. The next day, wait again for this energy and make the move. This is the best way of attaining immortality. In 360 days, when one moves one's breath energy in coordination with the genuine breath energy (of heaven and earth), even if this reaches 20 % or 30 %, the body will become more and more refreshed and harmonious. Practice this for long, then immortality is not difficult to attain.

The Chapter on Breathing

The spleen is in the middle. The breathing is for its use. The wonder of the Chen Jen's [perfected men] is that their breathings (are done) through Chung, the heels.

Chih You Tzu said: "A complete day is divided into 100 periods. Every period, one has 135 breathings. Therefore, in one day and night, one undertakes 13500 breathings." As the sun comes out from the East, it is a cycle to start all over again. Therefore, exhaling and inhaling happens everywhere. It is called one breathing. Scholars say that breathing is for breath energy and breath energy is life. "A Chen-Jen's breathing is through Chung, the heels." What is that? Is it because of the importance of its depth? Pien Chüeh said: "Exhaling comes out from the heart and the lungs, and inhaling enters into the kidneys and the liver, while the spleen is located in the middle where both exhaling and inhaling go through. Then, the five elements are completed." Once, I heard that Fan Ta Chün (It is from Yüan Tao Ching) said: "A must for the restoration of the primordial breath is to often reduce (the number of) breathings. When the spring of the mind is deep and clear, breathings will be reduced naturally. Therefore, from reducing breathing to nonbreathing, and from nonbreathing to the state of perfect repose, it is the perfect repose of non-taking, non-bending, and non-action. Then, the Primordium is restored and one returns to the root. One can then last with the world." The ordinary people think that breathing is normal, while the wise people deem nonbreathing as normal. Moving produces breathing. Stillness induces nonbreathing. Whether there is breathing or not, the exitings and the enterings are all at ease. Therefore, having breathing is ordinary. What is important is to be careful about what to eschew. Then, there are three results. The first one is in the first 100 days. Whether one is busy or not, one should reduce (breathings) in order to gradually restore the primordial breath while the worldly worries will daily be banished. One will gradually be calmer day by day. The second result is in

the second 100 days. Suddenly (the breathing) stops by itself. That indicates that the primordial breath is about to be settled. One does not eat the five grains. One does not like the five flavors. One has no great thirst or hunger. The third result is in the third 100 days. Resolutely, the breath energy stays. It indicates that the primordial breath returns to the root. The hunger and thirst do not come. The cold and the heat do not invade. One's life is as long as that of the heaven and the earth. For reducing breathings and the keeping of the breath energy, the success is claimed when one has the nonbreathing and complete settling of the breath energy. If one only does reducing of breathing, its merit comes late. If one practices only the keeping of the breath energy, it is difficult to achieve nonbreathing. If one can relax hundreds of joints and at the same time practices reducing the breathings, then the primordial breath will be full and the merits will be doubled.

One may ask whether there is any gradual way to be careful about what to eschew. The answer is that there are 19 categories of what to be prudent about. They are: "Not reducing breathing" (This takes away 25 days. That is to keep 50 small breathings.) "Small exhaustion" (This takes away 30 days, 15 great breathings.), "Great exhaustion" (This takes away 60 days, 30 great breathings.), "Slight drunkenness" (This takes away 10 days.) "Great drunkenness" (This takes away 100 days. If one also vomits, it takes away one cycle day.), "Lust", "Wrath" (Each takes away 50 days.) "Scare", "Anger", "Joy", "Grief", (Each takes away ten days.) "Fear" (This takes away ten days.) "Fatigue", "Tiredness", "Impetuosity", "Annoyance", "Hunger" (Each takes away five days.), and "Eating to the full" (It takes away three days.) (The 18 categories above) together with drinking and eating, things to be avoided, the extremes of cold

and heat, exposures to the wind and wetness, the loss of control of living, the disorders of language, and the numerous thoughts and worries will all reduce and damage the primordial breath.

Man receives the breath energy from the heaven and the earth. Therefore, man's exhaling and inhaling is in contact with the heaven and the earth. Hence, if one's breathings circulate thoroughly, then one lives, while if they are blocked and stagnant, one dies. Exhalation is to have the breath go out. The exhalation receives the breaths from the viscera and the receptacles. They are exhaled in order to return them to heaven and the earth. Therefore, when an exhalation is to expel the breath, it goes along the channel upward three inches and the breaths will exit. That is exhaling the used breaths with the mouth so that fresh breaths can be received. Inhalation is to receive the breaths in order to gather the breath energy of the heaven and the earth to return and store it in the viscera and receptacles. Therefore, when an inhalation is to receive the breaths, it goes down along the channel three inches and the breath energy drives away the old breaths of the viscera and the receptacles. If one's inhalations and exhalations are not balanced, then one loses the harmonious breath energy of the heaven and the earth. That is how diseases are produced. Is not the saying of Fan Ta Chün wonderful?

The Chapter on the Pillow

(If one does not guard the empty cavities, then the evil will invade. When the essence and the spirits are internally guarded, how will diseases come?)

Sun Chen Jen (named Ssu Miao) said: "The great Tao has its waxing and waning. Human affairs have their

advances and retreats. He who nourishes life should know self-control and the method of Tao Yin to circulate the breath energy." The start of diseases to cut short a person's life is from not controlling one's drinking and eating, and not being careful about minute details. After the summer solstice when autumn approaches, do not eat fatty and greasy food. Do not drink liquor or wine. Do not eat garlic. Do not eat pork, liver, and dog meat. Do not eat the five types of acrid foods. Do not eat melons, squashes, or pears. One who nourishes life is the one who has few worries. One who loses life is someone who has had a great deal of worries. The essentials for (nourishing life) are: harmonizing the mind, banishing worries, joy, anger, and aggressiveness. Be careful about sexual giving and leaking, especially in autumn and winter, which are times to solidify the viscera. If one has any ailment, one should turn the tongue backward in order to block off the throat, rinse and swallow the liquid (the saliva). Loosely close the eyes to observe internally and make the mind produce heat. Then think of where the diseases are and direct the heat to attack them. Then the diseases will be cured. On the days of Chia-Tzu, Chia-Yin, Keng-Shen, the eight solar terms (Pa-Chieh) and the first and last days of a month, live at ease and live alone. Empty the mind and concentrate on the essence in order to get rid of desires. On the days of Hai-Tzu, do not spit, lose (the sperm) essence, or lose the breath energy. When one enters the mountain, before reaching the 100th step, one should retreat. (Retreat 100 steps.) Then one can climb up the mountain. All the evils and hundreds of poisonous creatures will go hide.

To do the Tao Yin, the breathing exercises to guide the breath energy, use the left and right hands to rub Ch'ih-Chai, the footlong residence to make it very warm. Then

your countenance has lustre. If you practice this for five years, your complexion will be like that of a child. Get up early, calm the breathing, sit straight, first interlace the fingers to cover the back of the neck. Lift up the head to look at the sky. Make the nape and the hands press against each other forcefully. This can make the essence harmonious, the blood circulating freely and the cold unable to enter. Bend and move the body, extend and turn the four limbs backwards, shake widely the hundred joints to make them warm all over. Then the diseases will forever be removed. There are three ways to achieve immortality: Guard the essence, circulate the breath energy, and take enticing medicines. These all are from the simple to the profound. Yet, the important point lies only in the embryonic breathing. Embryonic breathing is not to breathe through the mouth and the nose. If a person who is good at using the breath does the Hsü exhalation, then the water will flow back, the fire will be extinguished, fierce eagles will go hide and the ulcer and swollen parts will disappear. If suddenly there is some disease, one should swallow 27 times. That can make a difference.

The method of circulating the breath is as follows: Go to a secluded well-enclosed room. Loosely close your eyes and block off breath. Keep the feather, which is put on your nose and mouth, still. That will do. Then, the ears will hear nothing, the eyes will see nothing and the mind will think of nothing. That is accomplished only by gradual removal. If fears come at night, think and guard the sun and the moon in Ming T'ang, the Bright Hall. Then hundreds of evils will naturally be expelled.

The Chapter on Internal Thinking

(Chüan Tzu who had attained Tao imparted it to Ssu Lin. Keeping the three and guarding the One make you attain the goal.)

Chüan Tzu said: "The way to establish a person is like this: One must know that the body is like shackles or handcuffs, and emotions are like tumors. Therefore, one undertakes the nourishing. Then, those exhalation, inhalation, swallowing, rinsing, massaging, and taking (the vital energy from others) are all minor ways.

The wise people in ancient times, who reversed the years to return to youth, and contained the truth of the Supreme One, had the utmost important way. We only have to refine our spirits by nourishing the embryo and practicing the method of internal thinking. Sit peacefully in a quiet room, darken the mind. Put the left thigh on top of the right thigh, rest the left and the right hands on the floor and raise the body in such a manner that it looks like a tripod cauldron. Then think of the left kidney as the sun, and the right kidney as the moon. Inside the sun, there is white breath energy coming out and entering into the sea of essence. Then it becomes red. Inside the moon, there is the red breath energy coming out and entering into the sea of the essence. Then it becomes white. The two kinds of breath energy unite with each other and coagulate into the genuine breath energy and turns into an infant, lustrous and bright like jade. Looking back at my body, I think that the beginning is similar: starting out as an egg, complete with hundreds of bones, and growing gradually. It kneels inside the sea of the essence. Its left and right hands are crossed. It goes in and out of the top gate. It can leave the body and travel everywhere at will. Then one may get away from the destined fate."

The Chapter on Regulating the Breath Energy

(For the sea of the primordial breath, regulate the breathing. Once the turbid is eliminated, the clean and clear will be gathered.)

The Immortal of Mt. Sung (Li Fung Shih) said: "To refine substance, go to a secluded room. The pillow should be two inches high. The bed should be three feet from the ground. The sleeping mat should be soft, and the floor dry. The clothing should be comfortable according to coldness or warmth. Lie down on the back, draw up the knees, close the eyes, and do not open wide the mouth. The tip of the tongue should be placed against the upper palate. Both hands should hold the two breasts. Snap the teeth repeatedly to concentrate. Those are the first things to do for one who wants to learn Tao. To circulate the right and proper breath energy, first exercise the joints to make them all loosen up. Those who exorcise demons have six or seven. Those who glare at something with covetous desire have five or three. (The meaning of these sentences is not clear. N.T.) The two eyes should look to the East and to the West. Raise the left and right fists alternately. Then cover the eyes and pull the ears with the warmed hands. Extend the hands to push upward in front and rear. Then wipe the face. That is the method to prevent the start of misfortune. At the beginning to move the breath energy, perhaps because the three cooking vessels, are not loosened up yet, the breath energy though swallowed would not go down. It stays in the upper cooking vessel. It is pent up there and will not disperse. At this point, learn to regulate and manage the breath energy. Then the turbid breath will be dispersed and the clean and

clear breath will naturally prosper. The key is to know the right door and window to exit and enter. The nose is the heavenly door, while the mouth is the earthly window. Entering through the heavenly door and exiting through the earthly window is the accordant way of breathing. Reversing this is the adverse way of breathing. Therefore, if one does it the adverse way, there will be blockage and stagnation. If one does it the accordant way, there will be pleasant and free flow. That is the principle of Yin and Yang. One who knows the principle of the accordant and the adverse ways, will use the nose to inhale the clean and clear breath, and use the mouth to exhale the turbid breath. The turbid breath comes from the viscera. Why? A person eats food of the five flavors which rule one viscus each. There are also the breaths from the six receptacles. They all gather to one door and become turbid breaths. How would one notice this? At night, when one sleeps, the mouth is closed. Then the breath from the five viscera are all crowded at the throat. When one wakes up and makes a big Ho exhalation, there are very bad, turbid breaths, the breaths of all the evils. Therefore, in circulating the breath energy and in ingesting breath energy, first exhale with Ho to expel the turbid breaths. Then do (the circulating or ingesting). Sometimes one's mouth is dry, the tongue is rough, there is no saliva in the cheeks, or the throat is sore and one cannot eat. Those are the symptoms of heat. Open wide the mouth and exhale with Ho for ten times or 20 times. Then, snap the teeth for seven or eight times, turn the tongue to rinse in Hua Ch'ih, the Flowery Pond, and then swallow. (The fluid in the Flowery Pond is the saliva.) Then let the regular natural breathing take over. Regulate the breathing for two or three times. Then exhale with Ho again. After this, again regulate the breathing. When the heat retreats, stop. How would

one know when the heat retreats? When the throat would have the clear fluid and the sweet liquid is produced, that is it.

Breath energy comes out of the heart. If the heart is evil, then the breath energy is evil. If the heart is right and proper, then the breath is right and proper. A person's lifting up of hands, moving of feet, joy, anger, sadness, and happiness are all from the mind. And the actions of the mind are all from the breath energy. Therefore, if the breath energy is full, the body is peaceful. If the breath energy is destroyed, the body dies. By only feeling the pulse, a physician knows the symptoms of ups and downs of the five viscera in the four periods. What else do we need since we can observe our mouth and nose so that we do not let their giving and taking go wrong at anytime? Therefore, we should exhale according to the six breaths. The primordial embryo is the master of the body and the six breaths are its ancestors. The heavenly door receives the breath and the earthly window exhales it. When the inhalation and the exhalation are slow and continuous, the breathing is harmonious. Then the three fields would be clean and calm and the jade fluid would naturally be profluent. Before the Wu bi-hour and after Tzu bi-hour, distinguish the Yin and Yang, and snap the teeth repeatedly in order to concentrate. Swallow once, then again swallow. Do that three times. They all fight at the 12-storied jade building. (In the throat, there are 12 joints. Therefore, it is called the 12-storied building.) The water in the pit will make dripping noises. 36 breathings make one period. At a ten-breathing interval, one can have *Er*, one enticing eating. After you practice this for long, your life will be prolonged.

Hsi₄ rules the lungs. The lungs belong to the nose.

Sometimes when the breath is not harmonious and when one suffers from consumption, heat, and skin diseases, one may use it. Ho rules the heart. When the heart aches or is blocked or stagnant, when the mouth and the tongue are dry and rough and when there is evil force, one may use it. When there is great fever, open the mouth wide. When there is slight fever, open the mouth slightly. Ch'ui rules the kidneys. If the ears are deaf and the back and the feet are feeble and cold, one may use it. Hu rules the spleen. When the breath is slightly warm and not harmonious and when the abdomen is gassy and the food does not digest, one may use it. Hsü rules the liver. When the eyesight is bad and blocked or when the eyes are red and dry, one may use it. Hsi₁ rules the three cooking vessels. If the three cooking vessels are not harmonious or when the gall bladder suffers, one may use it. Each one of the five exhalations rules one of the viscera. The sixth one rules the three cooking vessels.

There are some auxiliary methods to aid the six exhalations. For Hsü, one should glare. For Ho, interlace the fingers and put the hands at the back of the neck evenly. For Hu, turn the hands backward and push to the front. For Hsi₄, raise the left and the right hands as if lifting something. For Ch'ui, bring the knees together to hold the chest tightly. In a long month, do it according to the order (do it according to the order of Hsü, Ho, Hu, Hsi₄, Ch'ui, Hsi₁). In a short month, do it in the reverse order (do it from Hsi₁ to Hsü). During the hours after Tzu and before Wu, put on clothes and sit straight. A male person should use the left foot to put on top and press the right foot. A female person should use the right foot to put on top and press the left foot. Hold the fists tight. Regulate the breathing. Hold the breath until the breath is blocked and then use the nose

to draw breath slowly. Close the eyes. According to the methods of the six exhalations (according to the words), slightly exhale the breath. It should not be heard. In the springtime, face east. In summer, face south. Since the late summer belongs to earth, and one should circulate the breath energy of the spleen, one faces southwest. In the fall, face west. In winter, face north. When one does it, one should greatly relax the body to make the breath energy flow freely and harmoniously. When one wants to get up, one may get up. A male person should have his left foot get down first when he gets down from the bed. A female person should put her right foot in first when putting on clothes. When one is to step across something, one is not to lift up the legs high. When one is to spit, one should not spit far. Walking should not be fast. Hair should be combed many times, even up to many hundreds of times. The teeth should often be snapped scores of times. Both hands should rub together and then rub the face for tens of times till the face is warm.

The Chapter on the Center Yellow

(While the five grains nourish the form, they also damage life. By eating and ingesting the primordial harmony, one can be peaceful and one's life will be prolonged).

Man forms his body in the womb. Therefore, the essence and the blood are his roots and the spiritual perception of the primordial breath is his base. Then we know our five viscera. By observing the profuse and vast primordial breath coagulating into the essence so as to nourish the five viscera, one knows that it resembles and

corresponds to the five elements. By understanding the seven orifices, one knows that they are the images of the seven luminaries. In a person's abdomen, there are the right and proper breaths of the five elements. If one complies with them, then there is no disease. If one goes against them, then there will be calamities.

The head is the heaven. The feet are the earth. When the breath energies of the heart, the bones, and the joints are all profuse and vast, it is what is called the Spiritual Residence, Shen Chai. In this way, it is easy to nourish Tao, and to prolong the life. Tao has mind and cognition as its function. If one can use the mind and relinquish emotions, one will go straight up to the ninth heaven. That is the most important matter. When a baby is in the womb, it makes no noise and has no breathing. That identifies with the utmost principle. After it comes out from the womb, the six kinds of cognition all sprout from latency and the body takes in the five grains. Greed and worries are all produced to serve the cognition. The mouth receives the external flavors, hence the cognition is forgotten, and the body receives the internal toiling, hence sentience is destroyed. The spirits leave the form, therefore the latter collapses and decays. The form leaves the spirits, therefore life is gone. Certainly, one does not know that the skin and the muscle should respond to each other and the tendons and the bones should complement each other. The liver identifies with the tendons. Externally, it corresponds with the nails. The heart identifies with the channels. Externally, it corresponds with the appearance. The spleen identifies with flesh. Externally, it corresponds with the lips. The lungs identify with the skin. Externally, it is hair. The kidneys identify with bones. Externally, it corresponds with the hair on the head. Saltiness is harmful to the

bones. Bitterness is harmful to the blood. Sweetness is a calamity for the flesh. Acridness is a calamity for the breath energy. Sourness is a calamity for the tendons. How would one know about all this? Breath energy is U 4while flavors are Yin. The flavors belong to form, the form belongs to the breath energy, the breath energy belongs to the essence. In the beginning, are they not relying on each other? Yet at the end, they all turn against each other. Then when the essence consumes the breath energy, the essence is harmed. When the form eats the flavors, the form is injured. Therefore, when the force of the grains prospers while the primordial breath weakens. A person hence, would age.

During the 72 days of the spring months, decrease bitter food and increase acrid food in order to nourish the lungs. During the 72 days of the summer months, decrease the sour food and increase the sweet food in order to nourish the spleen. During the 72 days of the autumn months, decrease the acrid food and increase the sour food in order to nourish the liver. During the 72 days of the winter months, decrease the salty food and increase the bitter food in order to nourish the heart. At the end of each of the four seasons, there are 18 days during which one should decrease the sweet food and increase the salty food in order to nourish the kidneys. In this way, one can prolong life up to being 300 years old.

At first, do away with desires in order to nourish the essence. Then give up with the grains in order to preserve life. Ingest the embryonic breath and the original energy. That is the way to be free from death. There was a place called Hua Hsü Kuo, the court of the Supreme Superior. Thirty miles outside of this country, there were flying, thorny brambles up above and there

were thorns spread out on the ground. People who were coming to Hua Hsü would first have to walk among them. These flying, thorny brambles and the thorns are just like our three P'eng Corpse Pests inside our body. If the three P'engs die, then we can go up to the realm of the embryonic immortals.

Chui Hsien Chün said: "The essence of Tao consists of 18 chapters."

The Canon said: "By devotedly practicing tranquility and abstraction, one will have a body like jade. One only has to ingest the primordial harmony to give up the five grains."

What does that mean? The mind moves with time. First clean up the residence. Internally cut off thoughts and externally, cut off desires. Then the primordial breath will naturally be full. The worldly people think of the five grains as something to fatten the muscle. What is not known is that they are a source to damage the body. The Canon said: "The salty taste, the acrid, and the sour tastes make the five viscera ill. The delicious flavors in the teeth blur up the mirror of the mind." That is what it means. In the three months of the spring, clean out a room, set up a table and a bed, and have a cushion. At the time of the Tzu bi-hour when the breath energy is just produced, cleanse the mind. Snap the teeth for 36 times. Use the left and the right hand to hold fists, and lie down on the back. Close the eyes loosely, and when the breath comes out, close the mouth. The breath will fill and puff up the cheeks until one can swallow it. Rinse inside the mouth and swallow it. If it enters the abdomen, it will make a noise like ku-ku. When one is hungry, then again ingest it. After the

breath enters, if one's mouth is dry, one can drink tea of sesame seeds. (Have three pints of Chū Sheng, black sesame seeds. Remove the hull. Steam them and dry them in the sun nine times respectively. Then take three ounces of Fu Ling, Poria, and grind them into fine powder. Next, put three ounces of the sesame seed powder, then the Fu Ling powder in a pot to slowly boil them for several boilings. Then put a little bit of honey in it.) After some time, the breath energy will naturally be free flowing, pleasant, and harmonious and what is swallowed will be flowing and gliding. Then, one can stop taking the tea of the sesame seeds. After some time, the dregs in the intestines will be exhausted. Then when one swallows the breath energy, it will flow like liquids. It goes down beneath the navel.

At the beginning of the ingestion of the breath, the urine may be reddish yellow. Do not be scared. When one has not yet cut off soups and liquids, the dregs can not be exhausted, then one still does not understand what is right and what is wrong. If one wants to cut off food, one should appraise oneself. There is no definite limit of the length of time. It may take 30 days or 50 days or 100 days. The three elixir fields will naturally come to be full in order. If in 30 days, the lower field is full, the vital energy will be full and the essence will not leak. Moreover, one will not be hungry. If in 60 days, the middle field is full, one's body will not be weak and feeble. One's walking will be strong and steady. If in 90 days, the upper field is full, then internally one will be firm and strong and externally, one will look plump. Then the three cooking vessels will be evenly solid, one's spirits will concentrate and one's body will be refreshed, clean and content with little. One will not have any thoughts. One may rest one's mind in the realms of the wise in order to study the embryonic immortality. If one

Do not decline the red mound. (The text is not clear. N.T.) With joint effort, the breath energy will reach the four limbs, and the yellow clouds will rise up in abundance. Then whenever it is the Ch'ou bi-hour, one should not miss practicing it. In 28 days, one will internally see the breath energy of the spleen, luxuriant like a yellow cloud, going to the four limbs. By practicing it for a long time, one can have one's breath blow out candles or a fire from 100 steps away just like a great wind. One may raise up some clouds and fog in order to shield the body.

The three corpse pests are as follows: One lives in the brain palace, which is the upper Elixir Field. Its color is pale blue. It makes a person want to drink and eat. It makes a person like desires. It makes a person's mind waver. One 3 fi°3] Ming Tang, the Bright Hall. The Bright Hall is the middle Elixir Field. It makes a person greedy of wealth. It makes a person like joy and anger. It makes a person despondent. One resides in the abdomen. The abdomen is the lower Elixir Field. It makes a person like clothes and indulge in drinking and sex. It stirs up emotions and confuses him. If one can firm up the mind to ingest the breath energy, then in 30 days, the upper pest will die. In 60 days, the middle pest will die. In 90 days, the lower pest will die. Then in the five viscera, there will be the right and proper breath energy of the five elements circulating freely and thoroughly corresponding to the nine heavens. There is no place that it can not flow to. **This is Chapter Two: The mysterious subtlety of ingesting the breath energy.**

The Canon said: **"The five sprouts all resent the flavors of acridness and sourness."**

What does that mean? If the five flavors are not cut off, the magic breath energy of the five viscera will not be produced. **This is Chapter Three: The five sprouts are all resentful of the five flavors.**

The Canon said: **"Steam tendons and sun bones to penetrate the various joints. Hold fists tight to clear internally and open up hundreds of orifices."**

What does that mean? If one has been ingesting for 50 days and yet has not been able to cut off the force and the food, one should, at noontime on a clear day, go sit in a quiet room. Have the bed and mat set up. Loosen the hair on the pillow and hold the fists tight. Then gradually put them by the loins. Then snap the teeth seven times, concentrate the mind and close the eyes loosely. If there is feeling of slight stuffiness, forcefully hold the fists tight. Then the tendon and the vessels would slightly and gradually relax and the divine breath energy will gradually circulate freely in between the bones and the muscles. Perspiration will moisten the skin to make it glisten. By doing this exercise many times, one will have a radiant complexion and one's strength will be doubled. Blocking of the breath and refining the form will make the primordial breath circulate to the hair. The hair can jump. **This is Chapter Four: The cleansing of the mind through the glowing rosy cloud.**

The Canon said: **"Hundreds of orifices are connected. They all have their spirits."**

What does that mean? Hundreds of orifices are connected to hundreds of nerve points, which are connected to hundreds of channels. Above the eyes, there are two nerve points connecting to the channel of

the liver. The channel of the liver is connected to the channel of the heart. Therefore, when the heart is sad, one sheds tears. Above the brain, there is also a nerve point, connected to the channel of the nose. The channel of the nose is connected to the channel of the heart. Therefore, when the heart is sad, the nose will feel a running sensation. When the brain is warm, the nose will feel dry. It is because hundreds of channels are open to hundreds of orifices and hundreds of passes are connected to hundreds of joints. Therefore, if one point is blocked off, then illness will occur. If one channel is blocked off, then one meridian will be messed up. He who ingests breath will have open channels and his stomach and abdomen will have nothing blocking it. Then, cold and heat will not invade him. Poisonous things will not bother him. Then myriads of spirits will be able to return and gather in the body. All the wounds, and scars and foreign forces will disappear. **This is Chapter Five: Hundreds of orifices connected together.**

The Canon said: **"What is the injustice in seven sevens?"**

What does that mean? Now that the dregs are exhausted, the most important time to cut off food is in the 49 days. That is very important. Then, hundreds of channels will gradually and thoroughly open and shine like a candle and the worldly thoughts will suddenly be abandoned. The five viscera will be pleasant and harmonious. If one cannot persevere and concentrate, all the previous efforts will be for nothing. **This is Chapter Six: The way of long existence.**

The Canon said: **"If the divine effort is delayed, the road ahead will be difficult. Mostly, it is the fault of**

the food."

What does that mean? If the force of the grains is strong and solid, then the five viscera will be blocked off and stagnant, hence the divine breath energy will not coagulate, and the divine light will not shine. **This is Chapter Seven: About salty, delicious, acrid, and sour tastes.**

The Canon said: **"The essential force of the grains is incongruous with divinity. It tangles up the six receptacles and blocks various channels."**

What does that mean? The essential force of the grains transforms into salivary fluid and membranes and tangle up the five viscera, the six receptacle, the joints, the tendons, and the channels. After one ingests breath for 50 or 60 days, one sees that the dregs are all exhausted. What one still doesn't know is that the essential force of the grains has not exited yet. Therefore, one has the desires of drinking and eating and one's emotions are dissipated. That is caused by the three corpses. Later on, the urine may look like some pus or blood or spoiled fat or the excretion of chickens. That is because the force of the " " is about to exit. After 20 or 30 days, what comes out may look like saliva or membranes. That is actually the essential force of the grains. **This is Chapter Eight: The essential force of the grains.**

The Canon said: **"One will recognize naturally the primordial, harmonious breath energy of the nine immortals."**

What does that mean? When the force of the grains is exhausted, one can recognize the primordial breath.

This is Chapter Nine: The residence of the three pests.

The Canon said: **"From movements, exercises, and breathing, a child of breath is born. It resides in the Elixir Field and shines."**

What does that mean? When the vital energy is full, then breathing and exercises can produce clouds and fogs to hide one's form without any problem. When the breath energy in the Elixir Field is even and solid, it can float up and down. It will coagulate and turn into something like a chicken egg. Its light will shine for several miles. Then one's tendons and the bones are healthy and strong and one's body is harmonious and peaceful. **This is Chapter Ten: The genuine breath of the nine immortals.**

The Canon said: **"By ingesting breath energy, one achieves the embryonic breathing of a genuine immortal. Enclosing the genuine breath energy achieves the embryonic breathing."**

What does that mean? After one has ingested the breath energy for 200 days, the five viscera will be empty. Then one can study the embryonic breathing to become an immortal. First, go into a quiet enclosed room with a thick blanket and layers of mats. The pillow should be as high as four fingers held sideways so that it will be level with the body. Relinquish the mind and cognition. Hold the fists tight and lie down on the back. At first, one should block off the breath for ten to 15, reaching up to 30, 50, or 100 breathings. Make the mind not to move. In a day and night of the 12 two hour periods, there are 1650 breathings. Right after one's breathing stops, one's inferior souls, P'o, stay in the body

to guard it and one's superior souls, Hun, will travel up to Heaven. After one does a hundred breathings, the spirits of the superior souls will see the inferior souls, which are the Yin spirits and do not want a person to live. The P'o has seven spirits, all dressed in black clothing with black hat. Holding scepters with black seals, they are (called) the dark mothers, Hsüan Mu. When one sees them, one should guard the thought and say the incantation, "Dark mothers, dark mothers, you are the rulers of my body. For long, nourish my tendons and bones. Do not leave the gate of the corpse. I and my superior soul fathers are traveling up to the Heaven." Then, one will see three people, one and one half feet tall each. They are all dressed in red clothing and red hats, holding scepters with red seals. They are guiding one upward to the original palace. More than 100 various spirits of the brain come out from the body. Then, one will see one breath energy inside the two Elixir Fields. It looks like white clouds. Its light shines thoroughly. Then one should respectfully call the names of the three superior souls. One is Shuang Ling, the Pleasant Spirit; the second one is Tai Kuang, the Embryonic Light; the third one is You Ching, the Mysterious Essence. Then one will have these Yang spirits guiding the spirits of the palace of the brain and guiding its light to divinely travel up to the Heaven. When exiting, at first one will feel as if the body is coming right out of a dark room. One may see various spirits and souls with exotic forms and strange substance. Some are big, some are small. However, do not be scared. When one does not see anything, that is Good. Therefore, he who does this should seek someone who has the same aspiration to live with him, because if he is fearful upon seeing what appears, he will be too scared to abandon the body. Then he can have a companion of same aspiration, record down the number of the breathings. **This is**

Chapter Eleven: The embryonic breath of genuine immortals.

