



Session 8 :The Principle of Complete Truth & Unification of Xing and Ming

- 22nd April 2021
- 11am-2pm Thursday (week 3)
- Online through teams

The important of human body

- Human beings are by nature embodied creatures.
- The very foundation of our life is the concrete, material reality onto which we are born and which we shape.
- As the basis of our existence, the body is a source of great pleasure and overwhelming pain, a giver of deep satisfaction and utter misery, the root of potential perfection and dismal failure.



Body as the foundation of the great human endeavour of perfection

- The Chinese has made the body as the perfection of health and well-being,
 - The perfection of long life in youthful vigour,
 - The perfection of spirit in transcendence to an otherworldly realm.
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- The Chinese have always understood the elementary need for accepting one's basic inborn qualities while yet working to live up to one's full potential, caring for an cultivating the body to the best of one's abilities.



Health and Dao

- Rather than the mere absence of symptoms and ailments, health is a fundamental alignment with the Dao;
- as it manifests in one's personal physical and psychological characteristics and
- as it opens paths to higher self-realization and spiritual unfolding.

The Goal of Daoist Yangsheng

- ‘To age with the sun and moon and be renewed by spring and summer, to conserve the seeds of growth in autumn and winter and to be nourished by the eternal breath of the Tao—these are the goals of the Taoist alchemists, the masters of the art of health, longevity, and immortality.’
- Eva Wong, *Harmonizing Yin and Yang: A manual of Taoist Yoga: Internal, External and Sexual, The Dragon-Tiger Classic*, Boston7 London: Shambhala: 1997, p. 1.

Longevity

- The body being originally part of the Dao, it should be healthy and strong and function perfectly to the completion of the natural human life span of 120 years.
- The practice allow people to retain and strengthen their essence while reverting back to its original form of qi and thus renewing their life and enhancing their health.
- These practices serve to stimulate the fundamental blueprint of the person stored in the eight extraordinary vessels, to create an openness of flow in the body's channels and support mental states of stress-free tranquillity that ensure continued health and long life. Livia 2008:7

