

FOREWORD TO THE SECOND GERMAN EDITION

MY DECEASED FRIEND, Richard Wilhelm, the co-author of this book, sent me the text of *The Secret of the Golden Flower* at a time that was critical for my own work. I had been occupied with the investigation of the processes of the collective unconscious since the year 1913, and had obtained results that seemed to me questionable in more than one respect. They not only lay far beyond everything known to 'academic' psychology but also overstepped the borders of medical, strictly personal, psychology. These findings had to do with an extensive phenomenology, to which hitherto known categories and methods could no longer be applied. My results, based on fifteen years of effort, seemed inconclusive, because no possible comparison offered itself. I knew of no realm of human experience with which I might have backed up my findings with some degree of assurance. The only analogies—and these, I must say, were far removed in time—I found scattered through the reports of heresiologists. This connection did not in any way ease my task; on the contrary, it made it more difficult, because the Gnostic systems consist only in small part of immediate psychic experiences, the greater part being speculative and systematizing revisions. Since we possess only very few detailed texts, and since most of what is known comes from the reports of Christian opponents, we have, to say the least, an inadequate knowledge of the history, as well as of the contents, of this confused and strange literature, so difficult to encompass. Moreover, considering the fact that a period of not less than from seventeen hundred to eighteen hundred years separates the present from that past, support from that field

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seemed to me extraordinarily risky. Again, the connections were in part of a secondary character, and left gaps in the main issue which made it impossible for me to make use of the Gnostic material.

The text that Wilhelm sent me helped me out of this embarrassment. It contained exactly those pieces which I had sought for in vain among the Gnostics. Thus the text became a welcome opportunity to publish, at least in provisional form, some of the essential results of my investigations.

At that time it seemed unimportant to me that *The Secret of the Golden Flower* is not only a Taoist text of Chinese yoga but also an alchemical tract. However, a subsequent, deeper study of Latin tracts has corrected my outlook and shown me that the alchemical nature of the text is of prime significance. But this, to be sure, is not the place to go into more details about that point. I shall only emphasize the fact that it was the text of *The Golden Flower* that first put me in the direction of the right track. For we have in medieval alchemy the long-sought connecting-link between Gnosis and the processes of the collective unconscious, observable to us to-day in modern man.¹

I take this opportunity to point out certain misunderstandings to which even well-informed readers of this book fell victim. Not infrequently people thought that my purpose in publishing the book was to put into the hands of the public a method of achieving happiness. In total misapprehension of all that I say in my commentary, such readers tried to imitate the 'method' described in the Chinese text. Let us hope that these representatives of spiritual profundity were few in number!

Another misunderstanding gave rise to the opinion that, in the commentary, I had pictured to a certain extent my psycho-

¹ The reader will find more about this in two essays published by me in the *Eranos Jahrbuch* 1936 and 1937. (This material can now be found in C. G. Jung, *Psychology and Alchemy*, Bollingen Series XII, London and New York, 1953. C. F. B.)

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therapeutic method, which, it was said, consisted in my suggesting to my patients Eastern ideas for therapeutic purposes. I do not believe that there is anything in my commentary lending itself to that sort of superstition. In any case such an opinion is altogether erroneous, and is based on the widespread conception that psychology is an invention for a definite purpose and not an empirical science. To this category belongs the equally superficial as well as unintelligent opinion that the idea of the collective unconscious is 'metaphysical'. It is a question of an empirical concept to be put alongside the concept of instinct, as is obvious to anyone who will read with some attention.

I have added to this second edition the address in honour of Richard Wilhelm given by me at the memorial celebration, May 10, 1930, in Munich. It has already been published in the first English edition of 1931.¹

C. G. JUNG

FOREWORD TO THE FIFTH GERMAN EDITION

TO THIS EDITION there has been added the translation of the introductory portion of another meditation text stemming from a tradition similar to that of which *The Secret of the Golden Flower* is part, and appearing with the latter in the Chinese edition. Richard Wilhelm wrote the following brief introduction to this meditation text in 1926:

"The *Hui Ming Ching*, or *Book of Consciousness and Life*, was written by Liu Hua-yang in the year 1794. The author was born in the province of Kiangsi, and later became a monk in the monastery of the Double Lotus Flower (*Shuang-lien-ssu*) in the province of Anhui. The translation is from a new edition of a thousand copies printed with *The Secret of the Golden*

¹ *The Secret of the Golden Flower*, London and New York, 1931.

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Flower in 1921 by a man with the pseudonym of Hui-chen-tzu ("he who has become conscious of truth").

'The text combines Buddhist and Taoist directions for meditation. The basic view is that at birth the two spheres of the psyche, consciousness and the unconscious, become separated. Consciousness is the element marking what is separated off, individualized, in a person, and the unconscious is the element that unites him with the cosmos. The unification of the two elements via meditation is the principle upon which the work is based. The unconscious must be inseminated by consciousness being immersed in it. In this way the unconscious is activated and thus, together with an enriched consciousness, enters upon a supra-personal mental level in the form of a spiritual rebirth. This rebirth then leads first to a progressing inner differentiation of the conscious state into autonomous thought structures. However, the conclusion of the meditation leads of necessity to the wiping out of all differences in the final integrated life, which is free of opposites.'

The German translation [of this meditation text] first appeared in the third volume of the *Chinesische Blätter für Wissenschaft und Kunst*, Darmstadt, 1926, pp. 104-114, the translator being L. C. Lo. Dr. Lo was at that time a collaborator of Richard Wilhelm's and Secretary of the China Institute in Frankfurt am Main. The translation was made at the suggestion of Richard Wilhelm and was revised by him, so that in its present form it closely approximates the style of the translation of *The Secret of the Golden Flower*. Inasmuch as the *Chinesische Blätter* had been brought out in a very limited edition, it seemed fitting to take this opportunity of making the text available to a wider circle of readers.

SALOME WILHELM

1957

A DISCUSSION OF THE TEXT

BY

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ORIGIN AND CONTENTS OF THE T'AI I CHIN HUA TSUNG CHIH

I. ORIGINS OF THE BOOK

THE BOOK comes from an esoteric circle in China. For a long time it was transmitted orally, and then in writing; the first printing is from the Ch'ien-lung period (eighteenth century). Finally a thousand copies of it were reprinted in Peking in 1920, together with the *Hui Ming Ching*, and were distributed among a small group of people who, in the opinion of the editor, understood the questions discussed. That is how I was able to get a copy. The new printing and circulation of the little book was due to a religious reawakening growing out of the exigencies of the political and economic conditions in China. There have been formed a series of secret sects whose effort is to achieve, by the practice of secret traditions from ancient times, a state of the psyche lifting them above all the misery of life. The methods used are magical writing, prayer, sacrifice, etc., and, in addition to these, mediumistic *séances*, widely prevalent in China, by means of which direct connection with the gods and the dead is sought. Experiments are also made with the planchette,¹ the flying spirit pencil as the Chinese call it.