The Canon said: **"The genuine breath energy of the five viscera is the seedling and the flower of the magic fungus."**

What does that mean? Liver belongs to wood. It is born out of fire, and is overcome by earth. It comes from the East. Its color is greenish blue. It receives from Yang. If one harbors this breath energy and closes and solidifies 1,000 breathings, the blue-green color will circulate and coagulate. The way to practice is to start at the Tzu hours. Then wait for a two hour lapse. In 50 days, one will see its breath energy like blue clouds. If one thinks of it, it may cure a person of the diseases like unsettled heat, seasonal diseases, swelling, itching, sores, and acute coughing. The heart belongs to fire. It is born out of wood. It is overcome by metal. It comes from the South. The color is red. It receives from the red Yang. If one harbors 1,000 breathings, the red color should come out. At the Wu time, one should guard and think about this breath energy. Its center is as big as a chicken's egg. Gradually the red breath disperses from the top. One should recite the following incantation: "In the South, it is Ping Ting. That is where the red dragon rests. The Yin spirits avoid the position, while the Yang officials will come down and welcome you. When one thinks of them, they will come certainly. When one uses them, one will achieve it." In 50 days, the red breath energy will shine as bright as fire. It may cure a person's cold diseases. The lungs belong to metal. They are born out of the earth and they are overcome by the wood. They come from the West. Their color is white. If one ingests 1,000 breathings, the white color should come out. Whenever it is the Ch'ou time, one should

guard and think of their breath energy. It is like a white pearl. Its light will stay in between the eyebrows. One should recite the following incantation: "In the West, it is Keng Hsin. It is supreme, subtle, dark, and obscure. Internally, it corresponds to the six receptacles. Externally, it is the spirit of the lungs. It manifests in the breath energy and travels through the Elixir Fields. It strongly protects my life. If I use it, I will become an immortal." Think and say this one time. In 49 days, there will be breath energy in the lungs. It looks like white clouds. It can shine through the thick earth upon all the treasures. One will be able to discern people's goodness and wickedness. When one sees the surface, one will know the inside. If one does not practice the method of guarding and thinking of the five types of breath energy, one will have to ingest breath energy for three years. Then one may see what is inside the five viscera. Yet, one will not be able to discern the principles of producing and overcoming, and heat and cold. When one is cold, one should use the breath energy of the heart. The breath energy of the heart belongs to fire. When one is warm, one should use the breath energy of the kidneys. The breath energy of the kidneys belongs to water. Therefore, if one does not know how to use the breath energy, it is useless. The spleen belongs to earth. It is produced out of fire and it is overcome by water. It comes from the center. Its color is the proper yellow. If one closes it for 1,000 breathings, then the yellow color will be profuse. Everyday one should think of its energy without any time restriction. In 49 days, one will naturally see its color and one will be able to go through walls without being seen. The kidneys belong to water. They are produced out of metal and overcome by fire. They come from the North. Their color is black. They are of the lower primordium, Hsia Yüan. They take charge i the

room of life. In them, there is the true energy. One should guard it. One should not forget it. With respect to this divine breath energy of the five viscera, one should guard and think about the colors and the types of the breath energy respectively at the beginning of the fifth watch. When the breath energy will all come out at the top, one may stop. It is not necessary to think of it one by one anymore. In this way, the effect will be slow. It takes 100 days to have the effect. **This is Chapter Twelve: The genuine breath energy of the five viscera.**

The Canon said: **"The perfected immortals's palace of the Supreme Extreme, T'ai Chi, stays in the blue space."**

What does that mean? It is because that is the palace of the upper realm. The upper realm has the seven types of treasured refined energy as the sun and the moon and the lower realm depends on the energy of the Yin and Yang as the moon and the sun respectively. In the lower realm, there are 360 days in a year, which is only one day of 12 periods in the upper realm. **This is Chapter Thirteen: The perfected immortal's palace of the Supreme Extreme.**

The Canon said: **"Go further up to the vast heaven and enter into the Supreme Subtlety."**

What does that mean? That is the fifth palace of the nine heavens. **This is Chapter Fourteen: The perfected immortals of the nine types of breath energy.**

The Canon said: **"By quietly managing and nourishing the true energy, one becomes a wise**

person. By accomplishing the nine practices of the Gate of the Abstraction, one will be listed in the book of the truth."

What does that mean? The nine practices are as follows:

- 1) Considering kindness and sympathy as clothing
- 2) Considering stopping thoughts and relinquishing as food
- 3) Considering a proper mind as a carriage
- 4) Considering the concentrated will as wealth
- 5) Considering modesty as a bed
- 6) Considering justice as a vessel
- 7) Considering rendering frequent favors as a house
- 8) Considering practicing abstraction as a dwelling
- 9) and considering charity as a flower. **This is**

Chapter Fifteen: The mysterious palace of the Supreme Subtlety.

The Canon said: **"The various practices of non-intention are of the true mind. Because of the mind, one can practice and achieve to return to heaven."**

What does that mean? The mind of no intention is the (true) mind. **This is Chapter Sixteen: The nine practices of the Gate of Abstraction.**

The Canon said: **"Myriads of spirits in the six receptacles constantly have their constancy."**

What does that mean? The house of the big intestine is ruled by the hall of the lungs, which has the pillar of the nose in the center to indicate the conditions. It weighs 12 ounces, and are 1.2 feet in length and 8 inches in width. The big intestine has 12 bends. It can

hold food up to 1.2 pecks. During the 12 two hour periods, there are spirits there, all dressed in their respective colors. There are 11 of them. If the force of the food is exhausted, then the spirits will appear. The house of the kidneys rules its internal palace. Externally, it corresponds to the ears which are the door and the window of the dwelling. The essence (sperm) rules the kidneys, which are the rear palaces. Inside the palaces, there are maidens. On the left, it is Jen. On the right is Kui. They make their rounds in the two ears. There are the primordial spirits guarding them. If one is angry and in a big rage, one's kidneys are hurt. If the kidneys are hurt, then one loses one's will and damages the primordial spirits. Being angry and in a big rage is a prescription of Tao. The kidneys join their breath energy with that of the bladder. Upwardly, the energy corresponds to the root of the tongue, and the breath energy and saliva have intercourse. Therefore, the two houses of the bladder and the kidneys unite as the fords of the saliva, while the circulation of the breath energy in the sea of breath is their important route. If one has not yet accomplished the ingestion of breath energy, one should be thrifty with talking so that one can nourish the saliva. Inside there are 360 spirits corresponding to the one year cycle. When one has accomplished the breath energy and one constantly practices nongreediness, then one will naturally see the spirits and be identical with the principle of the spirits. **This is Chapter Seventeen: The myriads of spirits of the six receptacles.**

The Canon said: **"Do not leak the wonderful heavenly statutes, and do guard your will."**

What does that mean? From the beginning to the end, do not leak it (the sperm, N.T.). Then the heavenly

spirits will help you. **This is Chapter Eighteen: Not leaking the wonderful heavenly statutes.**

The First Chapter of the Supreme Clarity's Nourishing of Life, T'ai Ch'ing Yang Sheng Shang P'ien

(In ancient times, there were choice prescriptions which were from the Supreme Clarity. They started with curing diseases, and ended with a thorough understanding of the divinity.)

Ch'ih Sung Tzu said: "Interlace the fingers of the left and right hands and put them on the head. Then pull the head down to the ground. Inhale five times. Do this for five breathings. That may stop the force of stuffiness. Put the head in front of the chest and the abdomen, and continuously shake the head to the left and to the right till you are tired. That will enhance the face and the ears. The evil force will not be able to enter anymore. Put the left and right hands beneath the waist. Shake to the left and to the right to the extreme. That will open up blood vessels and channels. Cross the left and right arms in front of the chest. Then stretch to the left and to the right to the extreme. That will expel the troublesome force in the skin."

Master Ning said the following: The circulation of the breath energy is to manage the inside, while Tao Yin, the breathing exercise to guide the breath energy is to manage the outside. Loosen your hair, face east, hold

tight the fists, and do not breathe. Do that one time. Then lift up the head and do Tao Yin to the right and to the left. Use the hands to cover up the ears. That may prevent the hair from turning grey. Use the fingers to pinch the channels by the side of the neck. Do that two times. That will make a person's eyes see sharply. Sit facing east. Do not breathe for three times. Use the hand to pinch the left and right nostrils. That will heal the polyps of the nose. Sit straight, continuously shake the left and right arms and do not breathe. Do that twelve times. This will cure lassitude and edema. Lie on the left side or on the right side. Do not breathe. Do it for twelve times. If there is the drinking ailment on the right side, lie on the right side. It is the same on the left side. This will remove the ailment.

At the times when the sun just comes up, or when it is right in the center or when it sets, face the sun and stand straight. Do not breathe for nine times. Lift up the head and inhale the essence of the light of the sun, and swallow it. That will increase one's essence. Interlace the fingers of both hands and put them under the chin till you are tired. When the breath energy reaches the lungs, it may eliminate coughing. Raise the hands above the head, then cross and hold each other till you are tired. That may heal the pain in the loins. Stretch the left hand, put the right hand underneath it and hold the thumb of the left hand till you are tired. Relax the right hand, put the left hand beneath it and hold the right thumb till you are tired. That may heal the pain of the bone joints. Use the right hand to go up above the head and come down to pull the lower hand. That may heal the stiff neck which makes one unable to turn to look back. Bend the left and right arms backward till you are tired and assume the gesture of pulling a bow. That may replenish the five viscera where

there is deficiency of breath energy. Sit on the ground, cross both legs, use the right and left hands to go under the bends of the legs, then lower the head and cross the hands above the neck. That may expel the chronic cold. Sit and face east. Lift up the head, do not breathe for five times, and use the tongue to stir up the saliva in the mouth fourteen times, then swallow it. That may stop the dryness and its bitter taste in the mouth. Lower the head to look down. Do not breathe for twelve times. That may cure the diseases caused by winds, itching, and bad sores. Face north and squat with legs spread out. Use the hands to pull the five toes of the feet. It will destroy the impotence of the Hiding Rabbit, Fu T'u and the difficulties of the tendon at the end of the spine. Squat with legs spread out. Use the left and right hands to go into the bends of the legs, and hold on to the ground. Bend your legs, put the hands on top of them, and lift up the buttocks. That will eliminate drippings and the pain of the orifice. Sit straight, use the left and right hands to cross behind the back. It is called "tying of the belt", which will facilitate excreting and cure feebleness. Use one hand to upwardly hold a rope and another hand to go downwards to hold one foot. That will eliminate the chronic hemorrhoid of the buttocks. Sit and stretch and relax both feet. Cross the left and right hand to pull the feet, till you are tired. That will cure vomiting caused by indigestion in the intestines. With both hands hold on to a rope like a pulley, and turn upside down, with the feet upwards. That may cure the dizziness of the head and epilepsy.

P'eng Tzu said the following: Tao Yin should be done between the bi-hours of Tzu and Yin. Do not eat to the full. Take a bath. Pull the left and the right feet. Do it for five breathings and stop. That will enhance the stomach, get rid of hernia and diseases of the bowels,

and will be beneficial to the nine orifices. Turn the left and right toes upward for five breathings, then stop. It can firm up the waist, the spine, the spleen and cure witheredness. Have left and right palms face each other for five breathings, then stop. It can enhance the lungs and eructation. Lift the knees with both hands to put them above the heart. Do this for five breathings, then stop. It can cure the pain in the loins and the back.

Wang Tzu Ch'iao said: "The pillow should be four inches high. Put the feet five inches apart. The hands should be three inches away from the body. Loosen the clothing, hold on to the hair, lie down on the back correctly. Do not have any thought. Use the nose to slowly inhale and the mouth to exhale. They should all reach the respective viscera. Do it over again when it ends. If one wants to stop to rest, then one should not do it to the extreme and then stop. Do not force for the long breathing. Practice this for long, the breathing will naturally be long. The coming and going of the breaths should not be audible. The breathings should be subtle as if existing and not existing at the same time. If one does this, then hundreds of channels will be activated, and there will be noises in the abdomen. Then what kind of disease would a practitioner have? In doing Tao Yin, the breathing exercise to guide the breath energy, a person with deficiency symptoms should close the eyes while a person with excessive pathogenic factors may open the eyes. A person with deficiency symptoms should replenish it, while a person with excessive pathogenic factors may discharge. Use the mouth to exhale the breath and the nose to inhale it. That is replenishing. Close the mouth to warm up the breath energy and swallow it. That is discharging. If a person has the ailment in the chest, he should use a pillow that is seven inches high. If the ailment is below the heart,

the pillow should be four inches high. If the ailment is beneath the navel, remove the pillow. To cure the ailment in the head, lift up the head. To cure the ailment in the feet, make the ten toes of the feet point upward. To cure the ailment in the chest, pull the ten toes. To cure the ailment in the arms, cover the arms. To get rid of the coldness and fever in the abdomen, and the fever in the body, block off the breath and expand the abdomen. Lie down on the left flank, use the mouth to inhale and use the nose to exhale. [Usually the nose is used to inhale and the mouth to exhale. N.T.] That may remove the accumulation, stagnation and the discomfort in the heart. Sit and stretch the waist, slowly use the nose to inhale, and use the right hand to hold the nose. That may get rid of the blurriness of the sight, the tears, the polyps of the nose and deafness. Lie down on the right flank, use the nose to inhale, and use the mouth to slightly swallow the breath in little mouthfuls for tens of times. Rub the left and right hands together till warm to rub the abdomen in order to make the gas go down and exit out. Do that for seven breathings, then stop. It may remove the pains in the loins and skin. Lie down on the stomach, remove the pillow, stand up the left and the right feet, use the nose to inhale for 16 times, and then again, use the nose to slightly exhale it. The entering of the breath should not be noticed by the nose. It can expel fever inside the body and heal the ailments of the back.

Sit straight, interlace the fingers to embrace the knees, block off the breath energy, and puff up the abdomen. Do that for fourteen or twenty one breathings. Exhale when the breath energy is full. Then, the breath energy will flow and circulate freely and pleasantly. By doing this for ten years, one can be free from aging and return to infancy. Sit straight, and raise

the left and right hands as if you are to stretch a bow in order to have a full shooting. This may cure the irritation of the four limbs and the acute troubles of the back. Sit straight, stretch the waist, raise the right hand, and have its palm face upward. Use the left hand to hold the left loin. Inhale with the nose until it naturally comes to the full. Do this for seven breathings, then stop. It can remove coldness in the stomach and indigestion. Sit straight, stretch the waist, raise the left hand, and have its palm face upward. Use the right hand to support the right loin. Inhale with the nose till it naturally comes to the full. Do this for seven breathings, then stop. Shake the feet for 30 times. This may remove the coldness in the chest and in the feet, the paralysis of the whole body and coughing. Use the left and right hands to embrace the head and turn it around and up and down. It is called, "opening up the loins, K'ai Hsieh". That may remove dizziness, depression and any flow-obstruction. Squat and extend the right foot. Use both hands to hold the left knee. Lift up the head, stretch the waist, and inhale with the nose till it naturally comes to the full. Do this for seven breathings and then stop. Do the same on the left side. This may remove the discomforts of stretching and standing up after bowing and it may also remove the pain in the shin, the extravasated blood and paralysis. Squat and hold the knees with both hands. Inhale with the nose till it naturally comes to the full. Do this for seven breathings and then stop. It can remove the paralysis of the waist and the pains of the back. Lie down on the back, extend the left and right shins, stretch the left and the right hands outwards, have the fingers and the heels face each other. Inhale with the nose till it naturally comes to the full. Do this for seven breathings and then stop. It may remove the coldness in the knees and the pains in the shins. Lie down on the back, extend the left

and the right shins and the left and the right hands. Have both heels face each other. Inhale with the nose till it naturally comes to the full. Do this for seven breathings and then stop. It may remove the paralysis of the muscles and coldness of the feet and the shins. Lie down on the back, extend both shins and both hands. Have the toes point upward. Inhale with the nose till it naturally comes to the full. Do this for seven breathings. Then stop. It may remove the acute pains inside the abdomen. Sit straight, stretch the waist, face the sun and lift up the head, and slowly inhale with the mouth and swallow it. Do this for thirty times and then stop. It may get rid of the accumulation and stagnation beneath the heart. Sit straight and straighten the waist. Raise the right hand. Have its palm face upwards. Use the left hand to support the right hand. Block the breath energy in the nose. This can remove the indigestion. Straighten up the waist. Stretch left and right arms. Inhale with the nose and block the breath energy in the nose till it naturally comes to the full. It can remove the accumulation and stagnation of the loins."

The Canon said: "Face east and sit. Hold the fists tight. Do not breathe. Do this one time. Raise hands to do Tao Yin, the exercises to guide breath energy, to the left and to the right. Then use the hands to cover the left and the right ears. Use the fingers to pinch the side of the two channels. Do this five times. It will make a person's eyes bright, hair black, and it will get rid of the exogenous pathogenic factors."

The Canon said: "At night, lie down. Those ingestors of breath who must first clean and revolve the old breath energy, should close their eyes, hold the fists tight, face upward and use the left fist to lightly pound in between

the breasts and along the left and the right ear channels. Then, they are to raise the back and the buttocks, and internally, block off the breath. Then the breath energy inside the sea of the breath will naturally come out from inside. After turning and revolving it, one can exhale it with Ho. Do this for nine times, then stop. Then one can regulate and ingest the breath energy."

The Canon said: "Man is born with the primordial breath energy from Heaven and Earth. In general, when one swallows, exhales or inhales, the internal natural breath energy responds to it. The internal energy comes out from the sea of the breath energy. Then with the exhalation, it goes straight up to the throat. When the exhalation is to be completed, continuously puff up and swallow it. There will be the sound of "ku ku" going down from the left side via the twenty-four joints. For a female person, it will go down from the right side. Use the mind to send it down. Use the hand to rub it in order to make it go down to the sea of breath energy fast. The sea of breath energy is three inches beneath the navel. At the beginning of the ingestion of the breath energy, the inside is not opened up yet. One should rub to help it. At one closing of the mouth, swallow the breath several times. It is called the Moving of the Clouds, Yün Hsing. Taking the saliva in the mouth and swallowing the saliva with it is called the Giving of the Rain, Yü Shih. At first, when the internal breath energy is not yet circulating, do not swallow continuously. After three years, the breath energy will naturally be circulating. It will naturally go down without any rubbing. Then, the skill is achieved.

The Canon said: "Stretch the arms to the left and to right. Do not breathe. Do this for nine times. It may heal the pain in the arms and exhaustion and physical

disabilities. Lift the left and the right hands as if to support a boulder of 1,000 catties. Do it alternately to the right and to the left. It will free a person from any disease for his whole life. Use both hands to embrace both feet. Do not breathe. Do this for twelve times. It can eliminate the force of the grains, make the body light, increase the essence and remove diseases. Squat to sit, bring the left and the right knees together, extend the left and the right feet, do not breathe. Do this for five times. It will heal the sores of the mouth and nose area caused by the heat and the five hemorrhoids. Sit in the lotus position, interlace the fingers of the right and left hands on the head and pull the knot of the hair down to the ground. Do not breathe. Do this for five times. It can increase a person's vitality. Use the left and right hands to embrace the left and right knees to make the knees touch the chest. Do not breathe. Do this for three times. It may stop the pains of the waist, the rupture of the kidneys, and the pain of the back and the spine. Squat with the legs spread out. Throw the fingers of the left and right hands at the toes of the left and the right feet till it naturally comes to the extreme. Lower the head to the ground. Do not breathe. Do this for twelve times. It may cure the pains of the neck, the waist, and the back. It will make a person's eyes see brightly and ears listen clearly. Sit in the lotus position. Interlace the fingers of the left and the right hands beneath the head till it naturally comes to the extreme. Do not breathe. Do this for six times. It will cure the pain in the waist and the stiffness of not being able to turn the head to the back. Lift up the head, use the hands to rub the abdomen and use the hands to hold up the feet to press against the wall. Do not breathe. Do this for twelve times. It will cure the paralysis of the knees, the involuntariness of walking and the pains of the back and the waist. Sit straight and cross the left

and the right hands behind the kidneys. It will cure the feebleness and weakness and facilitate bowel movements and urinating. Sit straight and lift the face up toward the sky. Exhale the breath of drunkenness and fullness. It will immediately digest the food and wine. Do it again. It will make a person cool off and not feel hot. Turn the left and the right feet outwards. Do it for ten times. Then turn them inward in the same manner. It will replenish the vital energy to help the weak and the injured and it will increase the vitality.

Ch'ih Sung Tzu said: "First, kneel down. Then, extend the left and right hands forward and apart. Have the fingers point outwards. Then interlock the fingers of both hands and close the palms and put them on the left and right sides of the waist. Then use the right hand to pull the waist and hold up the left hand above the head and stop. Then extend the right hand to the rear and put the left hand across the abdomen. Then relax the body, kneel, again extend both hands in the front and bend them and then from the back, cross them at the waist. Then lift both hands high up. By doing this often, one will have ears listen acutely and eyes see brightly. Hundreds of diseases will not occur. One's life may be prolonged." (One should do it everytime in a kneeling position.)

[The reader will find in the first volume of the Primordial Breath, starting at page 67, another translation of the following quotes from Ko Hsien Kung . N.T.]

Ko Hsien Kung said: "I heard that those who cut off the grains to ingest breath energy, swallow 540 times totally during the twelve bi-hours of the day and night. And, they have to resume it again and again. However, if

a person has no previous practice of nourishing and has not taken any medicine, his primordial breath energy is not yet full. If he suddenly cuts off the grains, he does not have either to sustain him. That is to ask for death itself. Some said that one should swallow as much as possible and swallow till full to have the merit. Yet within a hundred days when the joints and passes are not open yet, if one does it that way, the abdomen will swell out with dropsy. How can that be the way of nourishing? The ingestion of the breath energy is actually the embryonic breathing energy. That is like an embryo in the womb. It does not eat for ten months and yet it can be nourished for long. That is because of the primordial breath energy. And when it is born, it inhales the external breath. Then it has the voice of crying. Moreover, it knows dryness, wetness, hunger, and fullness. That is because of its loss of the primordial breath energy. Now, what we inhale through the nose and swallow is also the external breath energy. How can it be good enough to be ingested? However, if he who ingests the breath does it at the time when he has no thinking, no worries, and when he darkens his mind, cuts off all the affairs, forgets hundreds of thoughts, then the primordial breath energy will naturally come. Accordingly, when one swallows it then, the breath energy will go to its respective location."

Some said: "The five directions are all in the five viscera respectively. One should think about them and ingest them." Ko Hsien Kung said: "That is not so. If one thinks, then one has affinities. If there are affinities, the mind is not calm. If the mind is not calm, the vital energy will not be peaceful. If the vital energy is not peaceful, there is no naturalness. If there is no naturalness, then the breath energy will lose its proper measure and one will receive evil breath. Then the

diseases will be produced." Some said: "In the first fifteen days, it will exit from the hands. After 15 days, it will exit from the feet." (Ko Hsien Kung said:) "That is wrong. When one wants to think of keeping the vital energy in the body, one should think of it only when there is ailment and use it (to attack the malady.) Just like what the Yellow Court Canon said: "Nothing will bother, and one will be peaceful and calm." That states about no thoughts and no worries. Some said: "At every ten breathings, bend a finger until there are seventy breathings. Then swallow once." Ko Hsien Kung said: "That is wrong. He who swallows the breath energy should keep the mind in non-action, and abandon his form to (achieve) non-body. One should do it naturally regardless of walking, staying, sleeping, or waking up. Whenever one's abdomen is empty, one may ingest. Wherever there is disease, then one may attack it. Are not those bendings of the fingers to record the number too troublesome?" Some said: "Use the nose to slowly inhale the breath, then urgently swallow it. After a long time, ingest again to have it continuously go down, like a bottle pouring water." Ko Hsien Kung said: "That is damaging enough to kill a person. Only when one is walking, staying, sleeping, or waking, one uses the nose to constantly inhale the clean breath, and the mouth to constantly exhale the turbid. The turbid breath is from the five viscera due to drinking and eating. If one's throat is dry, then one should close the mouth and let the nose breathe in and out. Then the saliva will be produced. He who ingests the breath is awake at night and at the Yin bi-hour, internally regulates the breath energy in order to T'u Na, inhale the fresh through the nose and exhale the turbid through the mouth. Lie down on the back, extend the feet and hands. Use a low pillow. Calm the mind, settle the will. Do not think and do not worry in order to keep the energy. Use the nose

to inhale and the mouth to exhale. The exiting and the entering should be without motion. Close the mouth to inhale. If there is breath energy, then guide it upward to enter into the mouth and gently swallow it. Generally, at one swallowing, use the hand to rub and disperse it, and use the mind to direct it down. If the rubbing has an interval of twenty to thirty breaths, that is wonderful. When the passage of the upper cooking vessel is opened up, then swallow it down to have it pass the navel. If it is not opened up, then it will stay in the heart and chest. At the Ch'en bi-hour, if you feel it is empty in the heart and it disperses downward so that the energy is flowing, then eat. If one is not hungry, one should not eat. If one eats, one should not have it too full. Fullness will prevent or interfere with the breath energy. After eating, wait till the cavity above the heart is empty. Then one can again ingest the breath energy. For the beginners, when the passages of the three cooking vessels are not opened up yet or when the joints and passes are still stiff, if one ingests much, it will be blocked and become stagnant. Add three to five swallowings every ten days. Then at the hundredth day, one will have a full hundred swallowings. On the one hundred fiftieth day, one can add furthermore thirty to forty swallowings. At the two hundredth day, then there are two hundred swallowings. Then, after one year, the breath energy will be circulating freely and the passages of the joints and passes are opened up. Whenever the stomach is empty, swallow fifteen continuous swallowings. Only do not go beyond three hundred swallowings for a day. After three years, the breath energy will be circulating and revolving and it will greatly flow in the passages in the five viscera. Then the bones and the body will be strong and full. The skin and the muscles will be full and firm. Then there is no limit for the number of swallowings.

(He who ingests the breath) should eat plain, watery porridge daily in the morning; plain floured biscuits at noon; and plain rice flour dough buns for supper. He should mostly avoid greasy, flaky, or sticky food, raw vegetable, radishes, or stale food. Those kinds of food would disturb the breath energy. He should avoid the hot and starchy soup. After each eating, he should open up the mouth and exhale the poison of the five flavors. If one feels full and stuffy, then one should sit down calmly to regulate the breath energy. After a short while, gases will be dispersed and leak down from below." Some said: "One should not have it leak down below. One should keep to solidify it." Ko Hsien Kung said: "That is not the case. In the five viscera, there are the old bad breath. If one keeps and solidifies it without letting it leak out, there will be pain and stuffiness. The old breath has not come out. The new breath will collide with the old breath. That will cause calamities. How could one not let it leak down?" Ko Hsien Kung said: "What is the refining of the breath? When you want to ingest the breath energy, and when you have leisure time, go into a quiet room, untie the hair, loosen the clothes, and put on the bedcover. Lie down flat on the back, and spread the hands and the feet. Do not hold the fists tight. Put a clean mat on the floor and comb the hair thoroughly to have the hair hang down on to the mat. Then regulate your breath and wait till the breath energy is in proper place, then swallow it. After swallowing, then close it. Let the breath have it till it is stuffy. Then quiet the mind. Do not think. Let the breath energy go where it would go. When the breath energy gets stuffy, open the mouth and let it out. At first, when the breath energy comes out, there may be panting. Then regulate the breath energy for seven or eight times, even to ten times until the breath is settled. Then again, refine it. In refining it, there may be five or six or twenty or thirty or

forty or fifty refinings. One should gradually increase them.

After one ingests breath energy for long, then the joints and the passes will have open passages and the hair pores will be open. After one refines the breath for twenty or thirty times, the body will be moistened and perspiring. That is the effect. The timing for refining should be in the day or at night. One can do it at one's own will. However, one should wait till one's mind is clear and easy. One should sit and nourish it, then swallow it. If one is sleepy, then one should go to sleep. Do not force yourself to do it. If forced, the breath will not be in order. Therefore, one can refine the breath once every five or ten days. Whenever one feels that the body is irritated and the circulation is not free flowing, one can do it.

