

Session 10-I Principle of Return to the Embryo/Foetus 复归于婴儿

- 11am to 2pm Monday
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- Online through Teams Conference
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Meaning of 'Return to the Embryo/Fetus'

- WHAT IS THE MEANING OF 婴儿?
- (《玄宗直指万法同归·道藏》 23策, 919页)
- Embryo/Foetus: 婴儿者, 未出胞胎也 An unborn embryo still in the womb is called as Ying Er
- Infant/Small Child: 出乎胞胎谓之孩也 a born baby is called as Hai.
- WHAT IS THE MEANING OF Returning to the Embryo/Foetus 复归于婴儿?
- Return to Embryo in Daoism has two meanings:
- Back to the state of embryo/infant
- Embryo Breath / Fetus breath

复归于婴儿: returning to the state of embryo

- 婴儿在母腹中,惟抱一团和气,哀乐之情未发,见闻直觉之性未萌也.
- 出母之胎,便有喜怒哀乐之情,见闻直觉之心,故不足以况以道也。古人曰温养子株,保养太和;又曰圣胎,道胎,胎息,未尝言出胞胎也。
- The embryo in the womb of his/her mother, embracing a cloud of harmonious Qi, with neither sorrow/ happy emotions initiated, nor knowledge and intuition developed. Therefore, embryo is called as embryo of Dao, embryo of divine, embryo breath.
- 《玄宗直指万法同归•道藏》23策, 919页

婴儿^{as} Infant: Dao De Jing: Chapter 76

- When one is born, he/she is soft and weak; in death he/she becomes stiff and hard. The ten thousand creatures and all plants and trees while they are alive are supple and soft, but when they are dead they become brittle and dry. Truly, what is still and hard is a 'companion of death'; what is soft and weak is a 'companion of life'.
- Therefore, the weapon that is too hard will be broken, the tree that has the hardest wood will be cut down. Truly, the hard and mighty are cast down; the soft and weak set on high.

婴儿as Infant: Dao De Jing: Chapter 55

- The impunity of things fraught with the power may be likened to that of an infant.
- **Poisonous insects do not sting it, nor fierce beast seize it, nor clawing birds maul it.** Its bones are soft, its sinews weak: but its grip is strong.
- Not yet to have known the union of male and female, but to be completely formed: means that its vital force is at height;
- To be able to scream all day without getting hoarse: means that harmony is at its perfection.
- To understand such harmony is to understand the always so. To understand the always so is to be illumined.

婴儿as Embryo: Dao De Jing: Chapter 10

- Can you keep the unquiet physical soul from straying, hold fast to the unity and never quit it? Can you when concentrating your breath, make it soft like that of a little child?
- 载营魄抱一能无离乎？专气至柔能婴儿乎？
- Can you unit your body and soul into oneness and never let them separated from each other? Can you concentrate your breath to the softest similar as that can be done by the embryo?

婴儿as Embryo: Dao De Jing: Chapter 28

- He who knows the male, yet cleaves to what is female becomes like a ravine that can receiving all things under heaven.
- And being such a ravine, he will possess a constant power all the time, which can let him return to the sate of embryo.

State of Embryo

- Ren and du has not separated therefore, primordial and prenatal qi not yet separated
- No desire/ no emotions developed
- United self with the body of mother as Oneness, not independent or separated self initiated.
- Soft like water, with all three treasures (the life essence, the primordial Qi, and the spirit) are entirely in full condition.

The state of the infant

- No fear; No greedy desire; No sense of right and wrong, yours and mine; unified with the world surrounded around
- Always innocent, no clear division between self and others, therefore no offensive action for self protection
- Weak and soft in appearance but yet strong in strength and full in energy

Returning to the Embryo and Foetus Breath

- Relationship between 'Returning to the Embryo ' and
- 'To Reverse the Postnatal to the Congenital' or Foetus Breath

True Foetal Breath

- When a practiser is able to unite the two vitalities of xing (nature) and ming (life), the spirit will form the immortal foetus.
- Forgetfulness of the circulation of the two vitalities in the microcosmic orbit will produce the foetal spirit which will return to the state of utter serenity,
- This is the true foetal breath.

Why Embryo Breath?

- The primordial and prenatal qi obtained at birth is the source of one's life,
- Maintain the yuanqi (the congenital qi) is essential for human being to live in a health life and long life.
- foetus the one whom with full congenital Qi, therefore, return to the Foetal state and live as a baby is a effective way to maintaining one's health.