But side by side with these practices there exists an esoteric movement which has devoted itself with energy to the psycho-

¹ It is a curious fact that the man who circulated this text had written for him by the planchette a preface by Lü-tsu, an adept of the T'ang dynasty [A.D. 618-907], to whom these teachings are accredited. However, this preface deviates very widely from the thoughts given in the book; it is flat and meaningless, like the majority of such productions.

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logical method, that is meditation, or the practice of yoga. The followers of this method, in contradistinction to the European 'yogis' to whom these Eastern practices are only a form of sport, achieve, almost without exception, the central experience. Thus it can be said that, as far as the Chinese psyche is concerned, a completely assured method of attaining definite psychic experiences is available. (It must be noted that, as C. G. Jung very correctly points out; the Chinese mentality, at least up to very recent times, has been essentially different in some fundamental respects from that of Europeans.) Besides the release from the fetters of an illusory outer world, there are many other goals striven for by the different sects. Those on the highest level use this release by meditation for the purpose of seeking the Buddhist nirvana, or, as for example in the present book, they teach that by the union of the spiritual principle in men to the correlated psychogenic forces one can prepare for the possibility of life after death, not merely as a shadow-being doomed to dissolution but as a conscious spirit. In addition, and often in connection with this idea, there are schools of thought which try by means of this meditation to exert a psychic influence on certain processes of the sympathetic nervous system. (As Europeans we would speak here of the endocrine glandular system.) This influence strengthens, rejuvenates, and normalizes the life-processes, so that even death will be overcome in such a way that it fits in as a harmonious ending to life. That is to say, the spiritual principle, now fitted for an independent continuation of life in the spirit-body, created out of its own energy-system, deserts the earthly body, which remains behind as a drying shell like that shed by a cicada.

The lower strata of these sects have sought in this way to acquire magic powers, the ability to expel evil spirits and diseases, and here talismans, oral and written charms play their part. This sort of thing may lead to occasional mass psychoses

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which then work themselves out in religious or political unrest, as shown, for example, in the Boxer movement. Recently, the ever-present syncretistic tendency of Taoism has been shown in the fact that within such organizations, members of all the five world-religions (Confucianism, Taoism, Buddhism, Mohammedanism, and Christianity, even Judaism comes in occasionally for special mention) are included without having to break away from their respective religious congregations.

Having thus briefly described the background out of which such movements have grown up in our time, a word must be said as to the sources from which the teachings of the present book arise. Very remarkable discoveries come to light, and we find that these precepts are much older than their written form. The *T'ai I Chin Hua Tsung Chih*¹ can be traced back to the seventeenth century as having been printed from wooden tablets. The editor describes having found an incomplete copy dating from that time in the Liu-li-ch'ang, the old street of dealers in books and antiquities in Peking, and tells how he filled it out later from a friend's book. But the oral tradition goes back even further than that, to the Religion of the Golden Elixir of Life (*Chin-tan-chiao*), which developed in the T'ang period in the eighth century. The founder is said to have been the well-known Taoist adept, Lü Yen² (*Lü Tung-pin*), counted later by folklore as one of the eight immortals, about whom in the course of time a rich store of myths has gathered. This sect, like all religions, native and foreign, met with tolerance and favour in the T'ang period and spread widely, but, as it was always an esoteric and secret religion, in the course of time it began to suffer persecution because of members being suspected of

¹ *The Secret of the Golden Flower* (*T'ai I Chin Hua Tsung Chih*), the title of which was changed to *Ch'ang Sheng Shu* (*The Art of Prolonging Human Life*) by the Chinese publisher of the edition used here.

² Born circa A.D. 796. (H. W.)

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political intrigues. Again and again its adherents were persecuted by a hostile government, lastly, in an extremely cruel way by the Manchus, just before their own fall.¹ Many members have turned to the Christian religion, and all, even if they have not actually entered the church, are very friendly towards it.

Our book gives the best available account of the religion of the Golden Elixir of Life. The sayings are attributed to Lü Yen, whose other name was Lü Tung-pin, or Lü, the Guest of the Cavern. In the book he is introduced as the patriarch Lü, Lü-tsu. He lived at the end of the eighth and at the beginning of the ninth century. A later commentary on his sayings has been added, but it springs from the same tradition.

Whence did Lü get his esoteric, secret lore? He himself attributes its origin to Kuan Yin-hsi, the Master Yin-hsi of the Pass (Kuan, i.e. Han-ku Pass), for whom, according to tradition, Lao-tse wrote down his *Tao Te Ching*. As a matter of fact, there are to be found in the system a great many thoughts taken from the esoteric, veiled, mystical teaching in the *Tao Te Ching*; for example, the 'gods in the valley' are identical with the 'valley-spirit' of Lao-tse. But while Taoism degenerated more and more in the Han² period into an external wizardry, owing to the fact that the Taoist court magicians were seeking to find by alchemy the golden pill (the philosopher's stone), which would create gold out of the baser metals and lend men physical immortality, Lü Yen's movement represented a reform. The alchemistic signs became symbols of psychological processes. In this respect there was a close approach to the original ideas of Lao-tse. The latter, however, was altogether a free spirit, and his follower, Chuang-tzu, scorned all the hocus-pocus of yoga practice, nature-healers, and seekers after the elixir of life, although he himself, of course, also practised

¹ In the year 1891, 15,000 members were killed by Manchu hirelings.

² Third century B.C. to third century A.D. (C. F. B.)

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meditation and by means of it attained that intuition of unity upon which was founded his later, intellectually developed system. In Lü Yen there was a certain faith, a religious trend, which, stimulated by Buddhism, convinced him of the illusory quality of all external things, but in a way clearly different from Buddhism. He seeks, with all his might, the fixed pole in the flight of phenomena, where the adept can attain eternal life, a thought absolutely foreign to Buddhism, which denies any substance to the ego. Nevertheless, the influence of Mahayana Buddhism, which at that time dominated thought in China, is not to be underrated. Buddhist sutras are cited time and again. In our text, indeed, this influence is even greater than can be assumed to have been the case in the *Chin-tan-chiao* (Religion of the Golden Elixir of Life) in general. In the second half of the third section, explicit reference is made to the method known as 'fixating contemplation' (*chih-kuan*), and the latter is a purely Buddhist method which was practised in the *T'ien-t'ai* School of Chih K'ai [Chih I, A.D. 531-597].