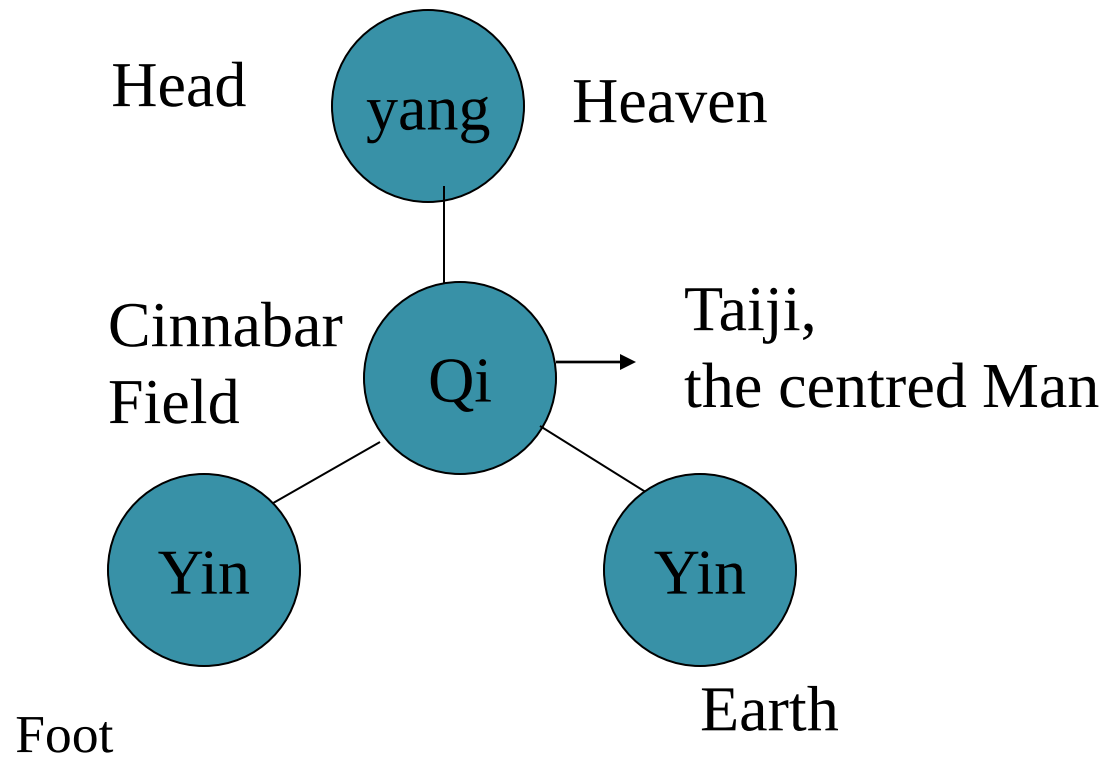
True Person or Immortals

- The immortals in later Taoist/Daoist religion was a further development and transformation of the philosophical ideal propagated in the classic of Taoist/Daoist philosophy.
- In Confucianism the sage who takes it as his responsibility to bring peace and harmony to the world is the final goal of self-cultivation, while in Taoist literature the true person or immortal is the embodiment of being one with Tao/Dao.
- True in this phrase is 'zhen', related to spiritual perfection and to death. It is defined in the *Shou Wen Jie Zi*, an ancient Chinese dictionary, as 'an immortal changing form and ascending to Heaven.'
- The 'immortal' in this case is a person who is xian(人), whose cognate qian (迁) is defined as 'rising high' in the sense of 'flying on fire', a person being burnt and ascending to the sky

Principle of Co-Nurturing Xing Qi and Shen

- 三气共一，为神根也。一为精， 一为神， 一为气。
- The Oneness of the Three Qi is the divine root. The Three are the Jing, the Shen and the Qi.
- 神者受之于天，精者受之于地， 气者受之于中和，相与共为一道。
- The Shen is subjected to Heaven, Jing Earth, and Qi the harmony between the two; they get along with each other as the same way.
- 故欲寿者，乃当爱气尊神重精也。
- In order to obtain longevity, one has to love the Qi, respect the Shen and pay attention on Jing,
- 王明《太平经合校》中华书局，1960：728

The ancient diagram of Taiji



What is the Complete Truth

- 所谓全真者，全其本真也。全精，全气，全神，方谓之全真。
- The Way of Completed Truth is the completion of all the intrinsic and authentic truths. Only if when the completion of the Jing, the Qi and the Shen all fulfilled then can name it the Complete Truth.
- 全精可以保身。欲全其精，先要身安定。安定则无欲，故精全也。
- Completion of Jing can ensure the existence of the body. In order to complete one's Jing, one needs to set one's body in peace and still. A tranquil and peaceful body can keep one free from desires and thus the completion of Jing is then ensured.
- 全气可以养心。故全其气，先要心清静。清静则无念，故气全也。
- The completion of Qi can nourishing the Heart. In order to keep your Qi full, you need to clear your heart and make it calm. A pure and calm heart will have no wondering mind, in this way, your Qi is kept in full form.
- 全神可以返虚。欲全其神，先要意诚。意诚则身心合而返虚也。
- The completion of spirit can allow you return to the empty. In order to keep your spirit completion, you need to sincere your will. A sincere will can unify your body and mind and therefore pave a way for you return to the empty.
- 故精气神为三元药物，身心意为三元至要。

How to nurturing jing qi shen

- 1. 保精养形：虚则补之，实则泄之，滞则行之。
- Preserving Jing through nurturing form: nurturing the insufficient, discharging the overwhelmed, activating the stagnant
- 2. 保养元气：不妄耗元气，气虚则补之；气滞，气逆则疏导之。
- Maintaining the congenital Qi: not wasting it in vain, when it is insufficient to nurture it; when it is stagnant and flowing in wrong direction, to guide it to move in a right direction.
- 3. 神的调养：静以养神，和以怡神，达以畅神，乐以乐神。
- Adjusting the spirit: to nurture it by quiet, to cheer it by harmony, to smooth it by extension, to entertain it by enjoyment or happiness
- 4. 协调形气神，让身心认同。
- To let the body and the mind identify each other in order to keep the xing, qi and shen in consistency

Jing, Qi, Shen and Xing and Ming

- **Xing**性 = Nature
- = Shen (神)
- **Ming**命 = Fate/Destiny of Life Span
- = Xing (形) + Qi (气)
- Thus, **Cultivation of both Xing and Ming** (性命双修) = Cultivation of the three treasures (Jing, Qi, and Shen)