Water as the Softest and Weakest Thing under Heaven: Dao De Jing Chapter 78

- Nothing under heaven is softer or more yielding than water.
- But when it attacks things hard and resistant there is not one of them that can prevail. For they can find no way of altering it.
- That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none.

Dao's Reversal Movement

- The Movement of the Dao is reversal (Return is the movement of the Dao).
- Weakness is the effect of Dao
- All things under Heaven come about in existence.
- Existence comes about in non-existence.
- Dao De Jing: Chapter 40

李道纯《中和集·全真活法》

- 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, which means the completion of the Jing, Qi and Shen
- 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. A tranquil and peaceful body can keep body from desire, therefore a completion of the Jing is 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。
- 《道藏》4册501-2页。

Return to the Mother:(Dao Dejing: Chapter 52)

- The world has a beginning: that is the Mother of the world.
- Whosoever finds the mother in order to know the sons; whosoever knows the sons and return to the mother: he will not be in danger all his life long.
- To see the smallest means to be clear.To guard wisdom means to be strong.
- If one use one's light in order to return to this clarity, one does not endanger one's person.
- This is called the hull of eternity.

Reverse the Postnatal to the Congenital

- The basic principle of Daoism is to return to the source of all.
- To Unify with Dao is to return to emptiness (无/无极)
- The Universe (Macrocosm) was divided from one (Dao) to Two (Yin yang) to myriad through creation,
- So did human body (Microcosm) from congenital Qi to a postnatal physical and energy body through 9 months mother's pregnancy.
- This method of 'Reverse the Postnatal to the Congenital' is reversal of the process of creation within the energy body through Nei gong (内功) practice (Dao Yin, Internal Alchemy and Qi Kong).

Principle of Reverse Post-birth to Pro-birth

- Reverse postnatal to prenatal to unify with the Dao as the Oneness, in order to live as long as the Heaven and the Earth 后天返先天，与道和一，与天地同久
- Reverse the visible of post-birth to invisible of pre-birth 由后天有形返先天无形, this is to reverse the physical form and energy of the postnatal back to the spirituality of the prenatal, and back to the prenatal Dao from the postnatal material 由后天形气返先天神性, 由后天之物返先天之道
- Therefore the three (jing, qi and shen) response to each other, if this response following the natural order it will generate human beings; otherwise, if it is happening in a reversed order it generate golden elixir 是以三物相感，顺则成人，逆则成丹。
- What is the nature order? One generate two, two generate three, three generate thousands beings.何谓顺？一生二，二生三，三生万物。Thus shen is transformed from the void, qi transformed from shen, jing from Qi, human being from jing. 故虚化神，神化气，气化精，精化形，形乃成人。
- What is reversed order? Myriad things embrace the three, three belongs the two, the two rooted in the One.何谓逆？万物含三。三归二，二归一。People who knowing this principle, can nourishing shen and protecting the form, can accumulating jing and transform it into Qi, and then cultivating Qi to harmonize shen, and finally shen to make it return to the void, this is so called reverse can make one become immortal 知此道者，怡神守形，养神炼精，积精化气，炼气和神，炼神还虚，逆则成仙也。

后天返先天之法 Way of reverse the postnatal to congenital

- 以外药言之，交合之精，先不要漏；呼吸之气，更要细细至于无息；思虑之神，贵在乎安静。Referring to the external medicine, it means: do not leak the Jing out from the intercourse; to thinning the breath Qi to the state of no breath; and to calm and tranquil the thinking shen.
- 以内药言之，炼精炼元精，抽坎中之元阳也，元精固则交合之精自不泄矣；Referring to the internal medicine, it means: cultivating Jing is to cultivate the original Jing and to absorb the original yang from Kan (water); because when the original Jing solid the Jing from intercourse will not leak out;炼气炼元气，补离中之元阴也。元气住则呼吸之气自不出入；Cultivating Qi is to cultivate original Qi, to supplement the shortage of the original yin within the Li (fire). Because when the original Qi reside the Qi of breath will not enter.炼神炼元神也，坎离合体成乾也，元神凝则思虑之神泰定。Cultivating shen is to cultivate the original shen, when Kan and Li unified the Qian is completed, while when the original shen coagulated the thinking shen will be peaceful and focused