How does one Wei Ch'i, discard breathing? Regardless of walking, staying, sleeping, or sitting, when the body is clean and harmonized, with no internal thoughts, regulate the breath, and calmly give up the body just like one discards clothes. Put yourself on the bed as if there were no tendon, no bones, no perceptions, and no distinction. Let go of the body and the mind as if one discards clothes. Do not deem yourself as the master. Calm and quiet, let go of the body. Settle and purify the spirits and refine the breath energy. Then hundreds of joints and tendons will have open passages and the channels will be open for thorough flowing. The saliva and fluids will be flowing profusely. Then swallow and block off the breath energy for ten breathings, even up to twenty breathings. Every swallowing should be done without any action. Let the breath energy go. Do not have the mind to contend with it. After a long time, the breath energy will go out from hundreds of the hair

pores, instead of going through mouth's exhalation. Even if there is the use of the mouth, it would be less than ten or twenty percent. Then again, regulate and manage for tens of breathings even up to hundreds of breathings. Do not swallow it down with the air when there is panting. Regulate the breathing for some time, then the body will be like taking a bath. Its merit will increase daily. Then, one's essence and vitality will be full and complete. One's spirits will be peaceful and one's souls, settled. One's mind will be open and one's thinking will be expanded. The three corpse pests will be banished and the six "*gunas*" destroyed. Sometimes, when the body is ill or when there is stagnation of the breath energy, one should then discard the breathing. Regardless of lying down, or sitting down, just settle and purify the spirits in order to discard breathing. Regulate the breath energy in order to be rid of thoughts. After practicing this for long, one will be calm and one's breath energy will circulate freely everywhere.

What is the blocking of the breath energy? For people with superior wisdom, the settling of the spirits and the regulating of the breath energy will eliminate all the external diseases. People with average wisdom should nourish in order to get rid of the perversity. Occasionally, when there is an ailment, go into a quiet room to lie down on the back on a mat and extend the hands and the feet to have them four inches apart (covered with thick comforters). Calm down the mind and relax. Regulate the breath energy well, then swallow it. Again open the mouth. Do not have the breath energy come out from the nose. Think of where the ailment is, concentrate there, and direct the breath energy to attack it. If the breath energy is to the extreme, exhale it. After exhalation, swallow again and block off. If there is panting, regulate the breath energy

for six or seven breathings, and the breath energy will be regulated and pleasant. Then block it off again and think of the ailment and attack where the ailment is. Do it ten or twenty or thirty or fifty times to attack the ailment. If the ailment is on the left hand, then have the breath energy enter into the left. If the ailment is in the right hand, then have the breath energy enter into the right. If the ailment is in the head, then have it enter into the head. Then the sweat will come out and the whole body will be moistened. Then you are cured. Perhaps if you are not cured, then at the beginning of the Yin Bi-hour, repeatedly use the mind to attack it until cured.

**The Last Chapter
of the Supreme Clarity's
Nourishing of Life,
T'ai Ch'ing Yang
Sheng Hsia P'ien**

The Canon said the following: "In a man's body, there are twelve major joints, and three hundred sixty small bones. All the openings face one another, and all the channels are connected to one another. The new breath energy and old breath energy are mixed in them. The new breath energy may be blocked, or be flowing freely sometimes. The old breath energy may be flowing freely or stagnant sometimes. Sometimes, they may both be blocked or flowing freely at the same time. When there is blockage and stagnation, and if it is due to the accumulation of the Yang energy, there will be lumps. When there is sudden blockage and if it is due to the accumulation of Yin energy, there will be swelling and some skin diseases such as sores and ulcers. Since the

breath energy may gather and accumulate, it must also be able to disperse. Wherever there is ailment, one may use Tao Yin, the breathing exercise to guide the breath energy, to disperse it, use the harmonized breath energy to attack it, use the mind to timely dispense it, use the fresh clean breath energy to enrich the part where the ailment used to be, and use the swallowing of the saliva to repair it. Then what disease is there that cannot be removed? However, the methods of repairing and replenishing should always have saliva and fluids as the basis. Therefore, the Gold Bridge, the Jade Flower, the Flowery Pond, the Cinnabar Pot cannot be matched (by anything else.) A sudden death is due to Yang. At first it is due to some illness, hence, the breath energy is abruptly blocked at the four joints and the nine orifices. Therefore, the breath energy is cut off and one dies. Shih Chüeh, the illness that has the patient look like dead is also due to Yang. The patient seems dead, yet his blood vessels are still moving, sometimes he can still hear, sometimes he can't and his buttocks are still warm. It is due to the fact that even though Yang is cut off in the nine orifices, yet the four passes are still open. K'e Wu, the foreign defiance, is also due to Yang. It is an invasion by the external matters and hence the Yang energy is blocked off and cut off. The deaths of the five corpses are also due to Yang. First is Fei Shih, the Flying Corpse. The second is Tun Shih, the Fleeing Corpse. The third is Feng Shih, the Wind Corpse. The fourth is Ch'en Shih, the Sunken Corpse, the fifth is Chu Shih, the Pouring Corpse. The heart and the abdomen are all stuffy and full with acute pain, such that one cannot breathe. Sometimes, beneath the two loins there are lumps bulging out. These are all because the Yang energy is blocked off by Yin. I have a method to correct it. Have a person forcefully pull the patient's left hand, then the right hand, then the left foot, then the

right foot. Do it three hundred sixty times each. Then put the hollow center stem of the green onion (snip off the tip) into the left nostril. Use the flour to seal off its edge and block off his mouth and his ears. If one is to blow into the patient's ear, then the nose is to be blocked off. If one is to blow into the nose, then the ears are to be blocked off. The blowing should be slow and long. After that, use a finger to block off the hollow end of the onion. Into the left nostril, blow forty-nine times. Into the right nostril, do it in the same manner. For women, blow into the right first, then left. First blow into the nose. Then blow into the ears. The number is the same. (If there is no onion stem available, one can use a straw or something that is hollow.) The nose rules the lungs. The lungs are the cover for the various viscera. The ears rule the kidneys. The kidneys are the base for the flow of the breath energy.

Choleraic diseases are basically because of the dispersing of cold breath energy. (The diseases occur) when one's pores and the spaces between the skin and the flesh are suddenly opened up and suddenly blocked off; and passages of the breath energy suddenly are open and suddenly blocked. Sometimes, the breath energy should go to Yin, yet it goes to Yang or when the breath energy ought to go to Yang, it goes to Yin. The way to cure it is as follows: In an enclosed room, wear thick clothing and sit straight and tall. Use the left and right hands to hold onto the two kneecaps. Forcefully revolve to the left sixty times. Do the same to the right. Do this to the left and to the right alternately until it comes to the full three hundred sixty times. Then do the long exhalation Hu seven times. After that, do the long Ch'ui, long Hsü, long Ho, long Hsi₄, and long Hsi₁ seven times each. Then the disease is cured. Or sometimes one is too sick to do Tao Yin, then have someone pull the left

hand, then the right hand, then the left foot, then the right foot for three hundred sixty times each. At the same time, use the boiled water to immerse hands up to the elbow and immerse the feet up to the knees. When the water is cold, change it. Do this until the disease is cured. How did that work? It is because the external breath energy is used to draw the internal breath energy. That is also good enough to cure Shih Ch'üeh.

The scabies is the disease due to the extreme Yang. The Yang is displaced by Yin and sinks to the bone marrows. Having accumulated this for long, the passage will be unpenetratable by the new breath and the old breath will not flow. It becomes blocked, repressed, stagnant, warm, and stale. The germs are produced. Then it becomes scabies. The method to cure it is as follows: Stay quietly in an enclosed room. As to eating, one does not complain for scarcity. As to emotions, one does not complain for being peaceful. Sit straight and tall, relax the body. Use the left and right hand to hold onto the kneecaps. Use the head and the body to revolve with force to the left for ten times. Do the same to the right. Do it alternately to the left and the right until three hundred sixty times. In this way, the passes, joints, channels, the spaces between the flesh and skin and the pores will all be opened up. Then do the long exhalations of Hu, Ch'ui, Hsü, Ho, Hsi₄, Hsi₁ for five times each. Then use the fresh clean breath energy to attack it. There are six ways: 1) Sit straight and tall. Relax the body. The nose should slowly and gently inhale the fresh clean breath energy. At the same time, use the mind to direct the fresh clean breath energy to flow to the bone marrows. Then the mouth should slowly exhale with a long Hu. After this, rinse with the saliva and swallow it. Do it in that way for sixty times. 2) Use the Ch'ui to exhale. 3) Use the Hsü to exhale. 4)

Use Ho to exhale. 5) Use Hsi₄ to exhale. 6) Use Hsi₁ to exhale. (All are of the same method as Hu.) Then the nose should slowly and gently inhale the fresh clean breath. At the same time, use the mind to direct the fresh clean breath energy to flow to the bone marrows. The mouth should exhale slowly, and rinse with the saliva to swallow. Do this for sixty times. Then the Yang germs will be attacked by Yin, and will consequently die. It must be done at the bi-hours of Mao, Wu, You, or Tzu. (Avoid eating noodles and lamb.)

Paralysis of half of the body is because the Yang breath energy is stored and accumulated and either covered by external coldness, or attacked by the Yin force, so that even the channels are open, yet inside it there is nothing to reach. The way to cure it is as follows: Sit straight and tall. Use the left and right hands to hold onto the kneecaps. Revolve with force to the left for ten times. Do the same thing to the right. Do that alternately to the left and to the right. Combining both sides, it should come to three hundred sixty times. Then have someone forcefully pull the paralyzed hand and foot for three hundred sixty times each. Then again, use the left and right hands to squeeze and pull the paralyzed hand and foot downward for three hundred sixty times. After that, one should relax the body, use the nose to slowly inhale the fresh clean breath energy and the mouth to slowly exhale with a long Hu. At the time of doing Hu, use the mind to send the breath energy into the paralyzed hand and foot. Furthermore, swallow the saliva with it sixty times. Do the same with Ch'ui, Hsü, Ho, Hsi₄, Hsi₁. If one is too sick to bear the Tao Yin exercises, then have someone pull forcefully the paralyzed hand and foot, and use the mind to send the breath energy. That will also do.

A swollen body is caused by the fact that the Yang force which is crowded in the five viscera tries to come out from the skin, and yet it is blocked there and cannot be dispersed. Sit straight and tall. Use the left and right hand to hold onto the kneecaps. Then, revolve to the left and to the right forcefully for ten times each. Then change the direction. Combining both directions, do that for three hundred sixty times. Use the nose to slowly inhale the fresh clean breath energy and conduct it to reach the five viscera. Use the mouth to exhale with a long Hu and rinse with the saliva to swallow it. Do that for sixty times. Do the same with Ch'ui, Hsü, Ho, Hsi₄, and Hsi₁. If one is very warm and the mouth has no saliva, then one can only do the Tao Yin, and use the nose to inhale the fresh clean energy and the mouth to exhale the turbid breath. That will also do. (This will also cure pustules or acne.) When the swelling is due to attacks of heat which gathers and accumulates and does not disperse, then use the mouth to slowly blow Ch'ui, on the swelling for fourteen times, and use cold hands to loosely rub it. Then use the mouth to slowly exhale with Ho on the swelling for fourteen times and rub both hands together till warm and loosely rub the area. Do that alternately in this way until the ailment is healed.

If the eyes are red, dry and painful, it is the attack of the heat of the liver. Do the Tao Yin to the left and to the right for three hundred sixty times. Then use the nose to slowly inhale the fresh clean breath energy and think of the fresh clean breath energy shooting up to the eyes. Then the heat is attacked by the fresh clean breath energy. Naturally, the heat will retreat and exit from the mouth. It may be expelled with the exhalation Ho. After doing this three hundred sixty times, the ailment will be cured. The Ho exhalation rules the heart. Therefore, it comes out from the original breath.

Deafness is because the heat of the kidneys rushes to the ears, and yet it is blocked off by the Yin force. Do the left and right Tao Yin for three hundred sixty times. After that, use the hands to forcefully pull the left and the right ears forty-nine times. Then use the nose to slowly inhale the fresh clean breath energy, and use the mind to think and direct the clean breath energy to reach the kidneys. Then use the mouth to slowly exhale with Hsi₄. Do this three hundred sixty times. The Hsi₄ exhalation rules the kidneys. Pulling of the ears is to get rid of the Yin. Do this two times during the day and at night. The ailment will be cured.

Coughing with dyspnea is because the Yang force of the viscera runs upward and wants to come out, while the Yin force enters and runs into Yang in the forehead. The stronger the Yang and Yin forces get, the more serious the coughing is. It is like the blowing on fire with breath: the air is cold, yet the fire is warm, however, the more one blows, the stronger the fire is. Therefore, the method to cure it is as follows: sit straight and tall. Do Tao Yin to the left and to the right for two hundred forty times each. Put the elbows backward, and use the arms to pull forward with force. After that, again drop the left and right hands on to the two elbows. Then forcefully thrust forward in order to get close. After that, stand up and again draw up the left and right knees again. Put two hands under the two thighs and have the two thighs strike outward at the two elbows. Do this fourteen times each. Then tilt the head to the left and lift the shoulder with force to support it. Do the same thing to the right side. Do this alternately for sixteen times each. Then stretch the neck upward four times, and slowly do the long Hu, Ch'ui, Hsü, Ho, Hsi₄, Hsi₁ exhalations for seven times each. Do all these daily

three times, then the ailment will be cured. At the same time, the nose should slowly take in the fresh clean breath energy and the mouth should slowly exhale with a long Hu and rinse with the saliva to swallow it. Do that in the same manner with Ch'ui, Hsü, Ho, Hsi₄, Hsi₁ twenty times. The effects will be faster. He who has dyspnea, at the time of doing it, should first lift up one foot to go forward, then step down with force, and then have the shin touch the ground later. That is good.

The relapse of disease due to fatigue such as overwork, mental stress, intemperance in sexual life, etc., is because the Yang force is weak and damaged. Perhaps because of the force of fullness, the breath energy is abruptly blocked off or suddenly rushed up. Sometimes it is because of eating hot food. The method to cure it is as follows: Sit straight and tall. Slowly do the Tao Yin exercise to the left and to the right for forty-nine times each. Have the nose slowly inhale the fresh, clean breath energy, and the mouth slowly exhale. At the exhalation, swallow the saliva. Do that for one hundred twenty times. If one still has plenty of strength left, then one can advance to two hundred forty or three hundred sixty times. That will be especially good. Then relax the left foot, and use the left hand to hold the foot and turn the foot to the left and to the right, for forty-nine times. On the right side, do it in the same manner. Do it twice a day, then the disease will be cured. Therefore, P'eng Tzu said: "Turning the two feet inside and outside for ten times each may stop the various types of fatigue." That is what this is about.

The epidemic febrile diseases are because of the Yang force which accumulated in the various viscera and entered into the various vessels and channels and then reached the interspace of the skin and the muscle. The

way to cure it is as follows: Sit straight and tall. Do the Tao Yin exercise to the left and to the right for three hundred sixty times. (Ch'i Po said: "Tao Yin is looking down, looking up, bending and extending." Kan Shih said: "Interlace the fingers and put the hands at the back of the neck and twist and turn to the left and to the right without stopping." He also said: "Generally, do it till you perspire. When there is sweat, powder the body.") Draw up the right knee, and lift the left foot to forwardly step on it. Then draw up the left knee and lift the right foot to step on it. Do this for forty-nine times each. (One may lie down and do this.) Have the nose inhale the breath, and the mouth exhale it. Do this for two hundred forty times, or (even) advance to three hundred sixty times. That will be especially good. P'ien Tzu said: "This may also stop malaria."

Malaria is due to the spurting of the runoff of the Yang force beneath the diaphragm, because the Yang breath energy wants to rush up and get out, yet it is blocked off by the Yin breath energy above the diaphragm. Some Yang that is not blocked will leak out. The reason why it manifests intermittently is that the Yin and Yang are fighting. Therefore, it naturally has its intermittence. At the time when it is about to burst, do the left and right Tao Yin for three hundred sixty times each. Then draw up the right knee and relate the left foot to step on it for forty-nine times. Do the same with the right foot. Then have the nose inhale and the mouth exhale. Do the Hu and Hsü for twenty-one times each. Then the ailment will be cured.

The bleeding of the nose and the spitting of the blood are because the middle cooking vessel is so hot that the water drunk becomes blood. Therefore, the force of the middle cooking vessel rushes upwards to the lungs.

Then from the lungs, it rushes to the nose, and causes bleeding of the nose. If the force of the middle cooking vessel pours down into the spleen, and then it rushes up to the mouth, then it causes the spitting of the blood. Whoever has the ailment will urinate little. The method to cure it is as follows: Sit straight and tall. Do the Tao Yin to the left and to the right for three hundred sixty times each. Then relax the left and the right feet and use the left hand to get hold of the five toes of the right foot. Do this for seven times. Do the same to the right hand. If it is nose-bleeding, then swallow the saliva. Have the nose inhale and the mouth exhale ǝ Hsü. If it is spitting of the blood, also swallow the saliva, yet, exhale with Hsi₄. Do that three hundred sixty times each. Do that in the morning and in the evening. Then the ailment will be cured. If it is serious, then three times per day will do.

Red dysentery is caused by the great heat in the lower cooking vessel. When the lower cooker is very hot and one drinks water, the Yin and Yang fight each other and disturb the lower cooking vessel to the extent that no regular channels are available for the breath energy to pass. Then, when the cold energy invades, there will be pain. The way to cure it is as follows: Do the left and right Tao Yin for three hundred sixty times each. After that, swallow the saliva. Use the nose to inhale; the mouth to exhale and do it with the Hu, Hsü, Ho, Hsi₄, Hsi₁ for sixty times each. Then again swallow the saliva. Do it four or five times daily. Then the ailment will be cured.

Constipation and difficulty in urinating are because the lower Yang force is resisting adversely against the flow. The method to cure it is as follows: Do the left and right Tao Yin for three hundred sixty times each. After

that, cross both hands in the back. Extend the left hand to the right and use the right hand to forcefully pull it for fourteen times. Do the same to the right hand. Then relax the left hand. Use the right hand to raise the left shoulder with force for fourteen times. Do the same manner to the right shoulder. Then swallow the saliva. Then do Tu' Na, the exhalation and inhalation, and Hu, Ch'ui, Ho, Hsi₄, Hsi₁ for sixty times each. Do this twice a day. The ailment will be cured. Therefore, Master Ning said: "Sit balancedly. Extend the left hand, and use the right fingers to pull its shoulder. That is to cure difficulty in urinating. Cross the left and right hands at the back is called "Tai Fu, Belt-Tying, which is to cure the constipation." That is what it is about.

The urinating disturbance is because the urethra is so hot, dry, and rough that urine cannot come down. Only occasionally, the urine leaks out. The method to cure it is as follows: Do the left and right Tao Yin for three hundred sixty times each. Then stand up the left and right feet. Have the left and right hands enter beneath the thighs. Have the left hand get hold of the five toes of the left foot and the right hand get hold of the five toes of the right foot, and pull them inwardly with force. Do that fourteen times. After this, swallow the saliva. Use the nose to slowly inhale the fresh clean breath energy, and the mouth to exhale with Hsi₄. Do that for three hundred sixty times. To do it three times daily is even better.

The swelling caused by the retention of water is because of Yin. It is rooted in deficiency and sham. Sometimes, right after one is well from sickness, cold forces in various viscera plus the water intake added by the Yin force, make the long accumulation of the water. When Yang energy is taken in, it is blocked by the

accumulated Yin. When the water force becomes gradually more and more, it reaches the skin. Then it is the swelling caused by the retention of water. Its symptoms are as follows: the left and the right eyes and the face will have a coloration like that of an old silkworm and when one turns, the hypochondriac regions will have noise of water. The method to cure it is as follows: Do the left and right Tao Yin for three hundred sixty times each. After that, use the nose to inhale, the mouth to exhale. Then do the Hsü, Ho, Hsi₄, and Hsi₁ for sixty times each and think about the breath energy circulating throughout whole body. Do this three times day and night. After some time, the disease will be cured. (Avoid salt. Drink lentil milk or eat lentil soup. Immerse both feet. It is good.)

Regurgitation is exiting of the warm food rejected by the cold force accumulated and stored at the opening of the stomach. The method to cure it is as follows: Often do the Tao Yin on an empty stomach. Do it for three hundred sixty times each. Interlace the finger of both hands. Use the left and the right feet to step on the two hands for forty-nine times. Put the back of the left hand under the left armpit. Use the right hand to pull the left elbow seven times. Do the same to the right. Then swallow the saliva, and have the nose slowly inhale a short breath and have the mouth exhale with Ho. Do that for one hundred twenty times. Then again swallow the saliva. Next do the same with Hsi₄, Ch'ui, and Hsi₁. Do that three times per day. Then the ailment will be cured. (If there is not enough strength, then twice a day will also do.)

The sharp pains in the heart and the abdomen is because the accumulation of the cold Yin force in the heart and in the abdomen does not disperse. Despite of

thick clothing, when Yang attacks the cold and the Yin and Yang fight each other, the Yin force prospers more. The method to cure it is as follows: Do the left and the right Tao Yin for three hundred sixty times in total. Then, swallow the saliva. Have the nose slowly obtain the fresh, clean breath energy, and the mouth slowly exhale with Hu. One should use the warm force to displace the accumulation. The exhalation and the swallowing should amount to two hundred eighty. Do the same with Hu and Hsü. Do it twice day and night. Then the ailment will be cured.

The stuffiness in the chest and loins is because of Yin. The cold force accumulates all over the chest and rib cage. Sometimes, it is because of food staying stagnant long and not dispersing. The method to cure it is as follows: At early dawn, lie on the back. Stand up the left and the right feet. Have someone use the hand to feel for P'i Ken, the root of the stuffiness, (at the back across from navel N.T.) and gradually put the hand beneath the root of the stuffiness and slightly lift it up. At first, it will be painful. Later on it will be tolerable. Then lift up with strength one hundred twenty times. After two or three days, advance to two hundred forty times. It will do. Or wait till after five days to advance to two hundred forty times. After this, do the Tao Yin for three hundred sixty times. Then swallow the saliva. Use the nose to inhale and the mouth to exhale with Ho. Use the mind to send the breath energy to where the ailment is and have the gas go out from below. Do that one hundred twenty times, then gradually advance to two hundred forty, even up to three hundred sixty times. It will be especially good. Do it morning and night, two times a day. Then the ailment will be cured.

Sudden fullness of the heart and the abdomen is

because the Yin force in the viscera rises up and rushes to the heart. The way to cure it is as follows: Do the left and right Tao Yin for three hundred sixty times total. Swallow the saliva and inhale. Use the mouth to exhale with Hu and make the gas go out from below. Do this three hundred sixty times. Then the ailment will be cured.

Red eyes with tearing is because the Yin force of the liver rushes to the eyes. The way to cure it is as follows: Do the Tao Yin as before. After that, swallow the saliva. Close the eyes loosely, use the nose to inhale the fresh, clean breath energy. Then open up the eyes, and use the mouth to exhale with Ho in order to exhale the turbid breath. Do this until it amounts to three hundred sixty times. Do this morning and night, twice a day. Then the ailment will be cured.

The Canon said the following: "It takes ten months to form a baby in the womb. Its tendons and bones are pliable, tender and harmonious. It's mind has no thought, therefore the harmonious energy naturally comes." Therefore, he who wants to ingest the breath energy should take the example. At the six Yang periods, one should ingest the live breath energy. Therefore, at the Tzu bi-hour, ingest nine nines (81). At the Yin bi-hour, ingest eight eights (64). At the Szu bi-hour, ingest seven sevens (49). At the Wu bi-hour, ingest six sixes (36). At the You bi-hour, ingest five fives (25). At the Hsü bi-hour, ingest four fours (16). When ingesting, use the tongue to get rid of the turbid breath. Then, have the breath energy go in and out according to its door and window. The nose is the heavenly door and the mouth is the earthly window. With the ingestion of the breath energy, the superior and the inferior souls will be restored. Entering through the nose and exiting

through the mouth is **in** accordance with the force. **By** doing it **in** that way without quitting, one may get rid of the three corse pests and attain long life. Tao **is** the breath energy. The breath energy is the entrance to where the essence is. **If** a person guards the essence, like a guard **in** a room, then the essence and the vital energy are both preserved. The person is called a perfected person. Chen Jen. In the body, there are three **Elixir** Fields. What does that mean? The brain **is** the upper **Elixir** Field. The heart is the middle **Elixir** Field. The sea of breath energy, which is the entrance to where the essence is, is the lower **Elixir** Field. In the three palaces, there are spirits respectively. **If** the spirit spirits, then the breath energy leaks. **When** the breath energy leaks, the essence runs off. **If** the essence runs off, the spirits die. Therefore, essence is the root of long life. The kidneys are the root of life. **To compare** it to a tree, **if** there is no essence, then the leaves **will** wither. **When** the leaves wither, the branches will rot, then the tree decays. In general, the entering breath energy is Yin and the exiting breath energy **is** Yang. These two are the so-called "the essence of the sun and the moon for investigation." Breathing energy is invisible, natural, and not active. **If** it **is** not active, the mind **is** immovable. **When** the mind is immovable, then there is no external demand. **When** there is no external demand, then internally, **it will** be peaceful and calm. **When** it is peaceful and calm internally, the spirits **are** settled. **When** the spirits are settled, the breath energy is harmonious. **When** the breathing energy is harmonious, the primordial breath energy naturally arises. **When** the primordial breath energy naturally arises, the five viscera are prosperous and moistened. **When** the five viscera are prosperous and moistened, hundreds of channels are opened up. **When** hundreds of channels **are** opened up, then body fluids **will** respond upwardly.

When body fluids respond upwardly, one will forget about the five flavors and there won't be any hunger or thirst. Then the breath energy is transformed into blood. Blood is transformed into marrows. After one year, the breath energy will be changed. After two years, the blood will be changed. After three years, the channels will be changed. After four years, the muscles will be changed. After five years, the marrows will be changed. After six years, the bones will be changed. After seven years, the hair on the head will be changed. After eight years, the tendons will be changed. After nine years, the form will be changed. This is called refining nine for restoration.

The following is said in the Canon: "Green Sprout, Ch'ing Ya, in the east is for the liver. To ingest Green Sprout, drink from the Morning Flower, Tzao Hwa. Use the surface of the tongue to lick the lips, rinse the mouth [with saliva] and swallow the saliva three times. The Morning Flower is the root of the upper teeth. Vermillion Elixir, Chu Tan, of the south is for the heart. To ingest the Vermillion Elixir, drink from the Elixir Pond, Tan Ch'ih. Use the tongue to stir around the teeth. Rinse the mouth [with saliva] and swallow the saliva three times. The Elixir Pond is the root of the lower teeth. The Brilliant Stone, Ming Shih, of the west is for the lungs. To ingest the Brilliant Stone, drink from the Dew Fluid, Lu Yeh. Use the tongue to peck the teeth for seven rounds. Rinse the mouth [with saliva] and swallow the saliva three times. The Dew Fluid is the saliva inside the lips. The Mysterious Sap, Hsüan Tzu, of the north is for the kidneys. To ingest the Mysterious Sap, drink from the Candied Jade, Yu I. Use the nose to guide the primordial breath energy to enter into the mouth. Breathe and swallow it three times. The Candied Jade is the tongue. Wu Chi of the center looks

up to the Great Mountain, T'ai Shan. T'ai Shan is the Guarded Essence, Shou Ching. To ingest the Guarded Essence, drink from the Sweet Springs, Li Ch'üan. The Sweet Springs are located behind the teeth and in front of the uvula, Hsüan Yüng. The Flowery Pond, Hwa Ch'ih is at the root of the tongue. Its name is also Jade Flower, Yü Ying, or Gold Bridge, Chin Liang. Rinse the mouth [with saliva] and swallow it three times.

One who wants to ingest these breath energies should often, at the bi-hours of Tzu and Yin, dress properly and sit down. Use the tongue to knock the Jade Flower, wash the Flowery Pond, and rinse with the Sweet Springs and the Dew Fluid. Contract the nose to return it upwardly to the head, and downwardly to the mouth. It turns into the Jade Spring, Yü Ch'üan. Guide the vital energy to reach the base of the tongue. Swallow it and send it down to make the throat and the abdomen both make noises. Guide it to enter the Elixir Field. That is called "the root of longevity". When hungry, ingest the vital energy of Nature; when thirsty, drink the nectar of the Flowery Pond. Why would there still be any hunger and thirst? The essence is our spirits, the vital energy is our Tao. One who nourishes the spirits and ingests the vital energy is like (caring for) an infant inside the womb. Therefore, in the morning, ingest the Yang, and in the evening, ingest the Yin. The magic fungus, Ling Chih, and the Jade Flower, Yü Ying, grow inside the five viscera. Then face upward to arrange the water viscera, and face down to arrange the food viscera. Then lean against the wall and lift up one foot. Have left and right hands make fists. Use the tongue to stir the saliva in the mouth. Think of the vital energy and swallow it down to the navel and to the feet. When swallowing the breath energy, forcefully close the mouth and lift up the tongue so that there is space under the tongue. That is

called "swallowing the primordial breath energy." Then the eating will decrease daily. Do it up to nine nines, which corresponds with the beginning and the ending of Heaven and Earth. Naturally, blood will be transformed into essence. Essence will be transformed into tendons. Tendons will be transformed into jade. The jade will be transformed into an immortal's form."