From this point on, a certain break in the sequence of thought in our essay becomes noticeable. On the one hand, the cultivation of the Golden Flower is further described; on the other hand, there appear purely Buddhist ideas which repudiate the world and emphatically shift the goal towards nirvana. Then follow several sections¹ which, considering the spiritual elevation and coherence of the work as a whole, have scarcely more value than gleanings. Moreover, the work towards an inner rebirth through the 'circulation of the light', and the creation of the divine seed-kernel, is described only in its first stages, although the later stages are named as the goal. (Compare the *Hui Ming Ching* of Liu Hua-yang, where these later stages are more carefully explained.) Therefore, we cannot escape the suspicion that a portion of the manuscript has actually been lost, and substitutions made from other sources. If that is so,

¹ These sections are omitted from the present translation. (R. W.)

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it would explain the break in continuity and the inferior quality of the parts not translated here.

An unprejudiced reading will, however, disclose the fact that these two sources, Taoism and Buddhism, do not suffice to cover the whole range of thought: Confucianism in the form which is based on the *I Ching* is also introduced. The eight basic trigrams (*Pa Kua*) of the *I Ching* are brought into various passages of our text as symbols for certain inner processes, and further on we shall try to explain the influence resulting from this use of the symbols. For the rest, since Confucianism has a broad common base with Taoism, the union of these two schools of thought did not bring about a loss in coherence.

Perhaps it will strike many a European reader as remarkable that there appear in the text sayings familiar to him from Christian teaching, while, on the other hand, these same well-known things which in Europe are very often taken only as ecclesiastical phrasing are here given quite a different perspective, because of the psychological connections in which they are used. We find intuitions and concepts like the following, to select only at random a few that are especially striking: Light is the life of man. The eye is the light of the body. Man is spiritually reborn out of water and fire, to which must be added 'thought-earth' (spirit), as womb, or tilled field. Let us compare the sayings of John: 'I baptize you with water: after me shall come one who will baptize with the Holy Ghost and with fire'; or: 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' How suggestive, for instance, becomes the thought of 'water' as the seed-substance in our text, and how clear the difference between the 'outward-streaming' activity which exhausts itself in begetting (what is born of flesh remains flesh), and the 'backward-flowing' movement (*metanoia*).

The bath, too, plays its part in this rebirth just as it does in the baptism preached by John and also in the Christian baptism.

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→ Even the mystical marriage, which plays such an important rôle in Christian parables, appears several times; there is also mentioned the child, the boy within ourselves (the *puer aeternus*, the Christ, who must be born in us and who, in another way, is the bridegroom of the soul), and the bride as well. And what is most striking of all, perhaps, even an apparently minor detail, the need of having oil in the lamps so that they can burn brightly, takes on a new and weighty psychological meaning in our text. It is worth mentioning that the expression 'Golden Flower' (*Chin Hua*), in an esoteric connection, includes the word 'light'. If one writes the two characters one above the other, so that they touch, the lower part of the upper character and the upper part of the lower character make the character for 'light' (*kuang*). Obviously this secret sign was invented in a time of persecution, when a veil of deep secrecy was necessary to the further promulgation of the doctrine. That was in turn the reason the teaching always remained limited to secret circles. Even to-day, however, its membership is greater than appears from the outside.

If we ask whence this light-religion comes, we can first of all consider Persia, as in the T'ang period there were Persian temples in many places in China. But even though certain points correspond with the religion of Zarathustra, and especially with Persian mysticism, there are, on the other hand, very strong divergences. Another view to be considered is that of a direct Christian influence. In the T'ang period the religion of a Turkic tribe, the Uigurs, who were allied with the Emperor, was the Nestorian branch of Christianity; it stood in high favour, as is witnessed by the well-known Nestorian monument in Sianfu erected in 781, and bearing both a Chinese and a Syriac inscription. Thus connections between the Nestorians and the *Chin-tan-chiao* are quite possible. Timothy Richard went so far as to consider the *Chin-tan-chiao* simply a survival of the old Nestorians. He was led to his view by certain agree-

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ments in ritual and certain traditions of the *Chin-tan-chiao* membership which approach closely to Christian practice. Lately P. Y. Saeki¹ has taken up the theory again and, supported by the Nestorian liturgy found in Tun-huang by Pelliot, has established a series of further parallels. He even goes so far as to identify Lü Yen, the founder of the *Chin-tan-chiao*, with the Adam who wrote the text of the Nestorian monument and signs himself with the Chinese name Lü Hsiu-yen. According to this hypothesis, Lü Yen, the founder of the *Chin-tan-chiao*, would have been a Christian of the Nestorian confession! Saeki goes decidedly too far in his delight in identifications: his proofs are all of them almost convincing, but there is always lacking the crucial point which would clinch the matter. Many partial proofs do not make a whole one, but we must concur with him at least to the extent of agreeing that in the *Chin-tan-chiao* there has been a strong admixture of Nestorian ideas which are also evident in the present manuscript. Some of these ideas seem very odd in their strange dress, while others take on a remarkable, new sort of vitality. Here we reach one of those points which prove over and over again:

Orient und Occident

*Sind nicht mehr zu trennen.*²

2. THE PSYCHOLOGICAL AND COSMOLOGICAL PREMISES OF THE TEXT

To make the following translation intelligible, it is worth while to say a few more words about the foundations of the philosophy on which the method rests. This philosophy is, to a certain extent, the common property of all Chinese philoso-

¹ *The Nestorian Monument in China*, London, 2nd edition, 1928.

² 'East and West

Can no longer be kept apart.' (Goethe)

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phical trends. It is built on the premise that the cosmos and man, in the last analysis, obey the same law; that man is a microcosm and is not separated from the macrocosm by any fixed barriers. The very same laws rule for the one as for the other, and from the one a way leads into the other. The psyche and the cosmos are to each other like the inner world and the outer world. Therefore man participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them.

The Tao, then, the Way, governs man just as it does invisible and visible nature (heaven and earth). The character for Tao in its original form¹ consists of a head, which probably must be interpreted as 'beginning', and then the character for 'going' in its dual form in which it also means 'track', and underneath, the character for 'standing still', which is omitted in the later way of writing. The original meaning, then, is that of a 'track which, though fixed itself, leads from a beginning directly to the goal'. The fundamental idea is that the Tao, though itself motionless, is the means of all movement and gives it law. Heavenly paths are those along which the constellations move; the path of man is the way along which he must travel. Lao-tse has used this word, though in the metaphysical sense, as the final world principle, which antedates realization and is not yet divided by the drawing apart of the opposites on which emergence into reality depends. This terminology is presupposed in the present book.