Principle of Cultivation of both Nature and Destiny

性命双修

- 佛儒在养生修行上多强调思想意识的修炼，并不强调人体生命的修炼。现代医学多强调命的调养，忽视神的调养。道家养生把命的调养放到与神的调养同等的地位，强调了养生保健的现实意义。 杨玉辉《道教养生学》宗教文化出版社，2006：168-9
- Buddhist and Confucian cultivation all emphasis more on cultivation of spirituality and pay little attention on physical body; while modern medical science put more attention on physical life but ignore the nourishment of spirit.
- Only Daoist Yangsheng put nourishing physical body to the same important position as nurturing spirit and therefore has emphasized the health care value of nourishing life
- 《中和集·性命论》：性无命不立，命无性不存。其名为二，其理一也。 Xing cannot establish itself without Ming, while Ming cannot exist without Xing. Although Xing and Ming are two names, their principles are actually the same one.
- 《道藏》4册503页

How to Cultivate Xing & Ming

- **Cultivation of Ming (life)** 修命: secure Jing 保精, protect Xing 护形, nourish Qi 养气, regulate Qi 行气, dietary 服食, daoyin 导引, ingestion 调摄。
- **Cultivation of Xing (shen)** 修性: cultivating mind and spirit; fasting mind ‘心斋’ and forgetting seating ‘坐忘’ in Zhuangzi; holding the one ‘守一’ in the Scripture of the Great Peace, preserving the spirit ‘存神’ of School of Highest Clarity, reversing Qi to Shen ‘炼气化神’ and returning shen to the void ‘炼神还虚’ of Inner Alchemy

Cultivating Ming first and Xing later 先命后性：

- Southern School 道家南宗，Zhang Boduan 张伯瑞
《清华秘文》：先性故难，先命则有下手处。
- It is extremely hard to cultivate the Xing first, however there is acting point for cultivating the Ming first 《道藏》4册370-371页。
- 《悟真直指》：the way of cultivation of Ming is a way of doing修命之道，有作之道；
- the way of cultivation of Xing is a way of none-doing修性之道，无为之道。。。
- Therefore, the way of Golden Elixir must be put doing first 故金丹之道，必先有为，returning to prenatal/congenital from postnatal 于后天中返先天，to awake my original treasure of life 唤我本来命宝。
《道藏外书》8册368页。

Cultivating Xing first and then Ming 先性后命：

- Northern School北宗，The School of Complete Truth founded by Wang Chongyang 王重阳之全真道 and his sects established by his 7 disciple.
- Wang Chongyang :Just Qing and Jing two words rather than any others are cultivation of the Xing 只要心中清静两个字,其余都不是修性<丹阳真人语录•道藏>23侧703页 .
- Qiu Chuji邱处机 (the founder of Dragon Gate): my school need do 3 percent of cultivation on Ming but 7 percent on Xing 吾宗三分命功,七分性学. 《邱祖全书•邱祖语录》《济一子证道秘书十七种》，新文丰出版公司，1978：444。

The Principle of Inside Observation 内观 for Shen cultivation

- 《内观经》：内观之道，静神定心，乱想不起，邪妄不侵。
- Self Examination on personal behaviour
- Self observation of one's own body and Mind
- Unify ones own mind and body and Oneness of Heart and Soul

Yangsheng is like taking care sheep: if you see some lagging behind, you use the whip to urge them on.

- 养生主---- 庄子
- In Lu there was a man named Shan Bao. He lived in cave, drank water, was not looking for profit and still looked like a little Child. Unfortunately, he encountered a hungry tiger, which killed and ate him.
- There was also a man named Zhang Yi. He was a favourite among the rich and the poor alike. At the age of forty, he died of an inner fever.
- Shan Bao cultivated his inner, but a tiger ate his outer. Zhang Yi cultivated his outer but a disease attacked his inner. Neither of the two attended to their lagging qualities.



Dao as the metaphor of the harmony

- a. Tao is the basis of the harmony, because 'The great tao flows everywhere'
- b. Harmony is a balance between two opposites, which are both embodiment of Tao: Yin and Yang, Heaven and earth, Great and small, east and West, life and death; 'All ten thousand things carry the yin and embrace the yang. Through the blending of these vital forces, they achieve harmony.'(42)
- c. These two opposites are interdependent and interchangeable: such as happiness and misery in Chapter 58;
- d. Tao and Te always appear to be contrary to its nature.
- e. Circular rather than linear movement characterizes the evolution of Tao. Its any movement when goes to extreme will return to its negative, so that the cosmos is moving but still keeps its balance and harmony.