The following is said in the Canon: "The embryonic breathing is to exhale with Ho the turbid breath in order to harmonize Heaven and Earth and relax and let go of the spirits at ease. The heart is like the supreme void. Myriads of thoughts all vanish. Close and block the three passages. The external and the internal breath energies respond to each other. Then close the mouth, in succession puff and swallow. It is like water dripping through a hole. Send it down. Do this up to thirty-six swallowings. It is called "The Superior Clarity's form-refining, Shang Ch'ing Lien Hsing." (Whenever the abdomen is empty, swallow and send it down, regardless of either sitting or lying down.) To ingest the breath energy, sit quietly and peacefully, close the eyes loosely, snap the teeth repeatedly, close the mouth, expand the abdomen, and puff up the cheeks. Then its opening will thus open up. Wait till the breath energy is full in the mouth, then swallow it. At the ninth swallowing, rest once. In the spring and summer, ingest cold breath energy while in autumn and winter, ingest warm breath energy. Whenever it reaches the Yin bi-hour, use the left and the right palms to cover the mouth and exhale into the palms with Ho with strength. Then there will be moisture in the palms. Use the palms to rub and wipe the face. The face will then be moistened and glistening.

For the Tao (practitioner), there are eighteen matters to be seriously avoided: 1) To compulsively seek wealth

and nobility; 2) to be greedy of treasure and wealth; 3) to have too many prohibitions; 4) to injure the kingly breath energy; 5) to seek fame; 6) to do various evils; 7) to like success and glory; 8) to be spoiled by the ears, eyes, and the mouth; 9) to be domineering; 10) to claim talents falsely; 11) to turn impatient; 12) to do work unclearly; 13) to have a compelling mind; 14) to contend the right or the wrong; 15) to waste essence and vital energy; 16) to like beautiful clothing and delicious food; 17) to be excessive; 18) to take delight in arms. Therefore, one who studies Tao should not be known by others. When known, then ego comes into being. If ego comes into being, then fame is brought about. If fame is brought about, then calamities arrive."

Chapter on Various Wonders

(The methods of Tao Yin and nourishing manage the natural disposition and preserve the form. By practicing them diligently, one will enter into eternal life.)

Yin Chen Chün (The name is Ch'ang Sheng or longevity) said: "The major energy of the north is called the River Cart, Ho Ch'e. The Chia Yi of the east is called the Golden Gravel, Chin Sha. If one can contain and nourish these two together to restore them to one body and have the vermilion sparrow harmonize and circulate them, then the golden flowers will be produced. The flowers are the treasure of Heaven and Earth. You is the tiger, Mao is the dragon. When the tiger and the dragon complement each other, that is the union. The chief position of the dragon is at the six eight. Where the tiger was born is palace one. Even if one picks a proper date and a proper time to obtain them, yet if one misses the

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peaceful."

Ch'un Yang Tzu said: "Hair should always be managed. Hands should constantly be on the face. The mouth should constantly be trained. The body should constantly be exercised. The fluid [saliva] should constantly be swallowed. The breath energy should constantly be refined. The essence should constantly be revolved. Sexual temptation should constantly be kept far. Fixation should constantly be changed." Sun Chen Jen, (Ssu Miao) said: "The form should be exercised. Drinking should not be allowed for one to get inebriated. Then no diseases will be present. Eating to the full is not beneficial. After eating, walk one hundred steps, and use the hands to rub the abdomen. On the day of Yin Ch'ou, clip the nails and comb the hair one hundred times. When full in the stomach, stand to urinate; when hungry, sit down to urinate. When walking, do not face the wind. When staying, do not be in a room with cracks. At night, wash feet before going to bed. Thinking and worrying harm the spirits. Joy and anger harm the vital energy. The nose should be rid of hair, and the mouth should not spit on the ground. At early dawn, get off the bed with the left foot first. Then, evils will be expelled and there will be no misfortunes for the whole day. Walk the steps of the seven stars, then one will live happy and long. Acidity harms tendons, bitter food harms the bones, sweets harms the muscles, acrid food harms the breath energy, salty food cuts life. Therefore, he who indulges himself in special love of certain food should not be unbalanced. In spring and summer, ejaculate as little as possible. In fall and winter, solidify Yang. Sleep alone and guard the truth essence with added carefulness and quiescence. That is the most precious. As for wealth, one has a destined amount for life. Contentment is beneficial. Compulsion

brings great calamity. Those who have few desires, will see no trouble. Those who have calm spirits will enjoy constant peace. Those who cultivate Tao should persist to the end. Then that will do."

Ch'i Chen Tzu (Shih Chien Wu) said: "I have seen thousands of people who studied Tao. Did they know that the essence of Tao lies in the retaining of the spirits and the staying in the form? When the form stays, then the spirits are retained. If the spirits go outward, how can the form be protected? However, one who preserves vital energy and nourishes the spirits must not just achieve it profoundly and keep it motionlessly. One who protects the vital energy should know how to revolve it. One who nourishes the spirits should know how to apply them. Once I heard a master saying: "When the body is void, the vital energy is solidified. When the form is calm, the spirits gather." That is the profound and mysterious truth beyond this world."

K'un T'ai Chen Jen (It is said that Fu Wen Chung Kung is the K'un T'ai Chen Jen) told Le Ch'uan Hsien Sheng, (Chang Wen Ting Kung called himself this name) "I sought the method of nourishing life and found a simple way. After the Tzu bi-hour, (the hours from the third watch which is three or four a.m. to the fifth watch will also do) I put on my clothes and sit in the lotus position. (One can sit on the bed wrapped in covers, too.) Either facing east, or facing west, I snap my teeth repeatedly for thirty-six times and hold my fists tight in order to harmonize the primordial breath energy. What do I mean by holding my fists tight? I use my left and right thumbs to clamp my middle fingers' line tightly or I use my four fingers to hold on to my thumb. I prop my left and right hands against the place in between the loins and the abdomen. Then the primordial breath

energy will be harmonized, and the breathing diminishes and the abdomen seems void. Then I block off the breath energy. What is the blocking of the breath energy? First, I close my eyes, calm down my thoughts, and make the source of my mind deep and calm. Then I close off my nose and mouth to keep the breath energy from coming out. Inwardly, I observe the five viscera, the six receptacles, the three primordia, the nine palaces and the whiteness of the lungs, the greenness of the liver, the yellowness of the spleen, the redness of the heart and the blackness of the kidneys. However, how would one know them? I drew a chart of the five viscera and look at it daily. Then I know them well. Therefore, I think of my heart as flaming fire. Its light penetrates thoroughly beneath the navel. That is my Elixir Field. When my abdomen is full, and the breath energy is full to the extreme, slowly I have it come out, without letting the ears hear it. After the breath energy comes out and the energy is harmonized, I use my tongue to stir the inside and the outside of my lips and my teeth. I rinse with the saliva and refine it. If there is mucus in the nose, I also do it. That is the genuine energy. After a long time, it will become sweet. At the beginning of rinsing and refining, do not swallow. Do the blocking of the breath as previously described and observe internally to have the fire of the heart enter into the Elixir Field. Then harmonize the breath energy and rinse with the saliva. After that was done three times, the mouth will be full of the saliva. Then bend down the head to swallow it, and use the breath energy to send it down to the Elixir Field.

The way we use our will should be concentrated and strenuous to direct the saliva and the breath to go down into the Elixir Field with the noise, Ku Ku. Do it again in the same way as previously described. After blocking off

the breath energy nine times and swallowing the saliva three times, stop. Then use the left and right hands to rub the face and the four limbs. Again, use the left and right hands to rub the centers of the feet and bend the centers of the feet to make the point of Yüing Ch'üan, the Gushing Spring, go upwardly through to the top gate, Ting Men. Then also rub slowly beneath the navel, the waist, and the spine. When perspiration comes, it is good. If one pants, it is not right. Next, rub the left and the right hands till warm and rub the eyes, the face, the ears, and the top to have them very warm. Then press and pinch the left and right sides of the nose ridges five or seven times. Comb the the hair up to one hundred times. Loosen the hair to go to sleep till dawn. Keeping on practicing this will bring about merits. After twenty days, the effect will show. However, in practicing blocking off the breathing energy, it is difficult to do it for long. I use the pulses to time it: five pulses to one breathing. I can close off my breathing energy up to one hundred twenty pulses, then open up. That is twenty some breathings. However, do not force yourself to do the blocking. Otherwise, the breath energy will run amok or abruptly rush out. That will be calamitous. In the evening, do not eat much so that the abdomen will be cozy and empty to have room for the breath energy to revolve. During the daytime, also frequently close the eyes loosely, observe internally, rinse with the saliva, refine and then swallow it. Then rub the ears and the face with warm hands in order to help gain the genuine breath energy with its fresh cleanliness. Then the merits are easy to achieve. In this world however, there are three things which damage Tao: First, being irascible: secondly, being cunning and deceitful: thirdly, being greedy. Students of Tao should guard against them."

Ch'ou Ch'ih Hsien Sheng (Su Tzu Chan gave himself

this name) said: "If already hungry, eat. When not yet full, stop. Walk and be carefree in order to make the abdomen void. When the abdomen is empty, go into meditation. There is no restriction of day or night or lying or sitting. One can always do it. However, when nourishing the body, do it like a wooden puppet. Look at the white at the tip of the nose and count the number of the breathing's exitings and enterings, which are unceasing, slow and subtle and serving continuously without exhaustion. When it amounts to many hundreds, the mind will be serene and the body will be still and calm like existing with the supreme voidness. Then one is naturally calm, motionless without having to control oneself. The number of exitings and enterings may become uncountable. Then you and your breathings exist as one and go in and out together. Let it be without stopping. Then the breath will naturally stay: there is no exiting, or entering. Then the breath energy will perhaps be evaporated like the clouds and the mists out from the eighty-four thousand pores, and various diseases will be eradicated. Therefore, one who nourishes life should have the embryonic breathing as a base. However, that is still very difficult. If one does not close off the breath energy and lets it enter and exit freely, then regardless of how subtle or how vast it is, it almost does not achieve any remarkable merit. Some hope that the breath energy will naturally stay without any action. That has never been heard of. If one closes off the breath energy to retain it, the breath energy will suddenly rush out after less than thirty or fifty breathings. Although there will be a small amount of Yang present in the lower Elixir Field, it is as if one waters plants with hot water: after one irrigation, everything will wither. That is not the way of passing through the world. I once heard Sun Ssu Miao say, "To harmonize the spirits and the breath energy, go into a

secluded, well-enclosed room and close the windows. The bed should be sturdy and the mat should be thick. The height of the pillow should be two and one half inches. Then, lie down straight on the back, darken the mind, close off the breath energy in between the chest and the diaphragm. Place a bird's feather by the nostrils and it should be still. After three hundred breathings, then the eyes will not see, and the mind will not think. In this way, cold and heat cannot attack you. Insects will not sting or poison you. Your age will reach three hundred sixty years, and you will be in the neighborhood of perfected people, Chen Jen." I silently meditated on the gist of the statement and thought that when the breath energy is closed off in between the chest and the diaphragm and enterings and exitings of the breath are made still, the breath energy will become luxuriant like enshrouding mists, constantly growing subtly like the smokes of a smoking stove or the steams of a cooking cauldron. The comings and goings will be unhindered and hence, there won't be any exhalation and inhalation. That is why the bird's feather is able to stay still. Therefore, the mind will not be disturbed by thoughts. Even though the number of breathings passes three hundred, it is still good. Once I lay down and did it with that method. I used my mind to guard the breath energy in between the chest and the diaphragm. When I wanted to inhale, I inhaled gently. When I wanted to exhale, I did not exhale. Instead, I let it form like the enshrouding growing fine mists, and it gently exited. After it exited, the breath is calm and even. Then again, I gently inhaled. In that way, the exitings and the enterings did not stop and the bird's feather was able to stay still. Even if it moved, the movement was unsubstantial. When it moved, I increased my will to control it till it stopped moving. Although I controlled it, I did not block off. After the number of the breathings

reached to several hundreds, the extings decreased and the non-extings increased. Then the energy kept inside thrived. The veins and channels opened, and blood and energy circulated and irrigated all over. Then I attained the principle of the nourishing of life."

Master Ch'ou Ch'ih said: "In old days in the state of Cheng, Tzu Ts'an once said that fire burns, therefore people are awe-stricken by merely looking at it, while water indulges, therefore, people become improperly intimate with it and play with it. Yi Fung thought that the conditions in the North are good, hence its people are cruel and greedy; while the conditions in the South are bad, hence its people are honest and upright. Being honest and upright is being a man of virtue. Being cruel and greedy is being a mean, selfish person." From that, I gained some insight. Fire is the heart and Water is the kidneys. Burning produces virtue, indulgence produces evil. Therefore, the nature of the five viscera is as follows: the heart is proper and virtuous and the kidneys are evil. The kidneys have to be evil even though they belong to a person of superior intelligence. When they are not evil, it is because they obey the heart. The heart of a person of inferior intelligence is also proper and virtuous. However, if a person is always licentious, it is because the heart is incapacitated. Knowing that, we have arrived then to the principles of the lead, the mercury, the dragon, and the tiger. The lead is the breath energy. It may run. It may stumble. It may exhale. It may inhale. It may grasp or it may bind. Therefore, whatever moves belongs to lead. The lungs actually manage giving and taking. Therefore, the lungs belong to metal. They are the white tiger. The mercury is fluid. Saliva, mucus, puses, blood, sperm, sweat, stool, urine or whatever is wet belongs to mercury. The liver actually manages the guarding of the

viscera. Therefore, the liver is the green dragon. What was called the internal elixir by the ancient perfected people is the reversing technique of the five elements. When the dragon comes out from fire, that is against the usual way. When the tiger is born out of water, that is never known to the world. When the five elements are accordant to the usual way, the dragon comes out of the water and the tiger comes out from the fire. That is the way of death. When the heart is incapacitated, externally there are temptations of sights and sounds and internally lusts and evil are excited. The flower of Jen Kuei (the North, the water N.T.) flows down to work and sometimes because of it, people will corrupt and become evil. That is because the dragon of mercury comes out of the water. Joy, anger, grief, happiness are all from the heart. When one is joyous, one takes and grabs at will. When one is angry, one hits and attacks at will. When one is sorrowful, one beats the chest and stamps the feet at will [to express great grief N.T.]. When one is happy, one taps and dances at will. When one is excited from inside, the force manifests outwardly. That is because the tiger of the lead comes out from the fire. What comes out cannot re-enter. Therefore, it is called the way of death. Therefore, the perfected people taught the reversing way. What does that mean? Confucius said: "There are no evil thoughts." No thoughts are bad. In this concrete world, there must be a thought of no-thought. The thought of no-thought is proper, dignified, and majestic. It is not licentious. It is restraining. Restrain produces settling. When there is settling, the exiting and entering breath energy will naturally stay. When the exiting and entering breath energy naturally stays, the fire of the heart will not flare upward anymore. Fire in I Ching is Li₂, one of the diagrams. Li₂ is Li₄, which means "to be connected". Then there must be something to tie to. It is not

independent. Then water is its spouse. When the fire does not flare upward, it follows its spouse. When the water and fire are in union, the flower of Jen Kuei flows upward and enters into the brain. It floods Hsüan Ying, the Dark Breast. If the fluid in the nose is not salty, then it is not from the kidneys. It indicates the dragon of mercury comes out from the fire. That is the medicine of longevity. That is the sprout of the eternal elixir. There is nothing more than that. At the beginning, Yin and Yang, join the Heavenly One and become fluid. Therefore, at the beginning when a person is formed, it is all fluid. The five elements are as follows: The first one is water. When it obtains warm energy, it will produce. Therefore, the second one is fire. When there is energy, then there are bones. Therefore, the third one is wood. When the bones are born, then (wood) is strong. The strength of things is because of the force of metal. Therefore, the fourth one is metal. When the bones are strong, then the muscles come about. The soil is the flesh. Therefore, the fifth one is earth. When a person is inside his mother's womb, he exhales when his mother exhales and he inhales when his mother inhales. Its mouth and nose are naturally closed. It uses the umbilical cord to achieve it. Therefore, the navel is the root of life. The dragon of mercury comes out of the fire and flows to the brain and floods the Dark Breast. It must return to the root. When the fire of the heart does not flare upward and instead follows its spouse, it indicates that the fire stays constantly at the root. Therefore, the flower of Jen Kuei obtains the fire and gives itself strength to reach the four limbs and spread to the muscles so that one becomes stronger daily. Its utmost goal is a strong body. That indicates the tiger of the lead comes out from the water. When the tiger and the dragon both appear, the internal elixir is achieved. Then one can have longevity and be free from

death. Yet one (still) does not reach Tao yet.

Hung Meng Tzu (Kao Hsiang Hsien) once went to Kuang Han Kung where Yü Ch'en Chün, the Jade Imperial Ruler, let him have an audience with Lady Hsi Hua. The Lady taught him the essence of Tao. She said: "The Genuine One lies in knocking the door of Wu Chi, [the door of the center N.T.]. Inside it, there is a golden egg, Chin Tzu, which is the root of the yellow sprout, Huang Ya, and the mother of all beings. When the mother gets the father, a cooking cauldron comes about. Then the sun, the moon, the superior and inferior souls all join and interact. Sometimes they float, sometimes they sink. Their pearl will fly by itself to the top of K'un Lun. One must seek it even if one has to rely on the various monsters of the water. After one obtains it, it has to be returned to the Dark Scarlet Palace, Chiang Kung, and stay hidden there. Then one's muscles will turn pink and beard and hair will turn black." Generally in ninety days, the elixir is completed.

In the old days, Wei Po Yang wrote Ts'an Tung Ch'i, which is called the king of elixirs of all times. It started with "Ch'ien K'un is the door to changes". The Ch'ien way is the male and the K'un way is the female. Since the world did not know what is the genuine Yin and Yang, the ignorant seek after the dragon and the tiger. The sun is the Li diagram, while the moon is the K'an diagram. The sun, the moon, the Yin and the Yang eat and swallow one another. Then the Golden Crow dies and the Jade Rabbit is born. Therefore, the birth of all beings is the interaction of the whole Heaven and Earth. When Heaven and Earth excite each other, the male and the female are in union. The four images and the five elements then approach concourse like the spokes at the hub. The obscurity of day and night, the

stimulations of the nature, and the non-accumulation of the revolving of the Tao of Heaven are all followed and practiced by the wise people. When it is simple and easy, the principle of Heaven and Earth is acquired. What man relies on to live is the vital energy. When the vital energy stays, the spirits stay. When the spirits stay, then the form stays. If one can be in that way, then one can have a long life. Did it not start from that? Observe the comings and goings of winters and summers and the revolutions of the sun and the moon. That is why Heaven and Earth last so long. Through the Ch'ui, Hsü, and Hu (exhalations) and through inhalation, one can exhale the old and inhale the fresh. That is why the perfected people can live so long in the world.

Tan Yüan Tzu said: "The form relies on the spirits to stay. The spirits rely on the breath energy to assemble. The breath energy is to fill up the body. The form is the residence for the spirits. Therefore, when the breath energy is full, one thrives. When the breath energy is weak, one debilitates. When the breath energy stays, one lives. When the breath energy is spent, one dies." Breath is what Kuang Ch'eng Tzu wanted to protect, and what Yen Luo Tzu wanted to refine. However, to sum it up in one word, the wonder of protecting and refining lies only in receiving. Therefore, it is said: "After one swallowing or two swallowings, the clouds steam up and the rain arrives. After three swallowings or five swallowings, the internal conditions are filled and solid; after ten swallowings or nine swallowings, the fire of the heart will descend and the water of the kidneys will ascend. When there is the union of the water and the fire, the internal elixir is achieved." Then diseases are eliminated and one can protect life, extend the age and go beyond to rise to Heaven. Then, there is the timing of taking in the fire and moving the fluid. The essentials

are as follows: The time after the Tzu bi-hour and before the Wu bi-hour is the period for taking in the fire. At the start of the fifth watch, the thriving time of Yang, it is especially proper to take i the fire. Go on the bed, face South or face East, hold the fists tight, sit in the lotus position, close the eyes, straighten the loins, sit straight, clear the mind, calm the thoughts and observe internally the five viscera. Lift up the head, close the mouth, and take in the fresh air through the nose till it comes to the extreme. Then straighten the loins and swallow. At each swallowing, the alimentary canal will contract. After the contraction, take i the fresh air again, swallow again, and contract again. Do it up to three times. If the breath energy is to the full and cannot be stopped, then bend down the head, open the mouth, use Ch'ui to exhale it, but do not let the ears hear the noise. Do i i that way three times. It is called one round, Hou. Wait till the breath energy is harmonized, then one can do the moving of the fluid, Hsing-Shui. Gather together the fluid of the nose and the saliva in the mouth. The more the better. After one hundred rinsings, it is warm and sweet. Then hold up the head and stick out the chest. Then do one swallowing each, looking to the left, looking to the right, and sitting straight. It takes three swallowings to send the fluid down. Think internally to have it down to the Elixir Field. The swallowings contract the alimentary canal. Doing it in that way is called one round, Hou. Then the exercise of the water and the fire is completed. That method takes hold of the creation of Heaven and Earth. At the beginning of the practice, beneath the navel, it is hot as if the fire was burning, and the eating and drinking increase. The four limbs will be strong. After one practices this for long, white hair will return to black, teeth will grow again and the spirits and the essence will be whole. One returns to infancy. Then

cold and heat cannot hurt and the demons and evil spirits cannot invade.

The emperor Hui-Tsung of the Sung Dynasty said that the good monk Ch'ien Sui of K'uei Chi said: "I have seven secret ways of acquiring vital energy: 1) K'ou, to snap repeatedly. Snap the teeth together for seven times in order to gather spirits. In the mind, observe. At each snapping of the teeth, one should silently say the name of one of the stars of the dipper: The stars are K'uei, Shuo, Huan, Hsing, Pi, Fu, P'iao. 2) T'uo, holding on the palm. To T'uo, first raise the left hand as if you were holding one hundred pounds on the palm. Then, the right hand does the same. Each hand does that up and down for eighteen times. 3) Chang, stretching. In stretching, stretch the left hand as if you were drawing a bow and pulling the bow. After pulling the bow, use a foot to stretch the crossbow. The right hand and the right foot should do the same. Do it eighteen times respectively too. 4) Mo, rubbing. In rubbing, rub both hands till warm in order to rub the ears. This is called "starting the water, Fa Shui". Then rub the eyes. Do it respectively for thirty-six times. That is called "starting the fire, Fa Huo". Then rub the face and the body. 5) Yao, swaying. In swaying, put the left and the right hands on the waist. Sit in lotus position. To the left, sway both shoulders and the back. Do it on the right side. Do that eighteen times respectively. 6) K'ai, wiping. In wiping, use both hands to wipe together until warm, in order to wipe the two kidney halls to make them warm. 7) Suo, rinsing. In rinsing, rinse with the saliva to have a mouthful of it, and swallow it. Do that three times. Then use both hands to wipe till warm in order to rub the Elixir Field. The number of times is not limited."

Hsiang Shan Tzu said: "Ingesting the primordial breath energy will open up the nine orifices and hundreds of joints. It will make the vital energy circulate and spread. Accumulating the practices for long will bring about merits. In general, to ingest the breath energy, first quieten the mind and do the left and right breathing exercises, Tao Yin, in order to open up thoroughly hundreds of joints and harmonize them. Then hold the fists tight, close the mouth, puff up the cheeks, separate the upper and lower teeth, puff up the abdomen and then swallow the breath straightly. Then the flowing will be beneficial. Every nine swallowings is called Yi Chieh, a term. Four nines, thirty-six swallowings, is called Chung Chieh, a medium term. Getting three hundred sixty swallowings is Ta Chieh, a great term. In ingesting, one does not mark time. However, let the breath in the nose go in and out at will and the mouth should swallow it. If the body is cold, warm the breath up first. If the body is hot, cool down the breath first. If one can daily ingest this primordial breath energy for thirty, fifty times or up to one hundred swallowings, then it can help the Yang energy: to digest food, to keep the complexion young, to have hair bushy and black and the body, strong. If the head feels dizzy and warm, use both palms to cover the mouth and strongly exhale with Ho fifty times, then it will be cured. If it is not cured, do the same again. (One who does this kind of ingestion should take Ti Huang (rehmannia root) wine, to guide the breath energy. If one wants to take it, wait till the food is digested. Then take it.)

Chih You Tzu said: "I heard that the sages of ancient times had methods of salvation and refining the form. The essentials are as follows: At the Tzu bi-hour, when Yang is just present, put on clothes, hold the fists tight, knock the teeth together thirty six times, and put away

seeing and hearing. Think and guard internally where the five viscera are. Use the tongue to smoothly twist in the lower jaw. Then, revolve it three times according to the direction of the sun. Then, smoothly twist it three times. The saliva will naturally be produced in the Flowery Pond, Hua Ch'ih. Rinse with it till (you have) a mouthful and swallow it in three times. It will go past the Ornate Canopy, Hua Kai, then the heart, the liver, the spleen, and the stomach. Do it in that way three times. Then visualize that there are two columns of white vapor in the stomach, and look again internally at the two kidneys. From the kidneys, the two columns of white vapor will go out along the spine just like a pulley. They go up into the Mudball, Ni Wan. Then from the face, they go to the jaws. Then magic fluid will fill the mouth. Do it in that way three times with one swallowing. Then from the middle Elixir Field, use the mind to wrap it and send it down to the lower Elixir Field. Start a fire to burn the magic fluid received in the lower Elixir Field. Doing that nine times is called one round, Yi Kuo. Using the number of swallowings of saliva nine nines, then the count is eighty-one. From the Tzu to the Wu bi-hours, one can practice that. Practice this for long, the merits will show. Then it has the momentum of the up flow of the Yellow River. What is that? Below the nape, at the sides of the throat, there are two channels. Those are the paths of longevity. Use the hand to pinch these two channels two hundred times. Beneath the wrists, there are two channels. Those are the circuits of the four images. Press them first on the left, then on the right fifty times, respectively. In the two upper limbs (the thighs), there are two channels. Those are the Jade Lock of the Golden Pass or the two streams. Use the hands to press them eight hundred times. At the sides of the calves (of the legs), there are two channels. Those are the paths of the

Supreme One, T'ai-I. Use the hands to press them two hundred times each. If one does these diligently daily, the effects will show. After the winter solstice, first do the heavy, then the light. After the summer solstice, first do the light, then do the heavy."

Chih You Tzu said: "I once heard that the intermingling soaring of the sun and the moon is the true nature of the five elements. Earth generates metal. Metal generates water. Water generates wood. Wood generates fire. Fire generates earth. The generators are the mothers, and the generated are the children. Earth conquers water. Water conquers fire. Fire conquers metal. Metal conquers wood. Wood conquers earth. The conqueror is the husband. The conquered is the wife. The kidneys belong to water. They are located in the lower part. The heart belongs to the fire. It is located in the upper part. The liver belongs to the wood. It is located on the left side. The lungs belong to the metal. It is located on the right side. The spleen belongs to the earth. It is in the center. Therefore, the principles of the generating and conquering of the five elements are only inside a person.

The conveyance of the vital energy starts from the kidneys. When the vital energy of the kidneys passes on to the liver, it is water begetting wood. When the vital energy of the kidneys is full, and the energy of the liver is generated and passed on to the heart, that is the wood making the fire. When the energy of the liver is full and the energy of the heart is generated and passed on to the spleen, that is fire begetting earth. When the energy of the heart is full, and the energy of spleen is generated and passed on to the lungs, that is earth procreating metal. When the energy of the spleen is full, and the energy of the lungs is generated and passed on to the

kidneys, that is metal generating water. When the energy of the lungs is full, and the energy of the kidneys is generated, the cycle starts again. The conveyance of the energy fluid starts from the heart. When the energy fluid of the heart passes on to the lungs, that is fire conquering the metal. When the energy fluid of the heart comes to the lungs and the fluid of the lungs goes and passes on to the liver, that is metal conquering wood. When the fluid of the lungs comes to the liver and the fluid of the liver goes and passes on to the spleen, that is wood conquering earth. When the fluid of the liver comes to the spleen and the fluid of the spleen goes and passes on to the kidneys, that is earth conquering water. When the fluid of the spleen comes to kidneys and the fluid of the kidneys goes and passes on to the heart, that is water conquering fire. When the fluid of the kidneys arrives and the fluid of the heart goes, the cycle starts again too. If the fluid of the heart does not receive the breath energy of the kidneys, it will not move. If the breath energy of the kidneys does not agree with the fluid of the heart, it will not procreate. The conveyance of the fluid is done between husband and wife. The transmission of the breath energy is done between child and mother. Wood lodges in the land of the metal, metal hides in the position of the wood. They return and reverse. Those are all because of the principles of their mutual conquering and generating. In the beginning of my practice, I sought after the genuine water amid breath energy and sought after the genuine breath energy amid water so that the genuine fluid identifies with the genuine breath energy. Then I practice refining. Use Yin to solidify Yang, and use Yang to decrease Yin. If one wants to retain the form to live in this world, one may accomplish the refining of the substance to perfect the form. If one wants to transcend the substance and rise to be an immortal, one may

accomplish refining the breath energy and achieve divinity. For this Tao, it is in the moon that one sees prosperity and declining; it is in the sun that one recognizes Yin and Yang; it is in the time that one examines increasing and decreasing; it is in proper timing that one applies numbers; and it is in one's mind that one sees images. When one does not err about the spirit of the straight matter, and when one discerns the principles of the five elements, one may enter into the realm of the infinitesimal and accomplish great merits."

Chih You Tzu once had a song of the golden elixir (which went) as follows: "Apply the choicest of things, to nourish the best of things. Collect them into my Elixir Field, that houses my elixir. What is my elixir? Lead, mercury, and cinnabar attend to one another as guests and host. It is like a nest which houses the crow. Plant them in the center, Wu Chi, and cultivate them with red snakes. Feed them with Ping Ting and water them with the river cart, He Ch'e. They will root and bear pearls. They will have buds, and they will have flowers. In the daytime, they refine in the fire, and look bright with the colors of the misty clouds. At night, they bathe in water, and sparkle with white flowers. Then, the golden elixir will be achieved naturally. That is called "thinking of no evil."