In Confucianism there is a certain difference in terminology. There the word 'Tao' has an inner-world significance and means the 'right way'; on the one hand, the way of heaven, on the other, the way of man. To Confucianism, the final principle of an undivided One is the *T'ai-chi* (the great ridge-pole, the supreme ultimate). The term 'pole' occa-

¹ Compare *Ku-chou-pien*, vol. 66, pp. 25ff., which was also consulted with respect to the analysis of the other characters.

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sionally appears in our text also, and is there identical with Tao.

Out of the Tao, and the *T'ai-chi*, there develop the principles of reality, the one pole being the light (yang) and the other the dark, or the shadowy (yin). Among European scholars, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature. Yin is shade, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the south side of the river appear dark). Yang, in its original form, indicates flying pennants and, corresponding to the character yin, is the south side of a mountain and the north side of a river. Starting only with the meaning of 'light' and 'dark', the principle was then expanded to all polar opposites, including the sexual. However, since both yin and yang have their common origin in an undivided One and are active only in the realm of phenomena, where yang appears as the active principle and conditions, and yin as the passive principle is derived and conditioned, it is quite clear that a metaphysical dualism is not the basis of these ideas. Less abstract than yin and yang are the concepts of the Creative and the Receptive (*Ch'ien* and *K'un*) that originate in the *Book of Changes* [*I Ching*], and are symbolized by heaven and earth. Through the union of heaven and earth, and through the efficacy of the dual primal forces within this field of activity (governed by the one primal law, the Tao), there develop the 'ten thousand things', that is, the outer world.

Among these things, viewed externally, is also to be found man in his corporeal appearance, which, in all its parts, is a small universe (*hsiao t'ien-ti*). So, according to the Confucians, the inner nature of man comes from heaven, or, as the Taoists express it, it is a phenomenal form of the Tao. In the phenomenal world man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-

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principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of human nature and life (*hsing* and *ming*). The word for human nature (*hsing*) is made up of those for heart or mind (*hsin*), and origin, being born (*sheng*). The heart (*hsin*), according to the Chinese idea, is the seat of emotional consciousness, which is awakened by the five senses through unreflecting reactions to impressions received from the external world. That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental, supra-conscious condition, is human nature (*hsing*). Varying according to the more exact definition of this concept, human nature is either originally good, if looked at from the standpoint of the eternal idea (Mencius), or it is originally evil, or at best neutral. Taken from the standpoint of empirical-historical evolution, it can be made into something good only by a long development of the mores (Hsün Ch'ing).

Human nature (*hsing*), as an idea undoubtedly related to logos, appears closely knit with life (*ming*) when entering the phenomenal world. The character *ming* really signifies a royal command, then destiny, fate, the fate allotted to a man, so too, the duration of the life-span, the measure of vital energy at one's disposal, and thus it comes about that *ming* (life) is closely related to eros. Both principles are, so to speak, supra-individual. Man as a spiritual being is made human by his nature (*hsing*). The individual man possesses it, but it extends far beyond the limits of the individual. Life (*ming*) is also supra-individual in that man must simply accept his destiny; it does not stem from his conscious will. Confucianism sees in *ming*, life, a heaven-made law to which man must adapt; Taoism takes it as the multi-coloured play of nature which cannot evade the laws of the Tao, but which is yet pure coincidence; Chinese Buddhism sees it as the working out of karma within the world of illusion.

To these dualities there correspond in the corporeal-personal

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man the following bi-polar tensions. The body is activated by the interplay of two psychic structures: first, *hun*, which, because it belongs to the yang principle, I have translated as animus,¹ and secondly, *p'o*, which belongs to the yin principle, and is rendered by me as anima.² Both ideas come from observation of what takes place at death, and therefore both contain in their written form the sign for demon,³ that is, the departed one (*kuei*). The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays. The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is still active for a time and then evaporates in ethereal space, or flows back into the common reservoir of life. In living men, the two correspond in a certain degree to the cerebral system and the system of the solar plexus respectively. The animus dwells in the eyes, the anima in the abdomen. The animus is bright and active, the anima is dark and earth-bound. The sign for *hun* (animus) is made up of the characters for 'demon' and 'cloud', while

¹ Wilhelm's use of the term 'animus' lends the latter a meaning quite different from that given it by Jung's concept, where the animus is an element in a woman's mind. Jung finds *hun* close to the meaning of logos, but the latter term could not be used for *hun*, first, because of there being another Chinese concept still closer to logos, i.e. *hsing* (human nature), and also because *hun* is described as being a personal factor, while logos is strictly impersonal. The expression 'spirit-soul' as opposed to 'earthly soul', *p'o*, would seem to cover the meaning of *hun* as explained by Wilhelm, and in order to avoid a possible confusion in terminology it was planned to make this alteration in the English version, the authors having agreed that a change was advisable. But though the proposed substitution would undoubtedly simplify things for the reader and would involve no change in meaning, still it would require the rearrangement of several paragraphs and thus cause too great a divergence between the two editions. For that reason, the change has not been made. (C. F. B.)

² It is to be noted that *p'o* corresponds to only one part of the anima as conceived by Jung. In the latter's concept, the spiritual side of the anima is quite as important as the animal side. (C. F. B.)

³ The word for 'demon' in Chinese does not necessarily have an evil connotation. (C. F. B.)

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that for *p'o* (anima) is composed of the characters for 'demon' and 'white'. This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this. None the less, we must be cautious in the matter of derivations, because in the most ancient script the graph for demon is lacking and so we may perhaps be dealing with primary, not derived, symbols. In any case, animus (*hun*) is the light, yang-soul, while anima (*p'o*) is the dark, yin-soul.

The usual, 'clockwise-flowing',¹ that is, the downward-flowing life-process, is the one in which the two souls enter into relations as the intellectual and animal factors. As a rule, it will be the anima, the indiscriminating will, which, goaded by passions, forces the animus or intellect into its service. At least the anima will do this to the extent that the intellect directs itself outward, whereby the energies of both animus and anima leak away and life consumes itself. A positive result is the creation of new beings in which life continues, while the original being 'externalizes' itself and 'ultimately is made by things into a thing'. The result is death. The anima sinks, the animus rises, and the ego, robbed of its energy, is left behind in a dubious condition.