Daoist Understanding of Harmony

Harmony is the final aim of Taoism.

For a Taoist, attaining to Tao or returning to the origin is what we should do, why?

- (a) The Tao itself is perfect harmony, it is the one from which all things are produced
- (b) The evolution from Tao is also a process of harmony: Tao → One → Two → Three → Myriad Things
- (c) To cultivate Tao is to return from the phenomena to the origin, from the surface to the essence (the core of the existence), and from the temporal to the eternal

To do so, one must be one with nature or follow the natural way or being harmonious with the universe

The Cosmological Significance of Harmony

- The cosmos is a harmonious unity, every thing has its own proper position and value in the cosmos
- **The harmonious world is not created by some creator or God:**
- (1) all things or beings come from the same source, share the same basic elements, and driven by the same forces and will return to the same source somehow and some time
- (2) The sameness in source and destiny decides that there is no fundamental conflict between things and between humans and things
- (3) All existing beings and things are administered according to certain principles, which nobody and even no god can possibly violate
- **The cosmos as the whole is formed and moved by its self-transformation**
- The harmony of cosmos is not a static state, but a harmonious process in endless movement
- The movement does not interrupt the harmonious cosmos because it is not linear but cyclical, a movement will return to its beginning
- the cyclical movement and organism of the cosmos are the key for it to be harmonious

Harmony in terms of metaphysics

- **In terms of metaphysics,**
- a harmonious relation between Heaven and humans refers to
- **harmony**
- between spirit and material,
- between form and matter,
- between mind and body, and
- between the one /the universal and the many/the particular.



Creation and Yin-yang movement

- The presence of a strong vital energy and of a smooth, harmonious and active qi-flow that moves in a steady alteration of yin and yang, two aspects of the continuous flow of creation:
- the rising and falling, growing and declining, warming and cooling, beginning and ending, expanding and contracting movements that pervade all life nature.

Harmony in a religious sense

- In the religious sense, harmony indicates a continual process
- between this life and the life hereafter,
- between the divine and the secular, and
- Between the **lived/ later generation** and the **dead/ ancestor**
- between the heavenly principles and human behaviours

Harmony in the area of naturalism

- **In the area of naturalism**, harmony points to the unity
- between humans and Nature,
- between beings (the living) and the things (the existence), and
- between the social and the natural.



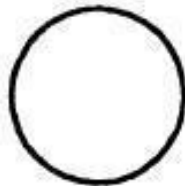
Harmony in reverse of the natural order

- Harmony to be manifested through the natural order
- Harmony need to be processed in the procedure of reversing targeted alchemy self cultivation

The Diagram of the Supreme Polarity

Returning to Tai Ji
(supreme ultimate)

復
歸
太
極



煉
神
還
虛

Cultivation of Shen
(spirit), return to Xu
(emptiness)

Fill in Li, (fire)

填
離



取
坎

Taking Kan, (water)

Yang
Activity



Yin
Stillness

Turn to the
origin

朝
元

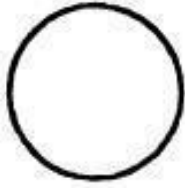


五
氣

Five Qi

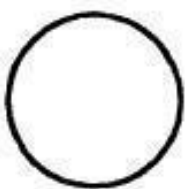
Cultivation of Qi
into Shen (spirit)

煉
氣
化
神



煉
精
化
氣

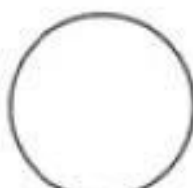
Cultivation of Jing
(material essence)
into Qi



The Way
of qian
becomes
the male



The Way
of kun
becomes
the female



Gate

之
門

玄
牝

Mysterious
female

Transformation and generation of the myriad things

The Goal of Chinese Yangsheng

- To achieve optimum physical and mental excellence
- To enhance longevity to stay vital, mentally alert and full of stamina as you age and remain functionally independent as long as possible
- To help cure health problems
- To mitigate or reverse the aging process
- To reduce both current and accumulated stress through energetic and meditation based approaches to physical, emotional and spiritual wellness.
- Bruth Frantzis, *Tai Chi: Health for life*, Blue Snake Books, Berkeley, California, 2006, p.21.