Chih You Tzu said: "How to bring water to the Flowery Pond? I heard that one should curl up the tongue in order to lick Hsüan Yüing (the uvula). Do it for ten days. Beneath the tongue, there might be pain and sore. One can gradually tame it. Make the tip of the tongue reach the uvula. Then one can bring water to the Flowery Pond. Nothing is faster than this."

Chih You Tzu said: "There is the method of the

soaring of the sun and of the moon. What is that? Sit straight and tall, gather all the spirits, and settle the breath energy. Use the left hand to embrace beneath the navel, and have the right hand hold the fist tight on the thigh. Then visualize the great smoke and flame. Use it to burn in the heart, then the liver and the lungs. Then the nose should subtly let go of the breath to have an open flow. In a short while, visualize again the fire going down to burn in the Elixir Field. Wait till it is very hot. Then, think of the sunlight during daytime and think about the moonlight at night. If there is no light, one does not have to think of anything. The times of burning in the heart should be fewer. The times of burning in the elixir field should be more. Then stand up the knees and use both hands to embrace them to have them warm. The warmth should reach the whole body. When the whole body is very hot, stop. To practice that, one does not have to pick a time. If the stomach is full, the exercise of the fire can make the food be digested immediately. How? Hang the hands down, withdraw the feet, then sway and shake. The abdomen should gather breath energy. Lie down and wait till the breath energy is full, then return the body to its original position. Then the fire will blaze up."

Chih You Tzu said: "One would like to be able to go up and down in the three palaces." What is the way? Put both feet together. Use the middle finger of the left hand to press the lower duct, Hsia Kuan, which is above the navel. Use the right hand to do the mark of the Genuine Warrior. Pinch the nose to hold the breath in order to have the breath energy come to the full. Then slightly let it go. Do that three times." Chih You Tzu said: "Relax the left and the right feet and hang down both hands and when the breath energy comes to the full, face up to lie on the back. Do that five times. That is the five

breath energies paying respect to the Great Primordium."

Chih You Tzu said: "Rub hands till they are warm. Then use the left hand to embrace beneath the navel, and use the right hand to help it. Then sit in the lotus position. Close the eyes in order to think about the fluid of the heart flowing down to the kidneys and the breath energy of the kidneys going up to the heart. Move them to and fro, up and down. Do this for long, then beneath the navel, it will be hot like fire. That is the base of the Elixir Field."

Chih You Tzu said: "Cross the legs, put both hands on top of each other and embrace the lower abdomen. Then, use the nose to inhale the white breath energy of the West, and swallow seven times. Then inhale the red breath energy of the South and swallow three times. Then take the green breath energy of the East and swallow nine times. Then take the black breath energy of the North and swallow five times. Then face South, look up to take the yellow breath energy of the Center, and swallow one time. That is the genuine nature of the five elements."

Chih You Tzu said: "Use the middle finger of the left hand to press the center of the navel. Use the right hand to hold the external kidneys (the testicles, N.T.), and the middle finger to press on the coccyx. Then, visualize the sun and the moon descending alternately to the Elixir Field. Wait till the breath energy is full, then slightly let it go. Do it in that way three times. That is to hasten the fire. That is the intermingling soaring of the sun and the moon."

Chih You Tzu said, "Facing the palms upwards and raising them up is to heal the three cooking vessels.

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abdomen till the fire goes down beneath the navel. It will be warm. Gradually lift up the pelvis, and wait till the breath energy goes past the coccyx, then the loins and groin will all be warm. Then make the breath energy come out of the chest and closely revolve around the two sides of the spine and have it settled. Do not let the void Yang rise first. Wait for all the energy of fire to come to the spine. Then, open up both passes of the spine. Lift up the head far and contract the neck. Face the sky. Do not let the void Yang rise first. When the fire goes to the extreme, nod the head and shake the neck to have the fire reach the Sea of Marrows, Sui Hai. After that, guide it through the Heavenly Gate, T'ien Men, and the twelve Storied Building, Shih Er Ch'ung Lou, in order to reach to Dark Scarlet Palace, Chiang Kung, and enter into the Elixir Field. That is the so-called Starting Fire to restrain the Yang pass, Ch'i Huo Le Yang Kuan.

Chih You Tzu said: "Between the bi-hours of Chen Ssu and Wu, sit calmly, close the eyes loosely, abandon thoughts and worries, and keep gentle breathings. Then the mouth will be full of saliva. Do not spit or swallow in order to control and settle the genuine dragon. Do keep it from rising up. Use the nose to slightly inhale in order to pull up the genuine tiger. Press the abdomen in order to keep it from going down. Do not let go of the abdomen. When the breath energy is full, slightly release it, without letting it go away. Then again, keep the gentle breathings to have a mouthful of saliva, which will be thriving without end. The first swallowing will be dry. Then the heart will be infused. Wait till it is pleasantly flowing. Then swallow in three separate swallowings. Doing it in that way with one doing or three doings. That is called the Primordial Pearl, Yüan Chu."

Chih You Tzu said: "Someone asked whether there is any way for sitting in Repose, Yen Tzuo? I said: Yes. First, put the left foot on top of the right knee and relax the right foot. Both hands hold fists, having the thumb hold the second marking of the middle finger. After a little while, use the left hand to rub the left loin sixty-four times. Then, again put the right foot on top of the left knee and relax the left foot. Make fists as before. Use the right hand to rub the right loin sixty-four times too. Then sit in the lotus position and use both hands to rub above the navel, thirty-two times each. Then rub both hands first in order to rub the kidney hall and rub both shoulders three times. Use the Red Dragon, Ch'ih Lung, [the tongue N.T.], to hit the left and right cheeks for fourteen times each, to hit the upper and lower lips for seven times each, and to hit the middle teeth seven times. Then, turn the tongue and stir three times. When the saliva comes, keep it in the mouth and settle the breathing for a little while. Use the left and right hands to pinch the nostrils and first swallow the fire three times. Do not let any fluid go down. Then, divide the fluid into two parts, pinch the nostrils and swallow it noisily. That is the method for Sitting in Repose, Yen Tzuo."

Chih You Tzu said, "Sit in the lotus position. Use the left hand to hold on to the testicles and use the right hand to hold the fist tight. Subtly circulate the breath energy, then think about using fire to heat up the heart, the lungs and the liver. After they are warm, think about the fire going down to the Elixir Field. Then think of it going to the coccyx. Then raise the body till (the fire) goes under. Then think of it going up to the upper pass. Slightly tilt the body forward. Then it will go into the Mudball, Ni Wan, and up to the top and to the brain. It will go from the Heavenly Court, T'ien T'ing, down to

the heart, to the lungs, to the liver, and to the Elixir Field. In this way, do it nine times. These are the Nine Rounds to Restore the Elixir, Huan Tan Chiu Chuan."

Chih You Tzu said, "Letting out much is inferior to letting out little. Letting out little is inferior to letting out none. With one exhalation per one inhalation, one can not retain any energy. That is being robbed of the vital energy of Heaven and Earth. Some think that the embryonic breathing is the swallowing of the breath energy, the counting of breathings, the blocking of breath energy, the restraining of breathing, or the reducing of breathings. They did not know its ultimate. It must be that the internal breath energy does not go out and the external breath energy does not enter, with the spirits controlling the breath energy and the nose keeping the breathings. Between the Mudball, Ni Wan, above and the Elixir Field below, the two forces go up and down without end. Buddhists call it "Embryonic Breathing". Taoists call it "T'ai Yi Han Chen Ch'i, the Genuine Breath Energy Contained by the Supreme One". Confucianists call it "Yang Hao Jan Chih Ch'i, Nourishing the Magnanimous Idealistic Spirits". They all are the different routes leading to the same destination.

Chih You Tzu said, "I am going to capture and control the golden essence because there is a way. Select a Tzu date, and at the beginning of the Yin bi-hour, sit straight, and face the east. On the left, press the knee, on the right, press the thigh. Have the nose inhale, and mouth exhale. Do that twenty-seven times. Put the hands firmly on the waist and nod the head seven times. When the breath energy is warm, that signals the arrival of the primordial breath energy from the Mudball, Ni Wan. Then have the left and the right hands hug each

other and tighten forcefully three times. Then relax the left and the right feet and put them evenly on the mat. Have the left and the right hands pull their toes at the same time. Do that back and forth seven times. Then press the left knee and the right thigh as in the beginning, sit and rest. Use the left hand to hold on to the right breast, relax the right hand and look to the back in a very angry way. Do that seven times. Then use the right hand to embrace the left breast, and do it in the same manner as before. What is important is to practice it in devotion and with persistence. Then do the Jade Lady's Brandishing of the Cloud Twigs, Yün Chih, twelve times. Then press the left and right as in the beginning. Swallow dry and swallow the saliva once each. Practice this for twenty five days. Then the essence and the breath energy will move and circulate to reach the whole body. Advancing with this persistently, one can live long."

Chih You Tzu said, "Stand either facing south or east. Stuff the nostrils with spills of rolled paper strips. If one has to sneeze, then remove them. Slightly bend and hang the left and the right arms and open them to the rear as a phoenix is opening up the wings. Then again, move them to the front to cover and embrace. Do that three times. Then lift up the left and the right sleeves to cover the mouth and the nose, and nod. Do that three times. Then on the left, shake the shoulder with full strength three times. Do the same to the right. Then interlock the fingers and turn them toward your face. Then bend the body toward the ground to cover the hands as if holding a heavy load to lift to the mouth. Do that three times. Then kick the left foot up to the hip. Do that three times. Do the same with the right side. Then have both hands embrace the Elbow Field and use the nose to draw in the breath energy with the full

strength, and swallow it into the lower Elixir Field. Do that three times. After the breathings are harmonized, then stop. There is no restriction of time in practicing that. However, doing this frequently is better."

Chih You Tzu said, "There are five methods to nourish life: 1) "Fire of Longevity." Lower the breath energy of the heart down to the Elixir Field. Then raise and contract. 2) "Tai Yi Han Chen Ch'i, the Genuine Breath Energy Contained by the Supreme One." When the breath energy of the lungs, the heart, and the liver all go to the Elixir Field, raise and contract. 3) "The Sharing of the Embryo by the Jade Lady, Yü Nü Fen Tai." Lie on the right loin and put the testicles outside the thigh. Do not be near to heat in order to prevent the breath energy from leaving. 4) "Chou Hou Fei Chin Ching, the Soaring of the Golden Crystal behind the Elbows." When the breath energy of the lungs, the heart and the liver all descend to the Elixir Field, revolve it to the left and to the right eighty-one times each. 5) "K'ai T'ien Men, Pi Ti Hu, Chuang San Kuan; Opening the Heavenly Gate, Closing the Earthly Window, and Hitting the Three Passes." Hold fists and curve the toes. Use the mind to think about the dual passes along the spine. Then the black breath energy will intertwine with the red breath energy to go up to the Mudball. Nod for several times. However, there is a way to close the three passes. Snuff in with the nose and slightly press the lower abdomen. Then the heart will naturally be raised and the essence will naturally go upward. The channels will also stop. Then the upper pass is closed.

Chih You Tzu said, "The sages of the ancient time had the methods for Hsü, Hsi₄, Ho, Ch'ui, Hu, Hsi₁. Often at the Tzu bi-hour, sit in the lotus position, stabilize the breathings, use the nose to inhale when the abdomen is

full, do the Ho exhalation three times and the Hu exhalation twelve times. Then swallow the saliva three times. At the Mao bi-hour, face east, do the Hu exhalation twelve times, the Hsi₄ exhalation seven times, and the Hsi₁ exhalation for twelve times. Then swallow the saliva three times. At the Wu bi-hour, face south. Do the Hsi₄ exhalation seven times, Ch'ui exhalation five times and Hsi₁ exhalation twelve times. Swallow the saliva three times. At the You bi-hour, face west. Do the Hsü exhalation nine times, the Ho exhalation three times, and the Hsi₄ exhalation twelve times. Then swallow the saliva three times. How to do Hsü? Have both hands, hold fists firmly (to hold fists). Open up the eyes and look upward, then do the Hsü exhalation. How to do Hsi₄? Use both hands to embrace the knees, and face upwards, then do the Hsi₄. How to do Ho? Interlock the fingers of both hands in order to hold the back of the head, and face upward, then do the Ho. How to do Ch'ui? Lie on the back and hold fists firmly, then do the Ch'ui. How to do Hu? Hang down both hands, then peacefully embrace the spleen in the front and do the Hu. How to do Hsi₁? Face upwards, sit straight, then do the Hsi₁. The lungs respond to the energy wheel. When the energy wheel is out of order, one may feel like the clouds flying to cover the sun; momentarily, it will be shining bright again. That and the illnesses in the Great Residence, Ta Fu, caused by the wind and the heat, and constipation may be cured by the Hsi₄ exhalation. The spleen responds to the internal wheel, Nei Lun. When the internal wheel is out of order, the loins will be swollen and painful, and the lips will chap. They may be cured by the Hu exhalation. If the throat is swollen, it may be cured by the Hsi₁ exhalation. The kidneys respond to the water wheel, Shui Lun. When the water wheel is out of order, one may see one object as two. When one sees the sun,

it is like seeing it through water. That along with the coldness beneath the navel can be cured by the Ch'ui exhalation. The heart responds to the blood wheel, Hsüeh Lun. When the blood wheel is out of order, there will be polyps invading the eyes. That along with the heat of the diaphragm may be cured with the Ho exhalation. The liver responds to the wind wheel, Feng Lun. When the wind wheel is out of order, one will tear when one faces the wind, and one's seeing will be accompanied by fog and smoke. Those may be cured with the Hsü exhalation."

Chih You Tzu said, "I have heard about the saying of the three fires, San Huo. The so-called "Citizen's Fire, Min Huo", is for the testicles, Wai Sheng, the external kidneys. At the time when the sun sets, recall the Citizen's Fire thirty-seven times. Collect the fluid thirty-six times, then, swallow it all at once. When it reaches the Elixir Field, pull the testicles once slightly with force. That is to have the water and the fire irrigate each other, because the water will go down from the upper part to the lower part, and the external kidney's, Citizen's Fire enters from the outside. The so called Official's Fire, Ch'en Huo is for the internal kidneys. One should practice the Cooking of the Sea, Chu Hai. At the time when the Hsü bi-hour changes to Hai, first use the left hand to hold on to the external kidneys, and use the right hand to rub beneath the navel to start the Official's Fire to cook in the Elixir Field in order to decrease Yin and increase Yang. Do that eighty-one times with each hand. That is called one round, Yi T'ung. The so called King's Fire is for the heart. After the Hai bi-hour comes, sit calmly and use the mind to circle the Elixir Field. First, start on the left side, then the right. Do eighty-one circles each, or three hundred sixty circles each. That is to have the descending King's Fire of the heart unite with

the Official's Fire of the kidneys and the Citizen's Fire. When the three fires meet, they coagulate into elixir. That is called Chou T'ien Huo Hou, the proper firing of the cosmic cycle."

Chih You Tzu said, "Daily, at the bi-hours of Yin, Wu, and Hsü, start the fire. Go into a quiet room. Put a thick soft mat on top of the bed. Face south and sit in the lotus position. Use both hands to hold on to the kidneys and cover beneath the wheel of the navel. Clear and settle thoughts, and relax internally and externally. Then think straightly that inside the wheel of the navel, there is something there. Its size is as big as a marble, and its color is like a vermilion orange. It is as bright as the sun. Make the breathing of the nose very subtle, and put every breath into the marble. If there is one thought sprouting, then it would rouse up the spirits. Destroy it immediately. Then again think straight of the marble and direct all the entering breaths to be always stored inside the marble. Gradually one will feel the warmth in the wheel of the navel. Gradually it will be like fire. Then snap the upper and lower teeth together nine times and rinse with the saliva till the mouth is full [and then swallow N.T.]. Do that nine times. At every swallowing, use the mind to send it into the Mudball. Then practice the method of starting the fire, snap the upper and lower teeth together nine times and swallow the saliva nine times (nine mouthfuls). Then block off the breath energy for three mouthfuls. Next, rub both palms till they are very warm, then first rub the ends of the eyes several times, and rub the palms till warm again in order to rub the nose several times. Next, rub the palms again till warm in order to rub the left and the right ears several times. Next, rub the palms again till warm in order to rub the face and the neck to have them warm. Then block the breath energy on the left and on the

right, and draw the bow for three times each. Even if one does this alone daily, one can be free from the invasion of the eight evils. One's complexion will be bright and glistening and the form will not deteriorate. That is the so-called "Small Refining of the Form, Hsiao Lien Hsing". In general, what are the three bi-hours necessary to obtain fire? The Yin bi-hour is when fire prolongs life. The Wu bi-hour is for its ruler's prosperity. The Hsü bi-hour is when the five elements rest in the storage house, K'u Mu. By practicing that, one can eliminate the Yin force and increase Yang spirits. After practicing *i* for long and becoming very good at it, one can often practice *i* at any of the twelve bi-hours. Naturally one's thoughts will be thoroughly clear and not confused and muddled. If one is in a dark room, one can see clearly inside and outside. That is the manifestation of the attainment of the elixir, that makes spirits sound and the vital energy full. When the genuine breath energy is full, then one's spirits will be clear and pleasant. If one cuts off eating, one will not be hungry, and one can foresee good or bad luck before it arrives. That is the manifestation of the accomplishment of Tao. In one hundred days, chronic illnesses will be cured. In two hundred days, it will be sturdy and firm beneath the navel and one's strength and energy will be flourishing. In three hundred days, the essence and the breath energy will coagulate and become the elixir. At the beginning of the practice, increase it gradually. (First practice half the bi-hour, then gradually increase the time and skill.) Practice till dexterous. Then, when one does the practice, one will feel the warmth and see clearly internally. One can see that marble. Then the breath energy and the fluid will flow pleasantly and freely. The mental capacities will be deep and stay without any loss. Make the entering breath energy gather inside the marble and its existence will not be

known. This is the so-called "breath energy coagulating with the embryo and the embryo staying with the breath energy." That is the manifestation of the effectuation of the elixir. After practicing this for long, one will not notice that the self exists as self and that things exist as things. One will be oblivious of things and self. The body will be like void, and it will be warm and perspiring all over. This is the manifestation of the accomplishment of "the embryonic immortal, T'ai Hsien". If there is any illness, block off the breath energy for several mouthfuls until perspiration comes. Then again, practice the method of starting the fire. The illness will be eradicated naturally.

[The rest of this chapter is omitted. N.T.]

CH'I FA YAO MIAO CHIH CHÜEH

The Utmost Secret of the Essential Wonder of the Methods of Breathing

(Tao Tsang, Vol. XXXI, p.42; Harvard Yenching 571; Wleger 824)

The true way of the essential wonder of the breathing secret is to lead the practitioners to live as long as Heaven and Earth. A person may be acquainted with the six breathing exercises, Tao Yin, yet he still does not know Ch'ui, Ho, Hsü, Hsi₄, Hu, Hsi₁. Ch'ui (to dispel cold force), Ho (to remove depression) Hsü (to remove the accumulated mucus), Hsi₄ (to remove tiredness and exhaustion), Hu (to remove heat) and Hsi₁ (to dispel wind, the pathogenic factors) indicate that life is self-repairing.

Method of Breathing

In a room of one hundred square feet, open a small window. At the Wu bi-hour (11:00 a.m. to 1:00 p.m.) (before) one eats to the full, one should be free of all the flavors so that the breath energy can circulate easily. When it is the Tzu bi-hour (11:00 p.m. to 1:00 a.m.), one should snap the teeth for fourteen times. Furthermore, there is the method of obtaining the warm breath energy as follows: rub both hands, then rub the face, the body, then the hands and the feet. This is called "a dry bath". Use both hands to gather and bind the hair. After that, sit straight, block the breath and swallow it down to the sea of the breath. One may swallow once with one inhaling, or swallow once with two inhalings or swallow once with three inhalings. After five swallowings, subtly

exhale a little bit of air with the mouth. This is called one round. Although one may be weak, one will not be tired. At first, it is rather difficult and one cannot get the real gist of it. Yet after a long time of blocking, one will automatically understand the proper measure and the details. One will naturally know what is proper. It is impossible to explain it orally or to describe it in writing. If one feels that the body seems ill, one should loosely close the eyes, block the breath until it is to the extreme and unbearable. Then the body and the abdomen will have contraction and perspiration. One will pant slightly. After the panting is settled, the perspiration stops. This is called one round. Generally, if one goes through ten rounds, the ailment is lessened.

From the Tzu to the Wu bi-hours, the breath energy is Yang, active and alive. It can be ingested. From the Wu to the Tzu bi-hours, the breath energy is Yin, passive and still. It cannot be ingested. The breath energy that is inhaled through the nose is the proper breath energy, which can be ingested. The breath energy inhaled through the mouth is not the proper breath. It cannot be ingested. The nose is the gate of the superior souls, Hun. The mouth is the window of the inferior souls, P'o. Therefore, the superior souls are clean and clear and the inferior souls are murky and turbid. Moreover, depending on where the ailment is, one can do a little bit of Tao Yin, the breathing exercises. It is not necessary to go into details. The twelve methods of strengthening are also like this. After dawn, one does it one time. After one finishes with it, one meal of food will quickly be digested. One will be relaxed and at ease.

Like Lao Chün's thirteen breathing methods of tranquility at the Tzu bi-hour, at midday, one should make the honey tea or the sesame seed tea to drink. If

one drinks shallot soup, fructus viticis soup, or rhizoma polygonati soup, then anyone of those will do. Drinking one or two pints of wine will also be very wonderful. One should often keep in the mouth an unpitted jujube in order to get the saliva and moisten the viscera and receptacles. Otherwise, the mouth will be dry. Day and night, one should guard the mind on the proper measure, and one will naturally succeed. One does not have to be laborious or toiling. Continuously, it seems to stay with the body. In one day, it will come to the body. In two days, it is like a dream. In three days the lower abdomen will perceive it. In four days, the abdomen will have noises. In five days, the two eyes will be warm. In six days, the two feet warm up. In seven days, the spirits will appear. In eight days, the breath energy will flow like the clouds. In nine days, it will flow up and down freely. In ten days, the splendor of the spirits will circulate inside the body. For the first three days, there may be slight dizziness in the head. In twenty-eight days, one may slightly feel peculiar. In forty days, the breath energy will increase. In sixty days, one will feel one's old self again. If the urine is reddish yellow, one should take the jujube tea. If the stool is hard and difficult to excrete, one should take the sunflower seed tea. In ten days, the complexion will look withered and yellow. In twenty days, there will be some motion in the intestines and the stomach. In thirty days, tiredness will disappear. In forty days, one's complexion will look pleasant. In fifty days, the six receptacles will be harmonious. In sixty days, one will feel like one's old self again. In seventy days, one's will will reach far and high. At this time, one should properly guard and keep the essence or the semen and take cinnabar or realgar or orpiment. Then one will not be bothered by either cold or heat. Although wine can be beneficial to the breathing, it can disturb the spirits too. One should not

drink much. In one hundred days, one will be able to communicate with the spirits. If possible, one should do this and take the herbal medicine at the same time. Then, one will not be feeble and weak.

One should be very careful not to let the breath energy leak out. When the breath energy is about to be produced, the breath energy in the abdomen will be luxuriant. One should inhale then and keep the breath energy to make it settled, and let the breath energy come out from the various pores, instead of having it go down to leak out. That is called the refining of the breath energy. (It is said that) for the first one hundred days, the refining of the breath energy is the most difficult. That is not true. One cannot lose it by 10% or 20%. If one loses it one should do it over again. Then one will accomplish it. When the saliva comes out, one should swallow it, instead of spitting it out. It is called the refining of the saliva. Then, one's urine is like water. It is so clean that it is drinkable. That is called the refining of the urine. Huai Nan stated, "If one desires long life, the abdomen should be clean. If one does not want death, the abdomen should not have dregs. Then in the winter, one will not be cold; while in the summer, one will not be hot." That is the way of circulating the breath energy of the tortoises, the snakes, and the swallow. They do not use the nose and the mouth to do the inhalation and exhalation. After one hundred days, light will shine on the body. After two hundred days, one will be bright internally and externally. After three hundred days, one will understand thoroughly the bright spirits. After four hundred days, one can perceive the internal from the external. After five hundred days, one can handle cold or heat at will. After six hundred days, one can hide or show oneself freely. After seven hundred days, one can come and go without interference. After

eight hundred days, ladies will be waited on by the jade girl and men will be waited on by the jade boy. After nine hundred days, one can see as far as ten thousand li away and one will know everything. After nine years, one will be immortalized. After twelve years, he becomes a perfected Taoist.

Furthermore, after one year (of practice), the breath energy will be transformed. After two years, one's blood will be transformed. After three years, one's channels will be transformed. After four years, one's muscles will be transformed. After five years, one's marrow will be transformed. After six years, one's sinews and bones will be transformed. After seven years, the skin will be transformed. After eight years, the hair will be transformed. After nine years, the body will be transformed and one will become an immortal. There are thirty-six thousand spirits in the body. One can ride the clouds or the dragon, control the wind and the rain and command the ghosts and spirits. After one hundred twenty years, one can rule the spirits, understand Tao and integrate with the void and the truth.

A Method of Regulating the Breath Energy

After midnight, lie on the back. Put the pillow so that the body is even, and spread out the hands and the feet. The feet should be one foot apart. Then relax and extend both hands. The hands are five inches away from the sides of the body. Hold the fists tight, block the breath, and think about the place of the ailment. Use the breath energy to attack it. After a long time, gradually open the mouth to dispel the bad breath. Do that for six or seven times, which is called one measure, Yi Tu. Be sure to make the refined breath energy return to the place of the ailment and then disperse it. When exhaling, do not let

the ears hear it. Then one is able to prolong life.

The spleen is located in the middle palace which is a ruler's position. Four kinds of breath energy are produced from the primordial breath. Therefore, they are located outside the spleen, i.e. they are in the position of the subordinates. If a person can strengthen the primordial breath, and have it stay constantly in the palace of the spleen, then the nine orifices will be free forever from the traffic of the breathing. There are nine openings for the spleen. Horizontally, there are five openings and vertically, there are four. They are the openings to hold and guard the spirits. Nine times nine equals eighty-one, which is also the number of guarding the Tao. (Therefore), the spleen is the place for the spirits. It can last a long time. The spleen is located in the central palace which is a ruler's position. It has openings. It can strengthen the primordial breath to have it stay long in the palace of the spleen. Then the external nine orifices will never have the comings and goings of the breath.

The three elixir fields all depend on the spleen to guard the breath energy. If the breath energy of the spleen is preserved, the body will be strong forever. The spirits depend on the breath energy to exist. The breath energy depends on the spirits to stay. The spirits and the breath energy rely on each other to exist long. Moreover, if a person does not study the breathing exercises, Tao Yin, it is hard to accomplish Tao. To go to the immortal's Yellow Court, these are the true steps of the Way.

In addition, if a person still is not free from government business or if he is still not rid of sexual activities, it will still be good for him to go to a quiet

building of a scenic leisure garden to study and cultivate. To learn Tao Yin, first cut off eating meat and the pungent vegetables and have little sexual activities. Through restraining from lusts and passions, one's mind will be clear and bright. Through cutting off the meat and pungent vegetables from one's diet, one's vitality will be intact.

The method of Tao Yin is to first pull off the hair in the nostrils. The mouth and the teeth should be clean. Wear newly cleaned clothes. The bed should be low. The cover or blanket should be thin. The pillow should be soft so that the head would be low. Do not make the head tilted up, otherwise, the breath energy would not be harmonious. The primordial breath is in the spleen. It cannot come out by itself. It has to depend on the external breath, which goes through the nose to the spleen to draw out the primordial breath and still return to the nose to exit. Therefore, the nature of vitality is natural and returning the external breath to go inside is also natural.

The Method of Separating and Saving the Breath

First, close the mouth. Silently observe the external breath entering through the nose and use the mind to measure the quantity of the inhaled breath. When one is full to the extreme with the inhaled breath, the breath will draw out the primordial breath from the spleen and then it will return to the nose to go out. Estimate the exiting breath as two portions. Then separate and obtain the remaining one portion and make it stay. The proper separation is to separate the primordial breath, when first it comes up. The primordial breath that was not separated will then retreat to the spleen and wait for the external breath to come in to draw it out. Estimate

what comes in and separate and save what will go out. Breathing as such should not be interrupted. Such breath separation is to use one's will to make some breath separate and save the remaining breath. Then, the breath energy will stay naturally. Therefore, if one does not separate and save the breath energy, it will exit. If the breath energy is saved, it is controlled by man, not by breath. Breath energy has one's spirits as its ruler. Therefore, one's spirits can encroach upon the breath energy while the breath energy can run one's body. Therefore, it is known that mind is spirit.

At the time of separating and saving the breath energy, be sure to close the mouth. The breath energy should not come out from the heavenly gate (the nose, NT.). If the earthly window is open, it will plunder its way out from the earthly window. Therefore, one should constantly close the mouth. If feeling somewhat stuffy, slightly open up the earthly window to let it out. Afterwards, close it. This is to say that when the breath energy is not harmonized, it has to be let out a little. If one has gotten the proper way, one will never let it out.