¹ The German word used is *rechtläufig*, which, translated literally, means 'right-flowing'. In the text it describes 'energies' in the body which flow downward, and so in all instances except the above it has been translated as downward-flowing. When the energies in the body are not allowed to go their natural, downward course, but are dammed up, the movement is described as backward-flowing (*rückläufig*). The yoga system teaches a technique of meditation whereby the natural flow of energy can be reversed, and the energy made to rise to the higher centres, where it becomes spirit. Leaving out this end result, it is easy for the student of analytical psychology to see a connection between the two streams of energy and the concepts of extraversion and introversion. An important difference is that extraversion and introversion apply only to the movement of psychic energy, whereas the Chinese concept seems to include both psychic and physiological processes. (C. F. B.)

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If the ego has acquiesced in the 'externalization', it follows the downward pull and sinks into the dull misery of death, only poorly nourished by the illusory images of life by which it is still attracted without being able to participate in anything actively (hells, hungry souls). But if the ego has made an effort to strive upward in spite of the process of 'externalization', it maintains for a time (as long, in fact, as it is reinforced by the energies expressed in sacrifices by the survivors) a relatively happy life, each according to its deserts. In both cases, the personal element retreats and there ensues an involution corresponding to the 'externalization'. The being then becomes an impotent phantom because it lacks the energies of life and its fate comes to an end. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external, but purely inner states. The more a being penetrates these states, the more involution progresses till finally he disappears from the plane of existence, of whatever nature that may have been, and then, by entering a new womb, begins a new existence supplied by his previous imaginings. This condition is the state of the demon, the spirit, the departed one, the one who withdraws. The Chinese word for this state of being is *kuei* (often wrongly translated by 'devil').

If, on the other hand, it has been possible during life to set going the 'backward-flowing', rising movement of the life-energies, if the energies of the anima are mastered by the animus, then a liberation from external things takes place. They are recognized but not desired. Thus illusion is robbed of its energy. An inner, ascending circulation of the energies takes place. The ego withdraws from its entanglement in the world, and after death remains alive because 'interiorization' has prevented the wasting of the life-energies in the outer world. Instead of these being dissipated they have created within the inner rotation of the monad a life-centre which is independent of bodily existence. Such an ego is a god, *deus*, *shen*. The

The Psychological and Cosmological Premises

character for *shen* means to extend, to create; in a word, it is the opposite of *kuei*. In the oldest Chinese script it is represented by a double meander pattern, which can also mean thunder, lightning, electrical stimulation. Such a being survives as long as the inner rotation continues. It can, even though invisible, still influence men and inspire them to great thoughts and noble deeds. The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity.

However, there remains one limitation. These beings retain a personal character, and are therefore subject to the effects of space and time. Neither are they immortal any more than heaven and earth are eternal. The Golden Flower alone, which grows out of inner detachment from all entanglement with things, is eternal. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, the Tao. Herein lies a difference between Buddhism and Taoism. In Buddhism this return to nirvana is connected with a complete extinction of the ego, which, like the world, is only illusion. If nirvana may not be explained as death, cessation, still it is strictly transcendent. In Taoism, on the other hand, the goal is to preserve in a transfigured form the idea of the person, the 'traces' left by experience. That is the light which, with life, returns to itself and which is symbolized in our text by the Golden Flower.

As a supplement, we must still add a few words about the use in our text of the eight trigrams of the *Book of Changes* (*I Ching*). The trigram *Chen* ☳, thunder, the Arousing, is life which breaks out of the depths of the earth; it is the beginning of all movement. The trigram *Sun* ☱, wind, wood, the Gentle, characterizes the streaming of the reality-energies into the form of the idea. Just as wind pervades all places, so the principle for which *Sun* stands is all-penetrating, and creates

A Discussion of the Text

'realization'. The trigram *Li* ☲, sun, fire, the lucid, the Clinging, plays a great rôle in this religion of light. It dwells in the eyes, forms the protecting circle, and brings about rebirth. The trigram *K'un* ☷, earth, the Receptive, is one of the two primal principles, namely the yin principle which is embodied in the energies of the earth. It is the earth which, as a tilled field, takes up the seed of heaven and gives it form. The trigram *Tui* ☵, lake, mist, the Joyous, is a final condition on the yin side, and therefore belongs to autumn. The trigram *Ch'ien* ☰, heaven, the Creative, the strong, is the embodiment of the yang principle which fertilizes *K'un*, the Receptive. The trigram *K'an* ☵, water, the Abysmal, is the opposite of *Li* ☲, as is already shown in its outer structure. It represents the region of eros, while *Li* stands for logos. *Li* is the sun, *K'an* the moon. The marriage of *K'an* and *Li* is the secret magical process which produces the child, the new man. The trigram *Ken* ☶, mountain, Keeping Still, is the symbol of meditation, which, by keeping external things quiescent, gives life to the inner world. Therefore *Ken* is the place where death and life meet, where '*Stirb und Werde*' is consummated.

TRANSLATION
OF THE
T'AI I CHIN HUA TSUNG CHIH

(I.) HEAVENLY CONSCIOUSNESS (THE HEART)

-Master Lü-tsu said, That which exists through itself is called the Way (Tao). Tao has neither name nor shape. It is the one essence,¹ the one primal spirit. Essence and life cannot be seen. They are contained in the light of heaven. The light of heaven cannot be seen. It is contained in the two eyes. To-day I will be your guide and will first reveal to you the secret of the Golden Flower of the great One, and, starting from that, I will explain the rest in detail.

-The great One is the term given to that which has nothing above it. The secret of the magic of life consists in using action in order to attain non-action. One must not wish to leap over everything and penetrate directly. The maxim handed down to us is to take in hand the work on human nature (*hsing*). In doing this it is important not to take any wrong path.

The Golden Flower is the light. What colour is the light? One uses the Golden Flower as a symbol. It is the true energy of the transcendent great One. The phrase 'The lead of the water-region has but one taste' refers to it.

Heaven created water through the One.² That is the true energy of the great One. If man attains this One he becomes alive; if he loses it he dies. But even if man lives in the energy (vital breath, *prana*) he does not see the energy (vital breath), just as fishes live in water but do not see the water. Man dies when he has no vital breath, just as fishes perish when deprived of water. Therefore the adepts have taught people to hold fast to the primal, and to guard

¹ *Hsing*, otherwise translated as 'human nature'. (C. F. B.)

² In the German text the *Book of Changes* is said to be the origin of this sentence. It does not occur there, and so, with the permission of Hellmut Wilhelm, the statement has been omitted.

Translation of the Text

the One; it is the circulation of the light and the maintaining of the centre. If one guards this true energy, one can prolong the span of life, and can then apply the method of creating an immortal body by 'melting and mixing'.¹

- The work on the circulation of the light depends entirely on the backward-flowing movement, so that the thoughts (the place of heavenly consciousness, the heavenly heart) are gathered together. The heavenly heart lies between sun and moon (i.e. between the two eyes).