When first employing the breath energy, expect that the incoming breath will be slow and the exiting breath will be fast. Separate and save one out of three. That is to say that when it goes out fast, separate and save it to slow it down. Otherwise, the primordial breath cannot be saved. This is called the refining of seven or eight (tenths). If one separates and saves the breath energy, one can retain seven or eight (tenths). If one does not separate and save the breath energy, then one estimates the exiting breath as three portions and save when the exiting goes about halfway. Then, one has the peace of the mind of not losing it. Wait till the breathing is regulated and harmonized, then do it according to the

sages' way. If one does it diligently, the exiting breath will daily become slower and slower. It means that the primordial breath is harmonized and appeased, and it does not come out wantonly anymore.

The Method of Swallowing the Breath Energy. Auxiliary Tao Yin

Wang Kung said: "Those who exercise Tao Yin use the breath energy to cut off the grains so that they do not eat. When the body is slightly feeble, they are to use the swallowing of the breath energy, the auxiliary Tao Yin." Swallowing the breath is swallowing the coarse breath. To swallow the breath, fast close off the mouth and swallow the breath inside the throat. Swallow twenty or thirty times. Then the abdomen will be full. One will feel that the breath energy is revolving in the abdomen and making noises. The abdomen will be solid and full. Although this is a different way, it is also (the teaching of) one sect. If one separates and saves the primordial breath, one should do it to the full. This is the wonder among wonders.

The Essential Secret of the New Characteristics of Tao Yin

If one who practices Tao Yin does it diligently for one or two months, one will achieve harmony. Depending on how much work one has put in, the breath energy will gradually go down. When the breath energy goes down, it is similar to the mosquitoes' movement. When the breath energy is full to the place beneath the heart, if one uses a finger to point it, it will make a noise. That indicates the presence of the breath energy. Then from beneath the heart, it gradually enters into the abdomen. If one uses a finger often to point to the abdomen, it will

sound like drumming. That is because the breath energy has come home. Then it will gradually go down to the navel and circulate around the abdomen. By carefully observing it, one will know the length and the size of the abdomen. If the wastes in the abdomen were emptied, the breath energy will go down to the Gushing Springs (acupuncture points), Yūng Ch'üan. Then the breath energy will slowly and gradually go down to the center of the feet. Then it will go to the hands and the head. Reaching the head is the most difficult. It happens only after the breath energy has gone through the whole body. Then the breath energy will go to the four limbs and flow and irrigate hundreds of channels. Then, all the channels in the whole body are thoroughly open and one will feel pleasant. It is called "a small success". The body is separated into Yin and Yang. On the right side, it seems cold; on the left side, it seems warm. That is called "a small success". When it is Yang time, apply the Yang energy. The left side does not move. When it is Yin time, apply the Yin energy. The right side does not move. That is also "a small success". From the Tzu to the Szu hours, it is called the Yang time. From the Wu hours to the Hai hours, it is called the Yin time. Days and nights are divided like that. When one applies the Yang energy, the left side does not move. Apply the Yang to have the mind move the energy on the right side. As the mind is not on the left side, its energy does not move. During the Yin time, apply the Yin to have the mind on the left side. It is just the same way as when the Yang was applied. To practice the long routine of separating and saving the breath energy, one follows the same method as when one is practicing tranquility to be with the One, and then one separates and saves the breath energy. As desires are the leisure of the mind, one should not be reckless in practicing the long routine of separating and saving the breath energy. That is

called "a small success". When the right side is warm, will the Yin energy to go over to the Yang side to have the Yin overstep it. When the left side is cold, will the Yang energy over to the Yin side, to have the cold Yin stay side by side with the warm Yang. Therefore, it is called "the directing of the the breath energy". It is also called "a small success". The directing of the breath energy means to use the mind to direct the breath energy to go left or right at the time when the primordial breath is about to go down, after one has separated and saved the primordial breath. When the breath energy can not be directed, one can make it go to the left first, then direct it to the right. The saying, "When it is Yang time, use the Yang breath energy", means to direct it to the left. "When it is Yin time, use the Yin breath energy," means to direct it to the right, just like the Yang method. If there is an ailment , direct the breath energy to pour on to it. It is not necessary to observe the Yin or Yang hours. Just swallow the primordial breath and when it is about to go down, direct it. Yet, do not disturb the long routine of the separating and saving of the breath energy. That is also called " a small success".

When a person first hears about the directing of the breath energy, most likely he will laugh at it. What is the breath energy that is to be directed? Breath energy is the functioning of the spirits, and mind is the ingenious force of the spirits. It is the spirits that direct the breath energy which then goes naturally to run the body. That is the activity of the spirits. What is it that is so strange? Therefore, when the spirits want to activate the breath energy, it involves the body to activate the energy. When the spirits want to move the breath energy, it involves the body to move the energy. When the spirits want to rest the breath energy, then it involves the body to rest the energy. When the spirits

want to awake the breath energy, it involves the body to awaken the energy. That is using the coarse breath energy by the spirits. Eating food only makes man stand on the ground and move. If one learns the wonder of using the breath energy, the spirits will make the body walk and move in the air. From this, it is known that the mind is the ingenious force of the spirits.

When one uses the Yang breath energy which is hard and strong, one should expect the jade stalk (the penis N.T.) only to leak the Yang force, and not to leak the choice essence (sperm N.T.). The more it is used, the stronger it will be. That is called "a small success". In the winter months, think and use the Yang force to enter into a room. When people come, they will all feel the warmth of the room. That is also called "a small success". In the warm times, if one stays in the house and thinks and makes the Yin force to enter, one will feel a refreshing coolness. That is also "a small success". What a wife gains after marriage is also called "a small success". If one uses the breath energy to regulate and harmonize, one will feel that the skin of the abdomen gradually gets more substantial. It is also called "a small success". Therefore, the frequent shedding of the body skin is also "a small success". When one uses the Yin force; the coldness will be like that of iron, and the hardness, that of a rock. It is also called "a small success". When one uses the Yang force, steep mountain tops and cliffs are reachable. It is also called "a small success". When one uses the Yang force, the body becomes light and one can walk fast. It is also called "a small success". In the summer month, if one lies in the woods and is able to use the Yin force to be benefited by the trees and the plants, it is also called "a small success". If someone suffers from the disease of cold or heat, one uses the hands of the Yin or Yang force

to touch him and the illness is thus cured accordingly. It is also "a small success". When one listens to a person playing music and one can tell fortune from it, that is also called "a small success". If a person can see and observe thoroughly the conditions of the ghosts, and the spirits cannot be hidden from him. That is also called "a small success". If a person is able to observe the minute and possesses an outstanding wisdom, it is also "a small success". When others can not recognize a strange prescription, a new method, some antiques, or extraordinary treasures, and you naturally know them, it is also "a small success". When thousands of spirits come to attend you and wait upon you, it is also called "a small success". When a person can use the breath energy inside his body to produce the breath energy for other people's five viscera, he has achieved "a wonderful success". When the primordial breath is internally stored and does not go in or out, and when it is all settled in where there is no opening for entering and exiting breaths, it is also perfection. That is what Wang Kung said: "This is a person who escapes from death's registry. He will not be controlled by the Supreme Yin, (hell N.T.)." That is a wonder. When one refines the muscles and the bones, and gets to be light, clear and able to levitate, and when one can transform freely along with the spirits and the divinities in the supreme void of Heaven and Earth, that is the ultimate of Tao Yin. When a person still cannot travel with the genuine inner spirits, his name is not yet listed in the Taoist Perfected Immortals' roster.

A Taoist Perfected Person, is called Chen Jen. (This technique of making the breath energy wonderful is Master Chang Kuo's teaching of Lung Kang's method, the method of the Dragonhill. It is very wonderful.) Master Ch'in Hsin said "There was a Taoist Perfected

person, whose name is Chang Kuo. In the time of Hsüen Chung (713-742 A.D. Tang Dynasty N.T.), he was called Master Tung Hsüen, Master of Mystery. As he came unexpectedly, no one knew whose son he was. From his ease in magic transformation, he might be some great immortal of the ancient times. Some wondered if he ever served in the government. Then, there was the saying that in the year of Ping Tzu, he was a Ch'i Shih, an official in contract writing. Yet, in the history there was no such recording. Moreover, the breathing secret that he handed down was not recorded in Hsien Ching, the Immortal's Canon, either. However, his breathing secret is the secret treasure of Taoists. By calmly practicing it for twenty-one days, one can easily expect the ability to see thoroughly the intestines and the stomach, to restore the years and to remove old age, and to ride in the clouds and walk in the void and fly up to the morning's flowing rosy clouds. One should be careful not to teach it to those whose bearings do not conform with the Tao."

Master Ch'i Shih, Official in Contract Writing said: "In an ordinary person's abdomen, there are three obstructions. One of them is that in the heart. When, as usual, a beginning practitioner who ingests the breath, feels full in the stomach, and beneath the heart, he has only to eat less and practice more. Then he will feel naturally the breath energy go freely down to the viscera. When there is obstruction below, one will feel that the abdomen is full. If one persists and practices more, one will feel naturally that the breath energy goes down below the navel into the Elixir Field, Tan T'ien. Only then, one can feel that the breath energy circulates throughout the body. It has not yet entered into Chiu (the pubic region, N.T.) When the breath energy comes out from Chiu, one can heal other (people's) diseases.

A beginning practitioner must have a quiet place to practice it carefully without interruption. Then the breath energy goes naturally into the abdomen and he can practice anywhere, whether he is walking, staying, sitting or lying down. If the breath energy in the stomach still has not descended to the navel or the lower abdomen, then it cannot go to various places. The practice will be difficult to accomplish.

A beginner who studies to ingest breath, at the time of inhaling, should hold what he inhaled for a little time. When the breath held seems full, at the time of exhalation, take off two thirds and hold it for a little time, then swallow it. After the swallowing, do it again till the abdomen is full, then stop. One should do it four times, day and night. For the beginners, to make the breath enter the Elixir Field, the breath energy on the way down is still easy to disperse. One should make the breaths connect with each other. When the breath enters into the Elixir Field, even if one does not ingest breath, the breath energy will not disperse. The four times are morning, evening, midnight, and midday. If one's chest is full, one should temporarily not ingest breath. One should eat a little bit of Kan Ch'ao, licorice, or Kuei, cinnamon. Then, even when the chest is full, it will go away. If the Elixir Field is not full yet, it is because the breath energy has not come fully yet. When the primordial breath goes down, naturally there will be some stuffiness. A beginner who ingests breath, at the two times of the morning and the evening, should lie down on the back or on the stomach; and at the midnight and noontime, should lie down on the back only. When lying down on the back, use a low pillow, lie down on the back, draw in the two shoulders, draw up the two knees, and extend the two hands by the sides of

both loins. Then swallow the breath. Only after ten swallowings, the breath energy will fill up the Elixir Field. Wait for a while. Then, move the breath energy to enter into Chiu as you will. When lying down on the stomach, the abdomen should be bare on the bed. Use a comforter to support the chest to make the chest higher. Extend the hands and the feet to have them touch the bed. Then swallow ten swallowings. After each swallowing, use the mind to have the breath energy go down along the back and exit from the cooking viscera Shou Tsang (the digestive system N.T.). Every morning and every evening, to practice moving the breath energy, first lie on the stomach, then lie on the back. If, with every swallowing, the breath energy goes down with a noise to enter the Elixir Field and descends along the spine, also necessarily with a noise, ten (of such) swallowings with each position are enough. If one cannot have the noise, even if one swallows fifteen times, it is still not enough. One can succeed only when one knows how to have the noise. If one does not have the noise, it is believed that the work is in vain.

Whenever swallowing the breath, one should have it deep in the throat and swallow it slowly. It is not to be done violently. If one does it violently, one will start coughing. Whenever swallowing the breath energy, have a ten-breathing interval between the swallowings. Have some rest and take it easy and let the matters go in order to exercise the mind. For ingesting breath, if it is not the four times or if it is the wrong time, when one feels that inside the abdomen the breath energy is little and one's strength is weak, one should swallow whatever one can swallow. A beginning breath ingester's breath energy is not strong yet, it would mostly exit through the cooking viscera. He should first somewhat solidify the breath energy and use his mind to move it in order to have i

spread. When one just begins to ingest breath, one should have the mind at ease without any doubt or fear; otherwise, the breath energy will be difficult to flow. If one's body and strength are regulated and harmonious, one should have the mind accept contentment and complacency, and should not covet achievement and fame. Then, day by day, one will be better and happy without limit. Do not think about eating. That can only be accomplished by not having any thought at all. If one suddenly thinks about eating, one should suppress it as if one does not care at all. To suppress it, one's mind must think, "Those who are able to suppress it, will have no desire to eat even if they have good guests and feasts all day long."

In ingesting breath, do not miss the proper times to practice. Then, the Elixir Field will constantly be full. If one does not let it out for the whole day, sex activity will not interfere with one's practices. Even if one misses one or two times, it will not hinder one's practices either. After one has achieved the ingestion, even if one does not ingest breath for a whole day, the breath energy will still be adequate. It is the most wonderful and inexhaustible (force). After one has attained the ingestion of breath, one's Elixir Field below the navel should be full, and even if one yells, cries, reads, or talks to people all day long, one's vitality will not be lessened. However, one should still do that less often and make the breath energy go down. That is most wonderful. After one accomplishes the ingestion of breath, if one thinks to drink or eat, one can just go ahead and eat or drink. That will not hinder the breath energy. After one eats to the full and swallows the breath, the breath still makes noise to go straight down to the navel and below. After one has achieved the ingestion, if one eats and circulates the breath energy at the same time the breath

energy will go down without any hindrance. If one wants to achieve the ingestion of breath, one should use the breath energy to push the stool in the intestines to clear the intestines of the stool. Then if one can restrain from eating for twenty days, that is even better. If one eats in the beginning, one will not get the wonder. On the day of ingesting breath, one should not eat. A little bit of medicinal wine is also good. If one thinks of eating, one can take some honeyed ginger tea. After one is settled, one still should not eat much. It is best if one can refrain from eating various food. Only the utmost sincerity will move the divine spirit. One should have no fear. Even if there is stuffiness in the body, the heart and the chest, it does not matter. One will be fine eventually. It is not necessary to eat any fruit, because one might have discomfort in the abdomen. Moreover, one might also have dirtiness and dregs in the abdomen to make it difficult to move breath energy. Moreover, it is better to have an empty stomach to move the breath. If one can only anticipate a long practice of breath ingestion, one's spirits and countenance will naturally be different. The body will be better daily and fresh and clean without any comparison.

After practicing for a long time, one can discern naturally the good and the evil, and by observing people's appearance, one knows what is behind it and even what is in their mind. After twenty one days, one can see internally the intestines and the stomach. If one cannot reach the heart, practicing longer and longer, one will achieve it and be able to see internally the five viscera clearly. Directing and employing the breath energy is wonderful beyond description. If one can steadily employ that, one's muscles will not be weakened nor will one be ill or emaciated. If one does not practice it as the method described or if one does it without

strong conviction, one will be tired and weak.

Generally, the primordial breath often exits and enters through the mouth and the nose. If one can command it not to exit so that the Elixir Field will constantly be full (of the primordial energy), one will not be hungry and one's spirits will be clear and bright, and even if one asks for death, one will not get it. When one ingests breath, the Elixir Field will be full. If there is stuffiness, let it out from the four limbs and the top. Most importantly, do not let it escape from the mouth or the nose.

Although one might have enjoyed various tasty food and drinks, and gained weight superficially, one indeed will have various illnesses and gradually enter into the land of death. In general, when one has drinks and feasts, though one may be robust and strong for a time, one suffers easily from hundreds of illnesses and is easily injured whenever one is exposed to plagues or poisons. If a person is able to ingest the primordial breath and practice it for a long time, no poison can harm him and all his diseases are cured. After a long time, he, himself will be aware of that. After one just finishes ingesting the breath energy, the breath energy may rush upward and exit from the mouth or the nose (eructations, N.T.). Then, one should swallow the saliva. Do not swallow the inhaled breath, lest the external breath may enter. At the beginning when one just starts learning breath ingestion, if one ingests much breath, one may feel the stuffiness and fullness and have the discomforts of the turning and churning and have noises in the bowels. Then, one must earnestly use the will to move the breath energy to clear the old stools from the bowels. Then, one will be fine. When the abdomen is made empty and when the breath energy is there, one

will be comfortable and calm. If the bowels are not exhausted of the stools, one will have the discomforts of the turning and churning in the bowels. One should let the gas out once or twice, then one will feel relieved. Although one may lose breath energy when one lets the gas out, one again goes on swallowing the breath energy to replenish it. That is to say: "Often, keep the Elixir Field full of the breath energy, then stop." For a day and a night, there are always six times to swallow the breath energy: Tzu, Yin, Ch'en, Wu, Shen and Hsü. These are the six bi-hours when the Elixir Field is open and receiving.

THE END OF THE CH'I FA YAO MIAO CHIH CHÜEH

T'AI SHANG HUANG T'ING

WAI CHING YÜ CHING

The Supreme Superior's Jade Canon
on the External View of the Yellow
Court

(Tao Tsang, Vol.X, pp.114-116; Harvard Yenching, 167; Wieger, 329)

Chapter One

T'ai Shang, the Supreme Superior [Lao Tzu, N.T.], in leisure living, composed the (following) seven-word verses to explain the body and the spirits:

Up above, there is the Yellow Court and down below, there is Kuan Yüan, the Primordial Pass. In the rear, there is You Ch'üeh, the Dark Mysterious Gate Towers [the kidneys, N.T.], and in the front, there is Ming Men, the Gate of Life. Inhalations and exhalations are done through the Hut and enter into Tan T'ien, the Elixir Field. The clean and clear water of Yü Ch'ih, the Jade Pond, is to irrigate Ling Ken, the Miraculous Root. Whoever can carefully nourish that may enjoy long life.

The person in the Yellow Court wears vermilion clothes. Shut the gates, strengthen the lock, and close the two doors. The Dark Mysterious Gate Towers stand up high and majestically on both sides. In the Elixir Field, the vital energy is subtle and fine. The clean and clear water of the Jade Pond is above it and produces rich and beneficial nutrients so that the Miraculous Root

is strong and firm and will always be free from deteriorating.

In Chung Ch'ih, the Middle Pond, there is a scholar wearing red clothes. Three inches beneath the Field is where the spirit resides. What are inside and outside mutually resist against each other, hence the doors should be shut tightly. Inside Shen Lu, the Divine Hut, good maintenance should be kept. Hsüan Ying, the Dark Breast, and the bronchial tubes receive the tally of the essence. One should urgently strengthen one's essence to maintain oneself.

In the Residence, there is a scholar who always wears dark scarlet clothes. If one can see him, one will not be ill. The long ruler is set horizontally on top of it. If one can guard that, one will be free from troubles. The breathings through the Hut are for self-fulfilling. If one can keep oneself strong and intact, the body will receive the welfare.

One should cover and hide carefully what is inside the cubic-inch, so that the spirits and the essence will return and the strength of the prime years will be restored when one is old. Together with the downflow from You Ch'üeh, the Dark and Mysterious Gate Towers, it will nourish one's Yü Shu, the Jade Tree [the body, N.T.], and make the body strong and reliable.

Chih Tao, the Utmost Tao, is not troublesome. It has no side tracks that go athwart. Ling T'ai, the Divine Terrace, goes up to Heaven, and commands a view of the middle open country. From the cubic-inch dwelling to the place beneath the pass, and to all the doors and the windows of Yü Fang, the Jade Chamber, are all the places where the Prince teaches me. Ming T'ang, the

Bright Hall, reaches in all directions to the sources of the sea of ways. Immortal Tzu Tan is right in front of me.

In the three passes, the vital energy is thick and rich. If you want to be free from death, you should cultivate Mt. K'un Lun, the king of the mountains [the head, N.T.]. The storied tower of Chiang Kung, the Dark Scarlet Palace, has twelve steps [the trachea, N.T.]. The five breath energies assemble in the palace. The Prince of the Red Town stands in the Middle Pond. Beneath it, there are the long walls and the color of Hsüan Ku, the Dark and Mysterious Valleys. The important wonder for longevity is to guard the urges of sex. One should renounce all lusts and desires to concentrate on guarding the essence. A square inch Field and a foot long Residence can manage life. By tying oneself to the Prince to keep him to stay long, one's mind will be peaceful and calm. If one can observe the will and keep the spirits roam about in relaxation, the three wonders will be quick and miraculous. One will be at ease, at leisure and free from troubles, and one's mind will enjoy great peace.

By always thinking and guarding the Jade Chamber, one's bright spirits will arrive. By always thinking of T'ai Ts'ang, the Great Warehouse, one will be free from hunger and thirst. By commanding the six Tings, the goddesses will come to pay respect. By blocking off the routes for the essence, one will live long.

The main chamber is where the spirits reside. One should bathe and groom oneself and be careful not to get dirty. Then, one can vividly observe the five viscera and see their terms of continence. When the six receptacles are kept well-nurtured, they are as clean as white silk.

Void, Inaction and Nature are Tao's old chums. When beings and things are kept according to Nature, there will be no trouble. If one keeps inaction as a high arch does, one's body will be free from troubles. The living of void and inaction is right behind the curtain. When one is quiet, detached, silent, simple, contented and without any desires, one can enjoy leisurely tours of the Garden of Te, Virtues, where it is clean, quiet and fragrant, and the Jade Lady will come. Cultivating and understanding Te, the Virtues, is the gate to Tao.

Chapter Two

To cultivate Tao and be free and easy, stay alone and live in total solitude. To support and nurture Nature and life, guard the void and inaction. To deal with thoughts and worries, be simple, calm, and contented and keep to inaction. When the wings grow strong and the correct energy becomes luxuriant, one can have longevity and soar away.

Although the five elements are all different, they share the same basic principle. The three and the five join forces to return to the important base, the ONE. Whoever shares that principle will become part of a constellation and share peerage with the sun and the moon. He will carry jade and hold pearls and keep the chamber in harmony. If one knows that, thousands of troubles will vanish. One is naturally endowed with it and should keep it without losing it. Now that one is free from death, one can go into the Gold Room, and going in and out the sun [Yang, N.T.] and the moon [Yin, N.T.] will be one's usual routes.

Though Heaven has seven and Earth has three, they go back and forth to tend to each other. When

ascendings, descendings, advancing and retreating are in accord, the unison will last long. Then, all the jades and gems are my treasures. You are naturally endowed with them. Why don't you keep them?

When the mind understands and the base roots, one can cultivate splendors. When one can agree with Heaven and Earth, and one is able to hide the essence accordingly, one can admire the majesty of the mountain of Chiou Yüan, and the perfected immortals of the mountain will be at one's command. If one can receive the three Yang spirits, one will live long. If one can keep five out of seven days to revolve in union, one will not be lost in Mt. K'un Lun. One will be sheltered by the Purple Palace and the Red Storied Building. One will be between the sun and the moon and shine with them like a string of pearls. Obviously, one will enjoy thousands of years without limits. From the outside the three Yang spirits will voluntarily come. If one can internally nurture them with the three Yin spirits there, one can live long. The superior souls want to ascend to Heaven, while the inferior souls want to enter the nether world. When one can command the superior and the inferior souls to return, Tao will be naturally attained.

Chapter Three

A pearl is suspended in Hsüan Chi, the Jade Armillary Sphere, which has links without ends. The quick female with the gold lock keeps the energy strong and intact forever. The energy makes the Earth bear and Heaven cover in order to have a complete universe. Then it gives the world the four seasons, and the color is as red as cinnabar. The front is high and the back is low. There are different doors to receive the restored elixir and Hsüan Ch'üan, the Dark and Mysterious Spring. Guide

the breath energy as a tortoise does to send it to the Miraculous Root. Inside it there is a perfected immortal wearing a golden scarf, carrying an armor, and holding a tally to open seven doors. Those are not merely branches and leaves, but are roots indeed. By contemplating on them day and night, one can live long.

The immortals and the Taoist adepts do not have any special divinity; they accumulate essence and devote themselves so that they can attain longevity. Instead of eating grains and having five flavors like other people, they ingest the harmonious Yin and Yang energies. Therefore, they are able to be free from death and exist with Heaven.

I will try to expatiate upon the aspects of the five viscera individually. The heart is the ruler of a nation and the master of the five viscera. It depends on the will's motion to circulate the energy. If I myself can guard Tao, my spirits will be bright and brilliant. During the daytime it is bright and obvious; at night, do automatically guard (it) for yourself. When thirsty, drink the nectar; when hungry, you will be full. Having gone through the six receptacles, Yin and Yang hide at the positions of Mao and You respectively. Revolve Yang and go to Yin, and hide it in Nine. By practicing this constantly, you will know no aging.

The energy of the liver is thin and long-lasting. It reaches and displays in the five viscera and makes the three illuminants shine. Upwardly, the energy goes to join San Chiao, the Three Cooking Vessels, and on its way there, it drinks the nectar. Its essence waits on Heaven and Earth. That is the way to longevity. My souls and spirits are in the center. The essence and the fluids flow like springs, and replace the smelling of the

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spirits, who will assemble and inquire about one another. They all go down to Chiang Kung, the Dark Scarlet Palace, with purple flowers. They will hide under the Ornate Canopy and communicate with Shen Lu, the Divine Hut. If you can concentrate on thinking and guarding the spirit of the heart, it will deliver your messages and summon all the spirits. Then you can see me directing all the spirits to expel all the evils.

When the spirit of the spleen returns, it goes to the Great House. It harbors and cultivates the Miraculous Root so that the Root will never go dry. It goes to the stomach tube and enters to permeate the void. It shuts and blocks Sheng Men, the Gate of Life, which is like the Jade Capital. Then one's age will extend to thousands of years and still be going. The spirit in the spleen tours Chung Kung, the Central Palace. It meets with the five spirits and blends with the three illuminants. Upwardly, it joins the heavenly energy and reaches the Bright Hall. It goes through and benefits the six receptacles and regulates the five elements. Among the elements metal, wood, water, fire and earth, the earth is the king. It is propitious to all the blood vessels and channels. Because of it, perspiration will be as good as nectar. When the two spirits [Yin and Yang, N.T.] match and fit, they will produce Yü Ying, the Jade Glory. From above, it receives the primordial breath energy that extends life. It scouts and protects the seven orifices and banish misfortunes. It makes the sun and the moon present and expands Yin and Yang. Then, it hides in the T'ai Yin, the Extreme Yin and forms a body.

The masters of the five viscera are the kidneys which house the essence. The kidneys direct the coming and going of the two energies so that the primordial energy will enter the Yellow Court. When the inhalation and the

exhalation become non-existent, my form will be manifested. It will strengthen my tendons and bones and complete connecting my blood veins and channels. Hazy, one seems unable to see, yet one goes into the Realm of the Clear and the Miraculous, sits under the Hut and observes the small Child. If one can think and guard it day and night, one's spirits will be bright and brilliant, and one will exit and enter through no ordinary doors and windows. One will take delight in quiet, simple, contented and desireless life and will cultivate the Root of Splendors. One will ingest the Mysterious and Miraculous Energy to prolong life. It will return to the seven doors and drink from T'ai Yüan, the Great Deep Sea. Then, it goes through one's throat and passes (into) the Realm of the Clear and the Miraculous. One can study all kinds of methods to achieve immortality as well as all kinds of skills. One will take the miraculous fungus and the Jade Glory. One will wear the white silk hat and walk in the Elixir Field. One will bathe in Hua Ch'ih, the Flowery Pond, which irrigates the Miraculous Root. The three palaces complement one another, and the Gate of Life will be open. The propitious energy will return and the five flavors all arrive. The Great magnificent Tao will come. One should not be worried. If one practices that in relaxation with the hair loosened up, one can live long. My words are finished. Be sure not to impart (them) carelessly.

T'AI SHANG HUANG T'ING

NEI CHING YÜ CHING

The Supreme Superior's Jade Canon
on the Internal View of the Yellow
Court

(Tao Tsang, Vol.X, pp.107-113; Harvard Yenching, 167; Wieger, 328)

Chapter One

THE SUPERIOR CLARITY

In front of the Primordial Void Emperor's purple misty clouds in the Superior Clarity, the great Taoist ruler of the Supreme Superior, Yü Ch'en Chün, the Jade Morning Ruler, resided leisurely in the Jui Chü Palace and composed the seven-word verses. Stating the distributions and the transformations of the five forms and the changes of thousands of spirits, he called this the Internal Chapters of the Yellow Court. The triple refrains of Ch'in Hsin, the Expressive Lute Music, [The Jade Canon is also called T'ai Shang Ch'in Hsin Wen, N.T.] set the Embryonic Immortal to dance. The nine types of reflecting, bright energy all come out on top. Hence the divine Child with the Canopy sends forth the purple smoke. That means that the Jade Canon is worthy of detailed study. If one recites it ten thousand times, one will ascend to the three realms of Heaven. On account of it, thousands of calamities will be eliminated and hundreds of illnesses will be cured. One will not fear the ferocity and the brutality of tigers and wolves. It can also be used to eliminate old age and prolong life forever.

Chapter Two **UP ABOVE THERE ARE**

Up above there are divine souls and spirits, down below there is the primordial pass. On the left, there is the Minor Yang [the gall bladder, N.T.] and on the right, there is the Great Yin [the lungs, N.T.]. In the rear, there are the mysterious windows [the kidneys, N.T.]; and in the front, the door of life. Like the extings and the enterings of the sun and the moon, exhalations and inhalations continually exist. The unity of the primordial energy is shared by the various constellations. The purple smoke goes up and down to communicate with the three elemental clouds [the energy in the three Elixir Fields, N.T.]. They irrigate the five flowering plants [five viscera, N.T.] and plant the Ling Ken, the Miraculous Root. The seven fluids flow everywhere and up to Lu, the thatched hut [the nose, N.T.]. The revolving purple and the enfolding yellow both enter into Tan Tien, the Elixir Field. The dark room will be bright internally to illumine Yang Men, the Yang Gate.