The *Book of the Yellow Castle* says: 'In the square inch field of the square foot house, life can be regulated.' The square foot house is the face. The square inch field in the face: what could that be other than the heavenly heart? In the middle of the square inch dwells the splendour. In the purple hall of the city of jade dwells the God of Utmost Emptiness and Life. The Confucians call it the centre of emptiness; the Buddhists, the terrace of living; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former heaven. The heavenly heart is like the dwelling place, the light is the master.

Therefore when the light circulates, the energies of the whole body appear before its throne, as, when a holy king has established the capital and has laid down the fundamental rules of order, all the states approach with tribute; or as, when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work.

Therefore you only have to make the light circulate: that is the deepest and most wonderful secret. The light is easy to move, but difficult to fix. If it is made to circulate long enough, then it crystallizes itself; that is the natural spirit-body. This crystallized spirit is formed beyond the nine heavens. It is the

¹ This commentary probably comes from the seventeenth or eighteenth century. (The footnotes arranged by Wilhelm have been placed with the text. In the previous edition, in agreement with the German, they followed the text. C. F. B.)

Heavenly Consciousness (the Heart)

condition of which it is said in the *Book of the Seal of the Heart*: 'Silently thou fliest upward in the morning.'

— In carrying out this fundamental principle you need to seek for no other methods, but must only concentrate your thoughts on it. The book *Leng Yen*¹ says: 'By collecting the thoughts one can fly and will be born in heaven.' Heaven is not the wide blue sky but the place where corporeality is begotten in the house of the Creative. If one keeps this up for a long time there develops quite naturally, in addition to the body, yet another spirit-body.

The Golden Flower is the Elixir of Life (*Chin-tan*; literally, golden ball, golden pill). All changes of spiritual consciousness depend upon the heart. There is a secret charm which, although it works very accurately, is yet so fluid that it needs extreme intelligence and clarity, and the most complete absorption and tranquillity. People without this highest degree of intelligence and understanding do not find the way to apply the charm; people without this utmost capacity for absorption and tranquillity cannot keep fast hold of it.

This section explains the origin of the great Way (the Tao) of the world. The heavenly heart is the germ of the great Way. If you can be absolutely quiet then the heavenly heart will spontaneously manifest itself. When the feeling stirs and expresses itself in the normal flow, man is created as primal creature. This creature abides between conception and birth in true space; when the one note of individuation enters into the birth, human nature and life are divided in two. From this time on, if the utmost quietness is not achieved, human nature and life never see each other again.

Therefore it is said in the Plan of the Supreme Ultimate² that the great One includes within itself true energy (prana), seed, spirit, animus, and anima. If the thoughts are absolutely tranquil so that the heavenly heart can be seen, the spiritual intelligence reaches the

¹ *Leng Yen* is the Buddhist *Surangama Sutra*.

² See Chung-yuan Chang's essay, *Self Realization and the Inner Process of Peace*, in the *Eranos Jahrbuch*, Zürich, 1956. (C. F. B.)

Translation of the Text

origin unaided. This human nature lives indeed in true space, but the radiance of the light dwells in the two eyes. Therefore the Master teaches the circulation of the light so that the true human nature may be reached. The true human nature is the primal spirit. The primal spirit is precisely human nature and life, and if one accepts what is real in it, it is the primal energy. And the great Way is just this thing.

The Master is further concerned that people should not miss the way that leads from conscious action to unconscious non-action. Therefore he says, the magic of the Elixir of Life makes use of conscious action in order that unconscious non-action may be attained. Conscious action consists in setting the light in circulation by reflection in order to make manifest the release of heaven. If then the true seed is born, and the right method applied in order to melt and mix it, and in that way to create the Elixir of Life, then one goes through the pass. The embryo, which must be developed by the work of warming, nourishing, bathing, and washing, is formed. That passes over into the realm of unconscious non-action. A whole year of this fire-period is needed before the embryo is born, sheds the shells, and passes out of the ordinary world into the holy world.

This method is quite simple and easy. But there are so many transforming and changing conditions connected with it that it is said that not with one leap can a man suddenly get there. Whoever seeks eternal life must search for the place whence human nature and life originally sprang.

(2.) THE PRIMAL SPIRIT AND THE CONSCIOUS SPIRIT

Master Lü-tsu said, In comparison with heaven and earth, man is like a mayfly. But compared to the great Way, heaven and earth, too, are like a bubble and a shadow. Only the primal spirit and the true nature overcome time and space.

The energy of the seed, like heaven and earth, is transitory, but the primal spirit is beyond the polar differences. Here is the place whence heaven and earth derive their being. When students understand how to grasp the primal spirit they over-

The Primal Spirit and the Conscious Spirit

come the polar opposites of light and darkness and tarry no longer in the three worlds.¹ But only he who has envisioned human nature's original face is able to do this.

When men are set free from the womb, the primal spirit dwells in the square inch (between the eyes), but the conscious spirit dwells below in the heart. This lower fleshly heart has the shape of a large peach: it is covered by the wings of the lungs, supported by the liver, and served by the bowels. This heart is dependent on the outside world. If a man does not eat for one day even, it feels extremely uncomfortable. If it hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the heavenly heart in the head, when would it have moved in the least? Dost thou ask: Can the heavenly heart not move? Then I answer: How could the true thought in the square inch move! If it really moves, that is not good. For when ordinary men die, then it moves, but that is not good. It is best indeed if the light has already solidified into a spirit-body and its life-energy gradually penetrated the instincts and movements. But that is a secret which has not been revealed for thousands of years. —

The lower heart moves like a strong, powerful commander who despises the heavenly ruler because of his weakness, and has usurped the leadership in affairs of state. But when the primal castle can be fortified and defended, then it is as if a strong and wise ruler sat upon the throne. The eyes start the light circulating like two ministers at the right and left who support the ruler with all their might. When rule in the centre is thus in order, all those rebellious heroes will present themselves with lances reversed ready to take orders. ✓

The way to the Elixir of Life knows as supreme magic, seed-water, spirit-fire, and thought-earth: these three. What is seed-water? It is the true, one energy of former heaven (eros).

¹ Heaven, earth, hell.