Chapter Three **THE MOUTH IS**

The mouth is Yü Ch'ih, the Jade Pond which is also called Tai Ho Kung, the Palace of the Supreme Harmony. If one can rinse with the magic fluid [saliva, N.T.] and swallow it, calamities will not plague. One's body will radiate with splendor and one's natural endowment will be fragrant as sweet orchids. Hundreds of evils will be banished and destroyed and one's complexion will be refined as jade. If one can nourish it carefully, one will be able to ascend to Kuang Han Palace of the Immortals. If one can do it day and night without sleeping, one can achieve immortality. There will be commotions like

thunders and lightnings. Then the vitality of the spirits will be settled and calm.

Chapter Four **YELLOW COURT**

Inside the Yellow Court there is a being clothed in brocade with the flying silk skirt decorated with purple flowers, looking like the flowing luxuriant misty clouds. It looks like the red and green tender branches of a divine verdant tree. The seven orifices, Yü Yüeh, the Jade Flute [nose, N.T.] and the two doors [the eyes, N.T.] should be blocked and shut. Tightly close the golden pass and closely safeguard the vital secret power. There are profound and mysterious springs and remote and dark gate towers standing high and tall. In the three Elixir Fields there are the fine essence and the vital energy. The charmingly poised and dainty lady [tongue, N.T.] can screen off the light from the sky. The Majestically-Storyed Hall [throat, N.T.] brilliantly and magnificently shows off all types of augustness. The Heavenly Court and the Earthly Pass display their axes and hatches. The Divine Terrace [the heart, N.T.] is fortified and will never perish.

Chapter Five **MIDDLE POND**

The spirit inside the Middle Pond wears vermillion beads. It has the red brocade robe decorated with cloud patterns, and it carries a tiger charm. Three inches across the strategic point is (the place) where the divinity resides. There are hidden magic fungi growing teeming and supporting one another.

Chapter Six **IN THE SKY**

The mountain [nose, N.T.] in the sky should be nourished carefully and diligently. When the divine residence is clean and clear, the Jade Emperor will come visit. The channels and roads should be kept conveniently open without stoppages. The eyebrows are also called the Flowery Canopy which shelters the bright pearls [eyes, N.T.] The sun and the moon illuminate penetratingly through the nine remote dark places up to the Primordial Void. In the residence, there is a perfected immortal always clothed in red. If one can see it, one will be free from illnesses and calamities. It wears a divine skirt with red beads and splendid flowers. At the root of the tongue, there is Hsüan Ying, the Dark Breast [the uvula, N.T.], which is the bank of life and death. There are two types of energy going brilliantly back and forth between the Blue and the Black [Heaven and Earth, N.T.]. If you encounter them, you will be able to rise to Heaven.

Chapter Seven **THE UTMOST TAO**

The utmost Tao does not deem it troublesome to keep the true spirits in secret words. Ni Wan, the Mudball, and hundreds of joints have spirits residing in them respectively. The spirit of the hair is Ts'ang Hua, the Grey Splendor; styled T'ai Yüan, the Grand Primordium. The spirit of the brain is Ching Ken, the Root of the Essence; styled, Ni Wan, the Mudball. The spirits of the eyes are Ming Shang, the Top Brilliance; styled Ying Hsüan, the Brilliant Profundity. The spirit of the nose is Yü Lung, the Jade Mound; styled Ling Chien, the Divine Citadel. The spirits of the ears are K'ung Hsien, the

Spacious Leisure; styled You T'ien, the Remote Field. The spirit of the tongue is Tung Ming, Mastering Life; styled Cheng Lun, the Proper Relations. The spirit of the teeth is E Feng, the Cliff's Edge; styled Lo Ch'ien, Gathering Myriads. These spirits of the face all originate from the Mudball. These nine spirits of the Mudball have their own respective chambers. Each resides in an area of one cubic inch. Each wears purple clothes with flowing silk skirt. By only guarding and meditating about one section, one will enjoy longevity without end. Every one of them does not reside separately in different locations; instead, they all dwell in the brain. Each has its own proper position facing outwards. When what is guarded is in the mind, one will naturally be doing right.

Chapter Eight **THE SPIRIT OF THE HEART**

The spirit of the heart is Tan Yüan, the Red Primordium; styled Shou Ling, Guarding the Divinity. The spirit of the lungs is Hao Hua, the White Splendor; styled Hsü Ch'eng, the Empty Success. The spirit of liver is Lung Yen, the Dragon's Smoke; styled Han Ming, Holding Brilliance, which guides the profuse smoke and rules over the turbid and the clean. The spirit of the kidneys is Hsüan Min, the Mysterious Darkness; styled Yü Ying, Nursing Baby. The spirit of the spleen is Ch'ang Tzai, the Constant Existence; styled Hun T'ing, the Soul's Stop. The spirit of the gall bladder is Lung Yao, the Dragon's Shine; styled Wei Ming, the August Brilliance. The spirits of the six receptacles and five viscera are the essences of a divine body. They all are in the heart employing the actions of the heavenly principle. By guarding and meditating about them day and night, one will naturally have long life.

Chapter Nine **THE LUNGS**

The palace of the lung section is like an ornate canopy, under which there is a child sitting by Yü Ch'üeh, the Jade Gate. He is a child of the primordial seven and handles the regulating of the breath energy. Outwardly, he corresponds with the Middle Mountain [the nose, N.T.], and holds a position of same level. He wears white brocade clothes with yellow misty sashes decorated with clouds. When one gasps for breath and feels sick, one should immediately think and guard the white primordium and harmonize the six breath energies. Then one can be like a divine Hsien living long and without misfortunes or calamities. When one can practice that constantly, one's form will not be stagnant.

Chapter Ten **THE HEART**

The palace of the heart section is like a lotus bud, under which there is the house of the child Tan Yüan, the Red Primordium. He regulates the cold and hot conditions so that the blood and the breath energy will be harmonized. He wears flowing red brocade clothes with a silk jade-colored shawl. With gold bells and vermilion sashes, he sits there gracefully and elegantly. He regulates blood and manages life so that the body will not wither. Outwardly he corresponds with the mouth and the tongue so that he can produce Yü Hua, the Jade Splendor. If one calls on him when one is about to die, one will be immediately revived. If one can practice that for long, one is able to soar to Tai Hsia, the Grand Glowing Clouds.

Chapter Eleven

THE LIVER

The palace of the liver section is amid the layers of dense green. In the lower part, there is a green child, a divine prince who presides over various mirrors at important passes to set forth good hearing and sharp eyesight. He wears green brocade clothes with a skirt and with jade bells. He regulates and harmonizes the superior and the inferior souls and controls the fluids and the saliva. Externally he corresponds with the essences of the sun and the moon in the eyes. When one is a favorite of hundreds of diseases, one should think and guard Wu Ying, No Splendor. Apply that with others for seven days, (the vital energy) will naturally be full and abundant. If one guards and thinks of this divinity upon one's death bed, one will be resurrected. One can then gather up the superior souls and recall the inferior souls so that one will never collapse.

Chapter Twelve

THE KIDNEYS

The palace of the kidney section consists of two circular, dark and mysterious gate towers. In the dark upper part of each there is a child, who regulates the six receptacles and the sources of the nine fluids. They correspond externally with the two ears and with hundreds of fluids. They wear grey cloud-like brocade clothes and brandish their dragon banners. Upwardly, they send their regards to the bright rosy clouds and the smokes of the sun and the moon. When any of hundreds of illnesses and calamities attacks, think immediately and guard these two kings of the fluids across the Gate of Life. That will make a person live long and rise to the nine heavens.

Chapter Thirteen **THE SPLEEN**

The palace of the spleen section belongs to Wu Chi [center], in which there is a bright child clothed in yellow. To digest the grains and disperse their forces and to take care of the teeth depend on both him and a bright child in Tai Ts'ang, the Grand Warehouse [stomach, N.T.]. He sits on a golden terrace in a citadel of nine stories. He is in Ming Men, the Gate of Life, which is one cubic inch in size. He regulates the forces of the various grains and the five flavors so that feebleness, illnesses and injuries will be eliminated. Externally he corresponds with the One Foot Long Residence [the face, N.T.], which will be lustrous and well-maintained, because the splendor produced inside will be manifested outside. He wears jaded yellow brocade clothes with a tiger emblem. By concentrating and guarding on the three elders, you will be light and soaring. You will have longevity as an accomplished Hsien and will be far from death and calamities.

Chapter Fourteen **THE GALL BLADDER**

The palace of the gall bladder section is the choicest of the six receptacles. Inside it, there is a child shining magnificently and brilliantly. In all eight directions, the thunders and lightnings are exciting and the jade banners are waving. The dragon flags are wielded across the sky and the fire bells are tossed. He monitors vital energy and strength and controls tiger soldiers. Externally, he corresponds with the pupils of the eyes and the bridge of the nose. He makes both the brain and the hair fresh and thriving. He wears nine-colored brocade clothes with a green and flowered skirt. He also

wears gold and jade with dragon and tiger ornaments. If one can think and guard this grandiose brilliance, one can ride the celebrating clouds and command thousands of spirits. One is then able to pay respect to the three primordials.

Chapter Fifteen **THE LENGTH OF THE SPLEEN**

The length of the spleen is one foot long. It covers T'ai Ts'ang, the Grand Warehouse [stomach, N.T.]. Lao Chün, the Elderly Ruler, is there in the middle to manage Ming T'ang, the Bright Hall. He is styled Ling Yüan, the Divine Primordium. His name is Hun K'ang, the Mixture for Health. He cures hundreds of diseases and digests grains for people. He wears yellow clothes with purple sashes and dragon and tiger emblems. It depends on this ruler to increase vitality and prolong life. When my name is called three times, the spirits will automatically be informed. The three elders sit together each having their respective friends. They have their respective duties either tending to the essence or to the embryo. As the stones of peaches join and extend and produce rays of splendor, males and females will enjoy the repose of peaches [longevity, N.T.] if they can linger about in nine. The pair of Father Tao and Mother Tao gaze at each other. They are the Master and his wife, who will form elixir in the dark and mysterious place. One can use the method of Ts'un Ssu, meditating and guarding, to ascend to the Realm of Void. Although there may be different roads, they all lead to meet at the important final destination. One should shut off the three passes and hold the fists firmly in order to stay calm. By holding Chin Li, the Golden Sweet Spring [saliva, N.T.], in the mouth and rinse with it and swallow Yü Ying, the Jade Glory [saliva, N.T.], one can be free

from hunger, and the three worms will be destroyed. Then one's mind will always be peaceful and pleasant and one can bring about joy and happiness. The energies of the clouds of the five great mountains will flow proudly and magnanimously without obstacles. They protect Yü Lu, Jade Hut [nose, N.T.] by pouring the energies onto it so that one will be self-sufficient and self-fulfilling. The five parts of the body will be intact, strong and free from calamities.

Chapter Sixteen **UPWARDLY OBSERVE**

Upwardly observe the three primordials looking like stringed pearls. They shine naturally and brightly and illuminate the nine regions. The five divinities brightly illuminate the eight districts nightly. If you can meditate and guard the internal sovereign, you will be able to have an excursion with me. You will wear clothes with phoenix designs and hold the tiger amulet. Not long after you achieve the ONE, you will ascend to the Realm of the Void. Guard well and keep the contents of the cubic inch space. Shut the doors and windows without being restrained by either being a square or being a circle. When the three spirits restore the essence, you will stay strong through old age. Your superior and inferior souls will guard internally and not contend with one another. In the abdomen, the spirits will be born. They will hold jade in their mouths. Then the divinities will be pouring (energy) on to the remote dark watch towers. How can you be destroyed then? The jade trees will be tall with branches thousands of feet long. You will be sheltered and protected by them. Your three superior souls will naturally be calm and peaceful. Your life will be registered in the book of the heavenly emperor.

Chapter Seventeen **THE DIVINE TERRACE**

The Divine Terrace is amid luxuriant vegetation. It commands a view of a yellow open country. The three unusual one-cubic-inch rooms have different upper and lower positions. The flowing of the blood and breath energy travels up and down through every part of the vessels and channels, receiving from the high and mysterious. Tung Fang, the Innermost Chamber, has purple poles which are (like) doors and windows for the divinities. Formerly, the Supreme Superior told me that on the left, there is the divine prince speaking the divine language; and on the right, there is Pai Yüan, White Primordium, standing there too. Right there are Ming Tang, the Bright Hall; Chin Kuei, the Golden Cupboard; and Yü Fang, the Jade Chamber. Immortal Shang Ch'ing is right in front of me. The clothes are yellow and the person is red. His energy is constantly profuse. "Please may I ask what is between the two eyebrows?" It is what has both the sun and the moon and able to display the constellations [That is the Bright Hall. The Chinese character Ming, 明 bright, is composed of the sun 日 and the moon 月; while "being able to display" indicates the hall for display, N.T.]. It is on top of Sheng Men, the Gate of Life with seven illuminants and the nine primordia.

Chapter Eighteen **THE THREE PASSES**

Inside the three passes, the vital energy is really profuse and profound. What is in the nine hidden palaces is both remote and mysterious. The mouth is the heavenly pass, which is the mechanism for vital

energy. Feet are the earthly pass, which is the door of life. Hands are the manly pass, which controls prosperity and decline.

Chapter Nineteen **IF THE THREE PALACES**

If the three palaces can keep and guard Hsüan Tan, the Mysterious Elixir; T'ai I, the Supreme One, and Liu Chu, the Rolling Pearls are able to stay calmly on Mt. K'un Lun. In the storied tower with twelve links [the trachea, N.T.], there are perfected immortals going up and down by themselves. Both the Jade Hall and the Dark Scarlet Building are the mysterious palaces. They look like the armillary sphere made of splendid fine jade. There is a child sitting in relaxation and looking forward. I asked whose child that was residing in my body and why he was entering Ni Wan, the Mudball. By hundreds and thousands, [the spirits] are naturally connected; and by ones and tens they are placed like layers of mountain ranges. Beside the ears, there is the hair like clouds and beautiful flowers. The Red Emperor, the Yellow Elder and my superior souls share a room and a ford, and support one another. When the five stars shine brilliantly, it is because of the primordial seven. The energies of the sun and the moon soar among the six directions. They soar in Ti Hsiang, The Emperor's Native Place, in Heaven and to the edge of the earthly window. The souls and the spirits of the face all keep guard for one another.

Chapter Twenty **EXHALE AND INHALE**

Exhale and inhale the primordial energy in order to become a Hsien. The elder Hsien and his son seem to be

in front. The vermillion bird [the tongue, N.T.] extends and contracts at the base of the white stones [teeth, N.T.]. By coagulating the essence to nurture the embryo, one can transform and nourish the body. By keeping the embryo and making the essence stay, one can prolong life. When the three breath energies go back and forth on the right, the nine thoroughfares are bright. When the ONE blooms, a person will enjoy profusion. Looking from afar at the heart which looks like a constellation, one should not upset what is beneath the golden room. Then, one's life will be prolonged and one's youth will be restored.

Chapter Twenty-One **THE JADE ROOM**

Inside the jade room, Pa Ssu, the eight elemental spirits gather. Madam Ni Wan, the Mudball stands in the center. Ch'ang Ku, the Long Valley, and Hsüan Hsiang, the Mysterious Countries, surround the outskirts as the suburban counties. The six dragons soar so scramblingly that it is difficult to differentiate them. To seek longevity, be extremely careful about the urges of sex. Why should you work for death and make divine spirits cry? If you neglect that, you are stepping on the land of calamity, and the three divinities will be destroyed. Inhale the vital energy and procure the essence. The one-square-inch field and the one-foot long residence can administer one's life. If the dam of the sea bursts, hundreds of tributaries will have to contribute and hence become drained and exhausted. When the leaves fall, the tree will wither and lose its verdure. When the vital energy is gone and the fluids leak, one will not be of one's form. By concentrating on blocking (the essence) and guarding the images, one will enjoy constant tranquility. Then, Ni Wan, the Mudball, will be

protected and the three wonders [Ching, the essence; Ch'i, the vital energy; and Shen, the Spirits, N.T.] will be miraculous. When one has a simple and contented life and when one observes detachedly, one can automatically understand. Nothing will be bothering, and one will be peaceful. Certainly, there will be no trouble, and the old will return to the prime of young manhood. By meditating and studying the Jade Canon, one will be able to enter Shang Ch'ing, the Realm of Superior Clarity.

Chapter Twenty-two **CONSTANTLY CONTEMPLATE**

Constantly contemplate on the three chambers as connected and open all the way through, so that you can see through because there are no partitions and hence no distinction of inside or outside. By guarding and taking the five sprouts, one will be free from hunger and thirst. When the beautiful goddess holds the scarf and the six Ting spirits come to pay respect, be sure to hurriedly guard the chamber of the essence, not to let the essence leak out carelessly. By blocking it and treasuring it, you can live long. Started inside the form and not big in the beginning, the three officials are close by. They are easy to hide and handle. Void is unoccupying, quiet, hollow, detached and plain. Keep your form like that and keep it from being contaminated. The nine major chambers are void. They are the residences for the divine spirits. Meditate and guard hundreds of thoughts and see thoroughly the terms of continence. The six receptacles should be nurtured and kept from holding stagnancy. Then you will naturally be soaring through the routes among the clouds.

Chapter Twenty-three **NURTURING LIFE**

The way of nurturing life is obvious and is not troublesome at all. One can only study Tung Hsüan, the Innermost Mysterious and Profound (Canon), and the Jade Canon. In addition, one should do as the divine spirits of the eight views [the three Elxär Fields and the five viscera, N.T.] do. Then the twenty-four perfected immortals will naturally appear. When one takes inaction like a high arch, one's superior and inferior souls will be peaceful. By being clean, clear, and calm, the spirits will come out and communicate with me. Why should it be only behind the curtains in the purple chamber? The three and the five profound and mysterious spirits are standing or sitting outside the chambers. If one burns incense, one will go hand in hand with them in front of Yü Hua, the Jade Splendor [the forehead, N.T.]. Then all will enter the Grand Room [the Bright Hall, N.T.] and the gate of Hsüan Chi, the Jade Armillary Sphere. One will study devotedly the quiet, simple and plain life, which is the garden of Tao. One can observe and gaze internally and all one sees is perfected immortals everywhere. All the perfected immortals are right inside one's own body. One does not have to ask neighbors for them. Why should one go far to inquire about causes and effects?

Chapter Twenty-four **HIDE THE VIEW**

Hide the view and conceal the form. That is different from the worldly people. By retaining the vital energy and cultivating the essence, one can have lips as red as vermillion. By holding and safeguarding nature and life, one can maintain the unoccupying void. Then, one's name will make it to Shang Ch'ing, the Realm of the

Superior Clarity, and will be eliminated from the Book of Death. From being a recluse, one can enjoy the happiness of the three divine spirits. Without any trace of worry, one will be able to ride Shu Hsü, a divine dragon and freely have pleasure trips. One will wear a suit of an immortal's clothes with feathers and plumes and ride with the eight winds. One will drive San Ssu, [an immortal's carriage] and ride on the morning's glowing rosy clouds. The golden carriage goes in the chief position to be followed by jade carriages. Why would one not go up to the mountain to study my book? The perfected immortal's lodge will be remote, quiet and luxuriant with plants and trees. Why is it so difficult to enter the mountain that it makes one hesitate? This world is very crowded and disorderly and stinks like a money vault.

Chapter Twenty-five

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The five elements push one another (with the forces of expansion and contraction), yet they always return to the ONE. The three and the five combine forces to reach the term of nine nines. One can use the technique of hiding in the earth and revolving with eights to have the oxen prostrate in Hsüan Ch'üeh, the Dark and Mysterious Gate Towers [the kidneys, N.T.], and have various objects on display. The three luminaries rise from the border of life and death. The Innermost Chamber guards the divine images of the constellations, the sun, and the moon. The father is Ni Wan, the Mudball, and the mother is the Female One. The three illuminants radiate brilliantly and penetrate to the child's room. When one can guard and contemplate the profound truth, thousands of matters are resolved. One should not lose any essence and spirits.

Chapter Twenty-six
RUNNING UP HIGH

Running up high to the sun and the moon is my superior way. (If) Yü I, the Exuberant Department [the radiance of the sun, N.T.], and Chieh Lin, Crystalizing Brilliance [the splendor of the moon, N.T.], guard each other well one can see the elder of Yü Ch'ing Hsü Wu, the Realm of the Void Jade Clarity. Then one's complexion will be restored with the look of the youth and the blood, brain, and marrows will be abundant. One will have the magic fungus in the mouth and carry the five stars in the hands. One will carry the tiger amulet and wear gold ornaments. One can ride the divine dragon, Shu Hsü, to extend life and feast on the immortals' island in the East Sea.

Chapter Twenty-Seven
THE PROFOUND PRIMORDIUM

Hsüan Yüan, the Profound Primordium, is the Superior One, which is the goal to reach for refining the superior and the inferior souls. What the ONE is can not be suddenly seen. Not until one achieves the utmost truth, then one can glance and look at it. What is mostly to be avoided is the force of the various dead, dirty objects and what is despicable. When the six spirits assemble in the void to feast, the pearls coagulate and the essence solidifies to nurture the divine roots. The jade and gold keys and locks will always be intact and strong. Close the mouth and curl the tongue to take the embryonic fluid. That will make my refining complete and enable me to soar as a Hsien.

Chapter Twenty-eight
HSIEN, THE IMMORTALS

The immortals and Taoist adepts do not have any special divinity (prerogative). It is only that they accumulate seriously the essence and store up the vital energy to become perfected immortals. It is rare to be able to listen to the wonderful voice of the yellow child. (His messages are in) the Jade Canon and the Dark Scarlet Notes which are the articles for elixirs. He, (the yellow child), is styled as Chen Jen, the Perfected Immortal. He wears a golden scarf, and an armour, carries a tally and opens the doors to the seven orifices. There are the fire soldiers with amulets, charms and maps stationed at the divine passes. Placed according to the topography, the soldiers in the front are high, while the soldiers in the rear stay low. They carry swords hundreds of feet long and they wave the brocade flags. The ten people with unique skills wheel in the air and fan vigorously. The fire bells shoot up to the sky and then fall with smokes. They stay peacefully in Huang Chü'eh, the Yellow Gate Tower, between the two eyebrows. These are not just the branches and leaves; indeed, they are the fundamental roots.

Chapter Twenty-nine
PURPLE CLARITY

Tzu Ch'ing Shang Huang, the Superior Emperor in the Realm of Purple Clarity, is Ta Tao Chün, the Great Tao Ruler. T'ai Hsüan, the Great Profundity, and T'ai Ho, the Great Harmony, wait on him on both sides. They transform and produce all the beings and enable me to attain immortality. Hence, I can soar up to the tenth heaven and can ride the jade carriage. If one can concentrate on it for seven days and nights without sleeping, one can study it and achieve longevity.

Accumulating the practices and skills to accomplish the refining is not a natural endowment. It has to be achieved from devotion and sincerity as well as the guarding of the ONE. If one can guard internally what has already been strong and firm, that is the truth of the truth. By being calm and simple in the inactive void, one will naturally attain divinity.

Chapter Thirty **HUNDREDS OF GRAINS**

All the hundreds of grains are Ching, the evil spirits, of the earth. The five flavors appear to be wonderful, yet, they are the foul odors of demons. They disturb and disrupt divinity and the spirits and reduce the embryonic energy to zero. How can one return to youth from old age by using them? The three superior souls are disturbed and confused and the inferior souls are corrupted and upset (because of them). Why doesn't one ingest the breath energy and take the essence of the Supreme Harmony so that one can be free from death and can enter Huang Ning, the Yellow Tranquility?

Chapter Thirty-one **THE HEART CONTROLS**

The heart controls the whole body. It is the king of the five viscera. If one contemplates on it both in action and in quiescence, Te, the virtue (power, attributes) of Tao will function. When one is clean and clear, the good vital energy will come and it is naturally bright and brilliant. Regardless of sitting or standing, it always stays with me, because we share the same beam of the roof. During the daytime, it can shine on the views and at night, it closes and goes to hide. Then, one can understand and reach the essence (of the primordial

energy) and balance Yin and Yang.

Chapter Thirty-two **HAVING GONE**

Having gone through the six directions, Yin and Yang hide at the positions of Mao [5-7 a.m.] and You [5-7 p.m.] bi-hours respectively. The spirits of the two kidneys manage to prolong life. The way of revolving and lowering to nourish is to adjust to the North Constellation [which controls Yin, N.T.], and hide the beginning nine [which is the strong Yang, N.T.]. When one is aware of the male and yet keeps to the female, one will be free from aging. One who is conscious of white and yet keeps to black understands the principles of guarding by sitting [inaction, N.T.].

Chapter Thirty-three **THE ENERGY OF THE LIVER**

The energy of the liver is luxuriant, vigorous, clean and long-lasting. It reaches and displays in the six receptacles and makes the three illuminants shine. By concentrating the mind and devoting the will, one keeps one's internal care system from collapsing. Upwardly, [the energy of the liver, N.T.] joins San Chiao, the Three Cooking Vessels, and downwardly, it nourishes Yü Chiang, the Jade Nectar. When the mysterious and marvelous fluids flow like the cloud's moving, one will be free from smellings of odors or fragrance. It stimulates and manages hair and teeth, and refines the five centers [the five viscera, N.T.]. It goes via the ford of Hsüan Ying, the Dark Breast, to enter Ming Tang, the Bright Hall. Downwardly, it irrigates the throat so that the spirits will be bright and communicating. Then, one can sit and wait for Hua Kai, the Ornate Canopy, and tour Kuei

Ching, the Noble Capital. The masters of the three Clarities are light and floating. Their mats are cool and pleasant. The force of the five-colored clouds looks massive, and luxuriant in green. If one can close the eyes and ogle internally, one will naturally see them and be seen by them. The spirit of the heart is in control to manage various spirits which respect it in return. The seven mysterious, marvelous and splendid flowers open the Gate of Life. When one can understand and facilitate the heavenly Tao, one can think and guard Hsüan Ken, the Mysterious and Miraculous Root. Even if one is already one hundred and twenty years old, one can still return to youth. Beyond that, it is really difficult to guard Tao. One can only wait for Chiou Chuan Pa Ch'iüing Tan, [the method of alchemy to obtain the eight jade elixirs, the true vital energy, N.T.]. In order to restore (the true vital energy), one must again concentrate to think and guard the primordial seven. The splendors of the sun and the moon save the old and the handicapped. The energy of the liver circulates and flows without exhaustion.

Chapter Thirty-four **THE ENERGY OF THE LUNGS**

The energy of the lungs starts from the Three Cooking Vessels. It depends on the Child to see and listen to You Min, the Remote Darkness. When the five splendors are harmonized and managed, the hair and the teeth are refined. By swallowing from Yü Ch'ih, the Jade Pond, thirty-six times, one can open up hundreds of channels and start the flow of the blood and the fluids. The complexion will be bright and glow like the sheen of gold and jade. Teeth will be strong and hair will be black and free from greying. The genuine spirits should be contemplated and guarded without dreariness. One

should remember that Tzu Kung, the Purple Palace, has the seats for all the spirits to assemble and inquire about one another.

Chapter Thirty-five **HIDING UNDER**

Hiding under Yü Kai, the Feathered Canopy, the spirits look up at the Heavenly Residence. They all joyfully pay homage to the Extreme Yang with cheers. The bright spirits have eight august powers to have the good correct the evil. When the spirits of the spleen return, they may return to the stomach. Through their persistent nourishing, the Miraculous Roots will never wither again. When the Gate of Life is closed, the Jade Capital is protected. Then, myriads of spirits will reward you with longevity. That is said to be the reason for the spleen to be located in Chung Kung, the Central Palace. It is the master of the five viscera and the six receptacles. Upwardly it joins the T'ien Men, the Gate of Heaven, and enters into Ni Wan, the Mudball. It guards the female and keeps the male to top San Kuang, the Three Illuminants. The spirits reside in a place where the outside is square and the inside is circular. They make the vessels and the channels open for flow so that the five viscera will be prosperous. The bones will be young again, the tendons red and the marrows white as frost. The spleen safeguards the seven orifices and eliminates misfortunes. The sun and the moon are both present so that Yin and Yang are established. The two spirits meet and transform into Yü Ying, the Jade Glory, which is plain and bland without any flavor, yet it is the food for the heavenly immortals. When Immortal Tzu Tan dined and had the correct yellow energy, he said that it was as good as a tasty jade paste and excellent ice-cream. Tai Shang, the Supreme Superior, hides in the links of the

eight white jades, which will benefit the eight fluids that will in turn be received by the kidneys as essence. When it hides in T'ai Yin, the Supreme Yin, my form will appear. The three phenomena [Yin, Yang and Harmony, N.T.] stir up the winds and produce the starting greens. Hazy, one reaches the Realm of the Clear and the Miraculous. One plays at Piao T'ai, the Whirlwind Terrace, and sees the vermilion youth. That is a leisurely comfortable place where happy perfected immortals cultivate splendors (of life). By visualizing internally, one can quietly refine the whole body. By keeping the energies of the three primordia linger back and forth, one can attain spiritual brightness. By taking the hidden dragon, and the hidden miraculous fungi and the luxuriant flowers of the white jade to satisfy hunger, one can command myriads of divinities. Then up above, one can cover the wonder of wonders and down below, one can carry the tiger emblems.