Translation of the Text

Spirit-fire is the light (logos). Thought-earth is the heavenly heart of the middle dwelling (intuition). Spirit-fire is used for effecting, thought-earth for substance, and seed-water for the foundation. Ordinary men make their bodies through thoughts. The body is not only the seven-foot-tall outer body. In the body is the anima. The anima adheres to consciousness, in order to affect it. Consciousness depends for its origin on the anima. The anima is feminine (yin), it is the substance of consciousness. As long as this consciousness is not interrupted, it continues to beget from generation to generation, and the changes of form of the anima and the transformations of substance are unceasing.

But, besides this, there is the animus in which the spirit shelters. The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housed in the liver, it dreams. Dreams are the wanderings of the spirit through all nine heavens and all nine earths. But whoever is in a dark and withdrawn mood on waking, and chained to his bodily form, is fettered by the anima. Therefore the concentration of the animus is brought about by the circulation of the light, and in this way the spirit is maintained, the anima subjugated, and consciousness cut off. The method used by the ancients for escaping from the world consisted in melting out completely the slag of darkness in order to return to the purely creative. This is nothing more than a reduction of the anima and a completion of the animus. And the circulation of the light is the magical means of reducing the dark, and gaining mastery over the anima. Even if the work is not directed towards bringing back the Creative, but confines itself to the magical means of the circulation of the light, it is just the light that is the Creative. By means of its circulation, one returns to the Creative. If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize. And thus the holy fruit matures. The scarabaeus rolls his ball

坐禪圖

帝王安
文王之
孔二子
莊周正

坐久忘所知忽覺月在地
冷冷天風來騫然到肝肺
俯視一泓水澄湛無物蔽
中有鐵鱗逆默然自相契

無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲真心養氣存神
此是脩真要訣學者可以書紳



Meditation, Stage 1: Gathering the light.

Translation of the Text

and in the ball there develops life as the result of the undivided effort of his spiritual concentration. If now an embryo can grow in manure, and shed its shells, why should not the dwelling place of our heavenly heart also be able to create a body if we concentrate the spirit upon it?

—The one effective, true human nature (logos united with vitality), when it descends into the house of the Creative, divides into animus and anima. The animus is in the heavenly heart. It is of the nature of light; it is the power of lightness and purity. It is that which we have received from the great emptiness, that which is identical in form with the primordial beginning. The anima partakes of the nature of the dark. It is the energy of the heavy and the turbid; it is bound to the bodily fleshly heart. The animus loves life. The anima seeks death. All sensuous desires and impulses of anger are effects of the anima; it is the conscious spirit which after death is nourished on blood, but which, during life, is in greatest distress. The dark returns to darkness and like things attract each other according to their kind. But the pupil understands how to distil the dark anima completely so that it transforms itself into pure light (yang).¹

→ In this part there is described the rôle played by the primal spirit and the conscious spirit in the making of the human body. The Master says, The life of man is like that of a mayfly: only the true human nature of the primal spirit can transcend the cycle of heaven and earth and the fate of the aeons. The true human nature proceeds from that which has no polarity [the ultimateless] and receives the primal energy of polarity [the ultimate] whereby it takes the true essence of heaven and earth into itself and becomes the conscious spirit. As primal spirit it receives its human nature from father and mother. This primal spirit is without consciousness and knowledge, but is able to regulate the formative processes of the body. The conscious spirit is very evident and very effective, and can adapt itself unceasingly. It is the ruler of the human heart. As

¹ Light is meant here as a world principle, the positive pole, not as light that shines.

The Primal Spirit and the Conscious Spirit

long as it stays in the body it is the animus. After its departure from the body it becomes spirit. While the body is entering into existence, the primal spirit has not yet formed an embryo in which it could incorporate itself. Thus it crystallizes itself in the non-polarized free One.

- At the time of birth the conscious spirit inhales the energy and thus becomes the dwelling of the new-born. It lives in the heart. From that time on the heart is master, and the primal spirit loses its place while the conscious spirit has the power.

- The primal spirit loves stillness, and the conscious spirit loves movement. In its movement it remains bound to feelings and desires. Day and night it wastes the primal seed till the energy of the primal spirit is entirely used up. Then the conscious spirit leaves the shell and goes away.

Whoever has done good in the main has spirit-energy that is pure and clear when death comes. It passes out by the upper openings of mouth and nose. The pure and light energy rises upward and floats up to heaven and becomes the fivefold present shadow-genius, or shadow-spirit. But if, during life, the primal spirit was used by the conscious spirit for avarice, folly, desire, and lust, and committed all sorts of sins, then in the moment of death the spirit-energy is turbid and confused, and the conscious spirit passes out together with the breath, through the lower openings of the door of the belly. For if the spirit-energy is turbid and unclean, it crystallizes downward, sinks down to hell, and becomes a demon. Then not only does the primal spirit lose its nature, but the power and wisdom of true human nature is thereby lessened. Therefore the Master says, If it moves, that is not good.-

- If one wants to maintain the primal spirit one must, without fail, first subjugate the perceiving spirit. The way to subjugate it is through the circulation of the light. If one practises the circulation of the light, one must forget both body and heart. The heart must die, the spirit live. When the spirit lives, the breath will begin to circulate in a wonderful way. This is what the Master called the very best.¹ Then the spirit must be allowed to dive down into the

¹ The four stages of rebirth are characterized here. Rebirth (out of water and spirit) is the development of the pneumatic body within the perishable body of the flesh. In this there is apparent a relationship to the thought of Paul and John.

Translation of the Text

abdomen (solar plexus). The energy then has intercourse with spirit, and spirit unites with the energy and crystallizes itself. This is the method of starting the work.

In time, the primal spirit transforms itself in the dwelling of life into the true energy. At that time, the method of the turning of the millwheel must be applied, in order to distil it so that it becomes the Elixir of Life. That is the method of concentrated work.

When the Life Elixir pearl is finished, the holy embryo can be formed; then the work must be directed to the warming and nourishing of the spiritual embryo. That is the method of finishing.

When the energy-body of the child is fully formed, the work must be so directed that the embryo is born and returns to emptiness. That is the method of ending the work.

From the most ancient times till to-day, this is not empty talk, but the sequence of the great Way in the true method of producing an eternally living and immortal spirit and holy man.

But if the work is so far consummated, then everything belonging to the dark principle is wholly absorbed, and the body is born into pure light. When the conscious spirit has been transformed into the primal spirit, then only can one say that it has attained an infinite capacity for transformation and, departing from the cycle of births, has been brought to the sixfold¹ present, golden genius. If this method of ennobling² is not applied, how will the way of being born and dying be escaped?