Chapter Thirty-six **TAKE A BATH**

Take a bath to be very clean and give up the delicious, fattening, and spicy food. Then, go into a room and face East to read this Jade Canon. After reading it for about ten thousand times, you will naturally find that the meaning is obvious and refreshing. By untying and loosening the hair and eliminating desires, you can have long life. When the correct energy is restored, the five flavors will naturally come. Be peaceful, quiet and calm, instead of being annoyed and grudgeful. After the number of the readings is completed, you will perceive the spiritual essence. Huang Hua, the Yellow Splendor, and Yü Nü, the Jade Lady, will come confide in you. Now that the perfected immortal has arrived, the six Ting goddesses will be at your service too. Yin Chih Ta Tung

Ching, the Hidden Fungus' Great Profundity Canon, can then be taught. In every ten readings, there should be four bowings to pay homage to T'ai Shang, the Supreme Superior. First, pay respect to the Supreme Emperor, then face North. (In this devoted way of studying) one will understand this Jade Canon of the Internal View of the Yellow Court. The one who teaches is the master, and the one who is taught should swear an oath of alliance. (The objects for the sworn oath are) the cloud brocade, phoenix silk, gold buttons and threads, which are to replace hair-cutting in order to keep the body intact. Hand in hand, the teacher and the student should go to the mountain and smear the student's mouth with elixir fluid for the oath. Only then, the Jade View of the Gold Canon [the Yellow Court Canon, N.T.] can be disclosed. When a person is worthy of careful teaching, the three divine officials should be informed. Do not let the seven generations of ancestors be insulted and suffer calamities in their death. Those are the Supreme Superior's subtle and profound words for attaining divine immortality. This is the writing on how to be free from death.

GLOSSARY

Animals (The Astrological)

One animal assigned to each of the 12 earthly branches: 1. 子 Tzu: Rat, 2. 丑 Ch'ou: Ox, 3. 寅 Yin: Tiger, 4. 卯 Mao: Rabbit, 5. 辰 Ch'en: Dragon, 6. 巳 Ssu: Snake, 7. 午 Wu: Horse, 8. 未 Wei: Goat, 9. 申 Shen: Monkey, 10. 酉 You: Chicken, 11. 戌 Hsü: Dog, 12. 亥 Hai: Hog.

Beat The Heavenly Drum

See Ming T'ien-Ku.

Bi-hour

A two-hour period. A day and night is divided into 12 bi-hours as follows: 子 Tzu (11 p.m.-1 a.m.), 丑 Ch'ou (1 a.m.-3 a.m.), 寅 Yin (3 a.m.-5 a.m.), 卯 Mao (5 a.m.-7 a.m.), 辰 Ch'en (7 a.m.-9 a.m.), 巳 Ssu (9 a.m.-11 a.m.), 午 Wu (11 a.m.-1 p.m.), 未 Wei (1 p.m.-3 p.m.), 申 Shen (3 p.m.-5 p.m.), 酉 You (5 p.m.-7 p.m.), 戌 Hsü (7 p.m.-9 p.m.), 亥 Hai (9 p.m.-11 p.m.)

Black Warrior (Hsüan-Wu)

The seven constellations in the north. North: a symbolic term for the kidneys.

Central Palace

The Abdomen.

Chang Kuo 張果

Also called T'ung Hsüan Hsien Sheng 通玄先生. A Taoist in the reign of T'ang Hsüan Tsung (713-742 A.D.).

Chang Tao-Ling 張道陵

34-156 A.D., founder of the main Taoist sect: the Cheng-Yi Sect. He is also called Chang T'ien-Shih (Celestial Master Chang).

Chen Jen 真人

A Taoist perfected person, an immortal.

Chen Kao 真誥

Edited by T'ao Hung-Ching 陶弘景 (456-536 A.D.), a famous Taoist physician, who provided commentary and postface. The original material was from late 4th century, and the original writers are unknown. It is translated as Genuine Declaration, True Reports, Declaration of Perfected.

Chi T'ien Ku 擊天鼓

See Ming T'ien Ku. 鳴天鼓

Ch'i 氣

It is variously translated as breath, energy, force, or vitality.

Ch'i-Shang 七傷

The Seven Injuries: 1. Over-fullness injures the spleen; 2. Great rage injures the liver; 3. Fatigue and dampness injure the kidneys; 4. Cold food or drink injure the lungs; 5. Grief injures the heart; 6. Storms and extreme climate injure the body; 7. Fear and indulgence injure the will.

Chiang-Kung 絳宮

See Scarlet Palace.

Ch'ien 乾

Heaven, Male, or the Sun.

Ch'i-Hai 氣海

See Sea of Breath.

Chih You Tzu 至游子

Master Attainment-through-Wandering. See Tseng Ts'ao.

Ch'ih-Chai 尺宅

The foot long residence. The face.

Ch'ih Sung Tzu 赤松子

An Immortal in ancient times. He is said to be a rain master of Sheng Nung times.

Ching 精

It is variously translated as essence, sperm or vitality.

Ch'ing-Ku 青姑

See Corpses.

Ching Men 精門

The door of the essence or the lower Tan-Tien.

Chiu 鳩

The lower abdomen, or the pubic region.

Chiu T'ou 鳩頭

The upper collector. It may refer to the upper cooking vessel which is the esophagus.

Chou I Ts'an T'ung Ch'i 周易參同契

See Ts'an T'ung Ch'i.

Chu-Ch'üeh 朱雀

See Vermillion Sparrow.

Chu-Niao 朱鳥

See Vermillion Bird.

Ch'ui 吹

One of the six methods of exhalation. It belongs to the kidneys. See the text of T'AI-HSI MI YAO KO CHÜEH 胎息秘要歌訣 in The Primordial Breath Vol. I.

Ch'un Yang Tzu 純陽子

See Lü Yen. 呂岳

Chung-Kung 中宮

The Central Palace, the abdomen; identical with the Yellow Court which is governed by the spleen.

Cinnabar Field (Tan-T'ien)

See Tan-T'ien.

Cloud Practice (Yün-Hsing)

It is a technical name for three consecutive swallowings of the breath about to be exhaled. The breath energy is swallowed without any saliva, as versus Yü Shih, which is swallowing of the breath with saliva. It is also translated as the moving of the clouds.

Cooking Vessels (The Three) (San-Chiao)

The esophagus, the interior stomach canal and the bladder canal.

Corpses (The Three) (San-Shih)

Also referred to as San-Ku (The three poisons) or San-Ch'ung (The three worms). They are the three ferocious and ill-intentioned demons situated in

each of the three cinnabar fields (Tan-T'ien). The top one is called P'eng-Chü or Ch'ing-Ku, the middle one is called P'eng-Chih or Pai-Ku, the lower one is called P'eng-Chiao or Hsüeh-Ku.

Creatures (Thirty-six) (San-Shih-Liu Ch'in)

Three creatures assigned to each of the twelve earthly branches: 1. 子 Tzu: swallow, rat, bat; 2. 丑 Ch'ou: ox, crab, turtle; 3. 寅 Yin: fox, leopard, tiger; 4. 卯 Mao: hedgehog, rabbit, badger; 5. 辰 Ch'en: dragon, crocodile dragon, fish; 6. 巳 Ssu: eel, earthworm, snake; 7. 午 Wu: deer, roebuck, horse; 8. 未 Wei: goat, eagle, wildgoose; 9. 申 Shen: cat, ape, monkey; 10. 酉 You: pheasant, chicken, crow; 11. 戌 Hsü: dog, wolf, jackal; 12. 亥 Hai: pig, great lizard, hog.

Dark Female (Hsüan-P'in)

Also translated as "mysterious female". A name for the alchemical womb where the Embryo or the Embryonic Breath is being conceived. Some Taoists interpreted Hsüan (玄) as the nose and P'in (北) as the mouth.

Deliverance From The Corpse (Shih-Chieh)

A Taoist belief that immortals would appear to be dead and allow their body to be interred, yet the body would disappear from the tomb after burial and ascend to heavens.

Door Of The Essence (Ching-Men)

Lower Tan-T'ien.

Door Of Heaven (T'ien-Men)

The nose.

Ellixir (Tan)

The accomplished Embryonic Breath. It is generally believed as the cinnabar pill for immortality.

Embryo (T'ai)

The coagulated or gathered energy from the revolving mixture of the external and the internal air in the lower Tan-T'ien.

Embryonic Breath (T'ai-Hsi)

Air or energy coagulated or gathered in the lower Tan-T'ien. If obtained, it allows the practioner to stop usual breathing for an extended period of time.

Erh Ching 二景

Two views: the external and the internal views. Also translated as two images. The sun and the moon.

Feng 風

See Wind.

Fifth Night Watch (Wu-ching, Wu-keng)

About 4 A.M. The period from night-fall to day break was divided into five watches. It is also called as the fifth drum (Wu-Ku) or the fifth night-period (Wu-Ye).

Five Colors (Wu-Sse)

Black, corresponding with water; Red, corresponding with fire; Green, corresponding with wood; White, corresponding with metal; Yellow, corresponding with earth.

Five Diseases (Wu-Lao)

The diseases caused by over-exertion of the five viscera.

Five Elements (Wu-hsing)

Earth, metal, water, wood, and fire.

Five Grains (Wu-Ku)

Lists vary. They are generally grains of all sorts. Wheat, barley, millet, sorghum, and rice; rice, millet, wheat, oats, pulse; sesame, millet of two kinds, wheat, pulse.

Five Notes (Wu-yin)

The five notes of the Chinese musical scale: Kung, Shang, Chiao, Chih, Yü. They are the do, re, mi, sol, la.

Five Sacred Mountains (Wu-Yüeh)

The East Mountain or T'ai-Shan in Shan-tung; the West Mountain or Hua-Shan in Shaan-hsi; the South Mountain or Heng-Shan in Hu-nan; the North Mountain or Heng-Shan in Ho-pei; and the Middle Mountain or Sung-Shan in Ho-nan. Symbolically they might stand for the five viscera.

Five Viscera (Wu-Tsang)

They are: the heart, corresponding to fire; the lungs, corresponding to metal; the liver, corresponding to wood; the kidneys, corresponding to water; and the spleen, corresponding to earth.

Flavors (The Five) (Wu-Wei)

Sweet, sour, bitter, pungent, and salty.

Flowerly Pond (Hua-Ch'ih)

The mouth.

Foot Long Residence

The face.

Germ (The Five Internal Grains) (Wu-Ya)

The five genuine breaths of the five elements corresponding to the five viscera.

Grand Ultimate (T'ai-Chi)

The primordial chaos, the state when the heaven and the earth were not separated yet. It is also called T'ai-Ch'u (The Grand Beginning) or T'ai-Yi (The Ultimate One). It refers to the Absolute, the Great Tao.

Granting of the Rain (Yü-Shih)

A swallowing of the breath with the saliva.

Gunas

A Sanskrit term. Primary attributes of Nature.

Gushing Spring

See Yüing-Ch'üan.

Han Wu Ti Wai Chuan 漢武帝外傳

Extraordinary Particulars of Emperor Wu of Han Dynasty. It is mostly biographies of the magicians-technicians at Han Wu Ti's court. Ti's author is unknown.

Heavenly Drum

See Ming T'ien-Ku

Ho 呵

One of the six methods of exhalation. It belongs to the heart.

Hsi₁ 嘻

One of the six methods of exhalation. It belongs to the three cooking vessels.

Hsi₄ 呬

One of the six methods of exhalation. It belongs to the lungs.

Hsing Ming Kuei Chih 性命圭旨

A Pointer to the Meaning of Nature and Life, said to be authored by Yin Chen Jen 尹真人. It was printed in Ming Dynasty in 1615 A.D.

Hsü 噓

One of the six methods of exhalation. It belongs to the liver.

Hsü Hsün 許遜

An official at Chin Yang in Chin dynasty. He resigned later to use his Taoist skills to save people. He is also Hsü Chin Yang 許旌陽 or Hsü Chen Chün. 許真君

Hsüan-P'in 玄牝

See Dark Female.

Hsüeh-Ku 血姑

See Corpses.

Hu 呼

One of the six methods of exhalation. It belongs to the spleen.

Hua-Ch'ih 華池

The mouth.

Hua T'uo 華陀

A famous doctor of the 3rd century.

Huang-Ning 黃寧

The state attained after one has successfully practiced with the Yellow Court Canon.

Huang-T'ing-Ching 黃庭經

See Yellow Court Canon.

Hun 魂

The three superior souls of the human body. They are named: 胎光 T'ai-Kuang (Embryonic Light), 爽靈 Shuang-Ling (Pleasant Magic) and 幽精 You-Ching (Remote Spirit).

Hun-Tun 混沌

Primordial chaos, also called "uncarved block" by Chuang-Tzu 莊子.

I Ching 易經

Book of Changes. Its materials are of the Chou dynasty with Han additions. Its compiler(s) is unknown.

Inaction

See Wu Wei.

Jade Flower (Yü-Ying)

Saliva.

Jade Juice (Yü-Yeh)

Saliva.

Jade Pond (Yü-Ch'ih)

The mouth.

Jade Spring (Yü-Ch'üan)

Saliva.

Ko Hsüan 葛玄

C.244-325 A.D., sobriquet (tzu) Hsiao-Hsien. He was born in Chü-Jung of Tan-Yang (near Nanking). Since he was young, he had liked the Taoist practices. He studied alchemy, the refining of the breath, healing diseases, and nurturing life from Tso Yüan-Fang. He travelled many famous mountains, such as Kua-Ts'ang, Nan-Yüeh, Lo-Fu and T'ien-T'ai. He taught and practiced Taoist healing and nurturing. Among his famous students are Chang T'ai-Yen, K'ung Lung, and Cheng Ssu-Yüan. His writings include **A Preface to Tao-Te-Ching**, **Ch'ing-Ching-Ching**, **Tuan-Ku-Shih-Fang**, and **Ju-Shan-Ching-Ssu-Ching**. **Lao Tzu Chieh Chieh** was attributed to him by some Taoists. Taoists believed that he became an immortal and was called Ko Hsien-Ong or T'ai-Chi-Hsien-Ong.

Ko Hung 葛洪

C.280-340 A.D., sobriquet (tzu) Chih-Ch'üan, style Pao-P'u-Tzu. He was born in Chü-Jung of Tan-Yang (near Nanking). Ko Hsüan was his grand uncle. Cheng Ssu-Yüan, a student of Ko Hsüan, was his teacher. He did his alchemy at Lo-Fu Mountain. After he died, he became an immortal through deliverance from the corpse. His writings include **Pao-P'u-Tzu** 抱朴子 and **Biographies of the Immortals**.

Kuan Yin Tzu 關尹子

A Taoist in T'ang dynasty. A work with the same name existed in Han dynasty, but the text is lost.

K'un 坤

Earth, Female, or the Moon.

Ling-Chih 靈芝

Also translated as magic fungus. See Mushroom of immortality.

Ling-Yeh 靈液

Saliva.

Liu-Fu 六腑

See Receptacles.

Lü Tung Pin 呂洞賓

See Lü Yen.

Lü Yen 呂岳

An Immortal of T'ang Dynasty. One of the famous eight immortals.

Magic Juice (Ling-Yeh)

Saliva.

Ming T'ien-Ku 鳴天鼓

Beat the heavenly drum. A practice of covering both ears with both hands and hit the occiput with both middle fingers to make noise. Knocking the upper and lower teeth together is also called Ming T'ien-Ku.

Mountain Source

The base of the philtrum beneath the nose.

Mudball (Ni-Wan)

See Ni-Wan.

Mushroom of Immortality (Ling-Chih)

A kind of hard dark-brownish mushroom which keeps for a long time. It signifies long life and thus refers to the Embryonic Breath in the breathing practice.

Nan Hua Ching 南華經

It is **Chuang-Tzu**. A major Taoist book attributed to Chuang Tzu 莊子 (c.300 B.C.), who was called Chuang Chou 莊周, or Nan-Hua-Chen-Jen 南華真人 in the Tang dynasty (618-906 A.D.).

Ni-Wan 泥丸

The upper Tan-T'ien.

Non-action

See Wu²-Wei².

One (The)

It refers apparently to the coagulated or gathered energy in the lower Tan-T'ien.

Original Breath (Yuan-Ch'i) 元氣

It is also translated as primordial breath. See Embryonic Breath.

Pai-Hsing 百姓

A hundred surnames. The term generally refers to people. In the texts here, it may refer to the joints, and passes in the body.

Pai-Hu 白虎

See White Tiger.

Pai-Ku 白姑

See Corpses.

Pao-P'u-Tzu 抱朴子

The style of Ko Hung. See Ko Hung.

A book by Ko Hung. It contains two parts: Nei P'ien and Wai P'ien, dealing with the practices of breathing, healing, prolonging life, politics and daily living.

Passes (The Three) (San-Kuan)

This expression refers to places where the internal energy is easily blocked. They are T'ien-Kuan (the heavenly pass) i.e. the mouth or sinciput (the upper portion of the cranium); Ti-Kuan (the earthly pass), the feet; Jen-Kuan (the human pass), the hands. The **Pai Wen P'ien** however describes the three passes as being the eyes, the nose and the mouth, thus evidently the major access doors into the body of sensations, air and food.

Pen Ts'ao Kang Mu 本草綱目

The Pandects of Natural History (Mineralogy, Metallurgy, Botany, Zoology, etc.) written in 1596 A.D. by Li Shih Chen.

P'eng-Chiao 彭矯

See Corpses.

P'eng-Chih 彭質

See Corpses.

P'eng-Chü 彭倨

See Corpses.

P'eng Tzu 彭祖

A legendary official in the reign of Emperor Yao (2356 B.C.). He was said to have lived 800 years.

Periods (The Four) (Ssu-Shih)

The four seasons. A five-day period was called a Hou. A three-hou period was called a Ch'i or Ch'i-Chieh (one of the 24 solar terms of the year). A six-Ch'i period was called a Shih (period or season). A four-shih period was called a Sui.

P'o 魄

The seven inferior souls which are the turbid spirits of the human body. They are called: Shih-Kou (Corpse Dog), Fu-Shih (Latent Corpse), Ch'üeh-yin (Female Sparrow), T'un-Tzei (Swallowed Thief), Fei-Tu (Nonpoison), Ch'u-Hui (Removing Dirtiness), and Ch'ou-Fei (Stinking Lungs).

Primordial Breath

See Embryonic Breath.

P'u 朴

The Uncarved Block.

Receptacles (The Six) (Liu-Fu)

They are: the stomach, the gall bladder, the large intestine, the small intestine, the bladder and San-Chiao (the three Cooking Vessels).

Ridge Vein

The Tu vein/acupuncture channel, which begins at the lower end of the spine, goes up along the back to the rear of the skull, and ends in front of the

upper lip, after having passed through the top of the skull.

San-Chiao 三焦

See Cooking Vessels.

San-Ch'ung 三蟲

See Corpses.

San-Ku 三壘

See Corpses.

San-Kuan 三關

See Passes.

San-Li 三里

See Three Miles.

San-Ts'ai 三才

The Three Powers, i.e. Heaven, Earth, and Man.

Scarlet Palace (Chiang-Kung)

The middle Tan-T'ien, near the heart.

Sea of Breath (Ch'i-Hai)

The lower Tan-T'ien.

Seven Injuries (Ch'i-Shang)

See Ch'i-Shang.

Shan Yüan 山源

See Mountain Source.

She-Chi 社稷

Gods of the soil and grain---one's country, the national altars.

Sheng Nung 神農

A legendary ruler supposed to have introduced agriculture and herbal medicine.

Shih 時

See bi-hour, a two-hour period.

Shih-Chieh 屍解

See Deliverance from the Corpse.

Shih Chien Wu 施肩吾

A Taoist of T'ang dynasty. Author of **Chung Lü Ch'uan Tao Chi** 鍾呂傳道集 (Dialogue between Chung Li Ch'uan and Lü Tung Pin on the Transmission of Tao), **Huang Ti Yin Fu Ching Chieh** 黃帝陰符經解 (Explanation of Huang Ti's Yin Fu Ching), **Hsi Shan Ch'un Hsien Hui Chen Chi** 西山群仙會真記 (An Account of the Proceedings of Immortals in the Western Mountains), etc. He is also called Hua Yang Chen Jen 華陽真人, or Ch'i Chen Tzu 棲真子.

Shih Ch'üeh 屍蹶

An illness in which patients appear dead, yet the blood circulation is still flowing, and sometimes the senses are still good.

Shih-Er-Ch'ung-Lou 十二重樓

The trachea.

Six Exogenous Pathogenic Factors

The six atmospheric influences: wind, cold, summer heat, dampness, dryness, and fire.

Six Receptacles (Liu-Fu)

See Receptacles.

Ssu-Yin 司陰

Director of the Secrets, residing on the left side of the mouth.

Ssu-Ming 司命

The Arbiter of the destiny, recording man's wrongdoings.

Ssu-Sha 司殺

The Executioner, residing on the right side of the mouth.

Sun and Moon (Je Yüeh)

The left eye (also referred to as Shao-Yang) and the right eye (also referred to as T'ai-Yin).

Sun Ssu Miao 孫思邈

A recluse in Tang dynasty. Author of **Ch'ien Chin Yao Fang** 千金要方 (Essential Prescriptions Saving Lives Worth Thousands of Ounces of Gold), **Chen Chung Fang** 枕中方 (Pillow Book on Nourishing the Life Force), etc.

Ta-Li 大曆

766-779 A.D., one of the periods in the reign of T'ang Tai Chung.

T'ai 胎

See Embryo.

T'ai-Chi 太極

See Grand Ultimate.

T'ai-Hsi 胎息

See Embryonic Breath.

T'ai P'ing Kuang Chi 太平廣記

Copious Records Collected in the Reign of T'ai P'ing, written in 978 A.D. by Li Fang 李昉. It is a collection of anecdotes, stories, mirabilia and memorabilia.

T'ai-Yi 太一

It is the great Tao, The Absolute, the Ultimate One.

Tan 丹

See Elixir.

Tan-T'ien 丹田

Translated as the Cinnabar Field or the Elixir Field. There are three such fields: one above and in between the eyes; one at the level of the heart; one three inches under the navel. In these fields takes place the alchemical transformation of man into an immortal.

Tao 道

The Way, The Path, The Absolute, The Principle, The One, The Ultimate, The Nature.

Tao Shu 道樞

Pivot of Tao, a collection of doctrinal treatises, mainly on the techniques of physiological alchemy. It was compiled by Tseng Ts'ao 曾慥 of Sung Dynasty (12th Century).

Tao Te Ching 道德經

A text of about 5000 Chinese words. The next most translated and interpreted (or perhaps it should be called mistranslated and misinterpreted)

book after the Bible. Attributed to Lao Tzu. Usually interpreted as containing philosophical thoughts. Its secret interpretation in Taoism was with regard to breathing practices.

Tao Tsang 道藏

A great patrology of the Taoist canons, books and biographies. It contains 1464 Taoist works ranging all periods. It was first collected in the T'ang dynasty about 730 A.D., then again about 870 A.D., and definitively in 1019 A.D. The collection was first printed in the Sung Dynasty (1111-1117).

Tao Tsang Chi Yao 道藏輯要

Essentials of the Taoist Patrology. It contains 287 books of which 173 are from Tao Tsang and 114 Taoist works from other sources. It was printed at Erh Hsien Ssu 二仙寺, Ch'eng Tu 成都, in 1906.

Tao-Yin 導引

Taoist gymnastic exercises designed to facilitate the retention of the breath and the flow of Ch'i in the body.

T'ao Hung Ching 陶弘景

456-536 A.D. Author of **Chen Kao** 真誥, **Teng Chen Yin Chueh** 登真隱訣 (Confidential Instructions for the Ascent to Perfected Immortality), **Ming I Pieh Lu** 名醫別錄 (Informal Records of Famous Physicians), etc.

Te 德

Translated as power, virtue or attribute. It may refer to the obtained realization of the Embryonic Breath.

Thatched Hut (Mao-Lu)

The nose, which is also called Shen-Lu (Divine Hut), Yü-Lu (Jade Hut), Ch'ang-Ku (Long Valley) or T'ien-Men (Heavenly Gate).

Three Miles (San-Li)

The genitals. Sometimes it was called San-Hsing (Three Stars).

Three Powers

See San-Ts'ai.

Three Superior Souls

See Hun.

Ti-Hu 地戶

The mouth.

T'ien-Men 天門

The nose.

T'ien-Shih 天師

See Chang Tao-Ling.

Tseng Ts'ao 曾慥

A taoist of Sung dynasty. He is also called Chih You Tzu. Author of **Tao Shu, Chi Hsien Chuan** 集仙傳 (Biographies of the Company of Immortals), etc.

Ts'an T'ung Ch'i 參同契

A book written in 142 A.D. by Wei Po Yang of Later Han dynasty. The title means: the accordance of Book of Changes with the phenomena of composite things (alchemy).

Ts'un Hsiang 存想

Guarding and thinking, i.e. Guarding the spirits and thinking of keeping them in the body.

T'u Na 吐納

Breathing to prolong life by inhaling the fresh clean life breath energy through the nose and exhaling the old turbid, dead breath through the mouth.

Twelve Storied Tower (Shih-Er-Ch'ung-Lou)

The trachea.

Vermillion Bird (Chu-Niao)

The tongue. It is also called 金匙 Chin-Yueh (Gold Key).

Vermillion Sparrow (Chu-Ch'üeh)

The heart. One of the four spirits residing on the four directions: the green dragon on the north, the vermilion sparrow on the south, the dark warrior on the north and the white tiger on the west. It has seven constellations.

Viscera (The Five) (Wu-Tsang)

See Five Viscera.

White Tiger (Pai-Hu)

A symbol for the lungs. See Vermillion Sparrow.

Window of the Earth (Ti-Hu)

The mouth.

Wind

One of the six exogenous pathogenic factors. A syndrome marked by dizziness, fainting, convulsion, tremor, numbness, etc.

Worms (The Three) (San-Ch'ung)

See Corpses.

Wu Chen P'ien 悟真篇

Essay on Realizing the Necessity of Regenerating the Primordial Vitality, written in 1075 A.D. by Chang Po Tuan. It is a book on Taoist physiological alchemy.

Wu-Ching 五更

See Fifth Night Watch.

Wu Hour (Wu-Shih) 五時

11 a.m.-1 p.m.

Wu-Hsing 五行

See Five Elements.

Wu-Keng 五更

See Fifth Night Watch.

Wu-Lao 五勞

See Five Diseases.

Wu-Sse 五色

See Five Colors.

Wu-Shih 午時

11 a.m.-1 p.m.

Wu-Tsang 五臟

See Five Viscera.

Wu²-Wei² 無為

The Taoist principle of inaction. Though variously

interpreted, the texts published here seem to use it as the stoppage of the breath.

Wu³-Wei⁴ 五味

See Flavors.

Wu-Ya 五芽

See Germs.

Wu-Yin 五音

See Five Notes.

Wu-Yüeh 五嶽

See Five Mountains.

Yang 陽

The male or positive element in nature, as contrasted with the Yin.

Yellow Court

The abdomen.

Yellow Court Canon (Huang-T'ing-Ching)

A Taoist work of high antiquity attributed to Lao Tzu. Its full name is **T'ai-Shang Huang-T'ing Wai-Ching Ching** 太上黃庭外景經. There is another book called **T'ai-Shang Huang-T'ing Nei-Ching Ching** 太上黃庭內景經. Both books make the internal and external views of the **Yellow Court Canon**. The Internal View of the Yellow Court Canon is also called as **T'ai Shang Ch'in Hsin Wen** 太上琴心文 (The Expressive Lute Musical Article of the Supreme Superior), or **Ta Ti Chin Shu** 大帝金書 (The Gold Book of the Great Ruler), or **Tung Hua Yü P'ien** 東華玉篇 (The Jade Chapters of the Eastern Splendors).

Yellow Peace (Huang-Ning)

See Huang-Ning.

Yi-Wen-Lüeh 藝文略

A general title catalog for Chinese classical books.

Yin

The female or negative principle in nature; it is the opposite of Yang.

Yin Fu Ching 陰符經

The Harmony of the Seen and the Unseen by Li Ch'üan of Tang dynasty.

Yin Tan Pai Yü 陰丹百御

The Hundred Times Retained Yin Elixir. A Taoist secret practice of preventing ejaculation during intercourse.

Yü-Chen 玉枕

The Jade Pillow, the occiput.

Yü-Ch'ih 玉池

The mouth.

Yü-Ch'üan 玉泉

Saliva. Jade dust to be mixed with dew gathered in a jade cup. The mixture was then ingested as part of the practice to attain immortality.

Yü-Lu 玉廬

Jade Hut, the nose.

Yü-Shih 雨施

See Granting of the Rain.

Yü-Yeh 玉液

See Saliva.

Yü-Ying 玉英

Saliva.

Yün Chi Ch'i Ch'ien 雲笈七籤

The Seven Bamboo Tablets of the Cloudy Satchel, written around 1022 A.D. by Chang Chün Fang. It is an important collection of Taoist materials made by the editor of the first definitive form of Tao Tsang and includes much material which is not in the Patrology as we now have it.

Yün-Hsing 雲行

See Cloud Practice.

Yüing-Ch'üan 湧泉

The Gushing Spring. The center of the sole.

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