3. CIRCULATION OF THE LIGHT AND PROTECTION OF THE CENTRE

Master Lü-tsu said, Since when has the expression 'circulation of the light' been revealed? It was revealed by the 'True Men of the Beginning of Form' (Kuan Yin-hsi).² When the light is made to move in a circle, all the energies of heaven and earth, of the light and the dark, are crystallized. That is what is

¹ The fivefold present spirit into which the man who has striven towards the good, but blindly, is transformed at his death, is limited to the region of the five senses, and is therefore still imprisoned on this earth. Rebirth effects his transition into the sixth, the spiritual, realm.

² A pupil of Lao-tse. (According to legend. H. W.)

Circulation of the Light and Protection of the Centre

termed seed-like thinking, or purification of the energy, or purification of the idea. When one begins to apply this magic it is as if, in the middle of being, there were non-being. When in the course of time the work is completed, and beyond the body there is a body, it is as if, in the middle of non-being, there were being. Only after concentrated work of a hundred days will the light be genuine, then only will it become spirit-fire. After a hundred days there develops by itself in the midst of the light a point of the true light-pole (yang). Then suddenly there develops the seed pearl. It is as if man and woman embraced and a conception took place. Then one must be quite still and wait. The circulation of the light is the epoch of fire.

In the midst of primal transformation, the radiance of the light (*yang-kuang*) is the determining thing. In the physical world it is the sun; in man, the eye. The radiation and dissipation of spiritual consciousness is chiefly brought about by this energy when it is directed outward (flows downward). Therefore the Way of the Golden Flower depends wholly on the backward-flowing method.

Man's heart stands under the fire sign.¹ The flames of the fire press upward. When both eyes are looking at things of the world it is with vision directed outward. Now if one closes the eyes and, reversing the glance, directs it inward and looks at the room of the ancestors, that is the backward-flowing method. The energy of the kidneys is under the water sign. When the desires are stirred, it runs downward, is directed outward, and creates children. If, in the moment of release, it is not allowed to flow outward, but is led

¹ The two psychic poles are here contrasted with one another. They are represented as logos (heart, consciousness), to be found under the fire trigram [*Li*], and eros (kidneys, sexuality), under the water trigram [*K'an*]. The 'natural' man lets both these energies work outwardly (intellect and the process of procreation); thus, they 'stream out' and are consumed. The adept turns them inward and brings them together, whereby they fertilize one another and produce a psychically vital, and therefore strong, life of the spirit.

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Translation of the Text

back by the energy of thought so that it penetrates the crucible of the Creative, and refreshes heart and body and nourishes them, that also is the backward-flowing method. Therefore it is said, The Way of the Elixir of Life depends entirely on the backward-flowing method.

The circulation of the light is not only a circulation of the seed-blossom of the individual body, but it is even a circulation of the true, creative, formative energies. It is not a momentary fantasy, but the exhaustion of the cycle (soul-migrations) of all the aeons. Therefore the duration of a breath means a year according to human reckoning and a hundred years measured by the long night of the nine paths (of reincarnations).

After a man has the one sound of individuation¹ behind him, he will be born outward according to the circumstances, and until his old age he will never look backward. The energy of the light exhausts itself and trickles^{flows} away. That brings the ninefold darkness (of reincarnations) into the world. In the book *Leng Yen*² it is said: 'By concentrating the thoughts, one can fly; by concentrating the desires, one falls.' When a pupil takes little care of his thoughts and much care of his desires, he gets into the path of submersion. Only through contemplation and quietness does true intuition arise: for that the backward-flowing method is necessary.

In the *Book of the Secret Correspondences*³ it is said: 'Release

¹ The character 'ho' translated here by 'individuation' is written with the symbol for 'energy' inside an 'enclosure'. Thus it means the form of the entelechy imprinted in the monad. It is the detaching of a unit of energy and the enveloping of it with seed-energies that lead to embodiment. The process is conceived of as connected with a sound. Empirically it coincides with conception. From that time on, there takes place an ever-advancing 'development', 'unfolding', until birth brings the individual to light. From then on it automatically continues further till the energy is exhausted and death ensues.

² The *Surangama Sutra*, a Buddhist sutra.

³ *Yin fu-ching*, a Taoist classic. (For an English translation see Frederick Henry Balfour, *Taoist Texts*, London and Shanghai, n.d., pp. 49-62. H. W.)

Circulation of the Light and Protection of the Centre

is in the eye.' In the *Simple Questions of the Yellow Ruler*¹ it is said: 'The seed-blossoms of the human body must be concentrated upward in the empty space.' This refers to it. Immortality is contained in this sentence and also the overcoming of the world is contained in it. This is the common goal of all religions.

~ The light is not in the body alone, nor is it only outside the body. Mountains and rivers and the great earth are lit by sun and moon; all that is this light. Therefore it is not only within the body. Understanding and clarity, perception and enlightenment, and all movements (of the spirit) are likewise this light; therefore it is not just something outside the body. The light-flower of heaven and earth fills all the thousand spaces. But also the light-flower of the individual body passes through heaven and covers the earth. Therefore, as soon as the light is circulating, heaven and earth, mountains and rivers, are all circulating with it at the same time. To concentrate the seed-flower of the human body above in the eyes, that is the great key of the human body. Children, take heed! If for a day you do not practise meditation, this light streams out, who knows whither? If you only meditate for a quarter of an hour, by it you can do away with the ten thousand aeons and a thousand births. All methods end in quietness. This marvellous magic cannot be fathomed. ^{deep} ✓

But when the practice is started, one must press on from the obvious to the profound, from the coarse to the fine. Everything depends on there being no interruption. The beginning and the end of the practice must be one. In between there are cooler and warmer moments, that goes without saying. But the goal must be to reach the vastness of heaven and the depths of the sea, so that all methods seem quite easy and taken for granted. Only then have we mastered it.

¹ ^{Chia} *Huang-ti nei-ching su-wen*, a Taoist work of a later time which purports to come from the mythical ruler Huang Ti.

Translation of the Text

All holy men have bequeathed this to one another: nothing is possible without contemplation (*fan-chao*, reflection). When Confucius says: 'Perceiving brings one to the goal'; or when the Buddha calls it: 'The vision of the heart'; or Lao-tse says: 'Inner vision', it is all the same.

- Anyone can talk about reflection, but he cannot master it if he does not know what the word means. What has to be reversed by reflection is the self-conscious heart, which has to direct itself towards that point where the formative spirit is not yet manifest. Within our six-foot body we must strive for the form which existed before the laying down of heaven and earth. If to-day people sit and meditate only one or two hours, looking only at their own egos, and call this reflection, how can anything come of it?

✚ The two founders of Buddhism and Taoism have taught that one should look at the tip of one's nose. But they did not mean that one should fasten one's thoughts to the tip of the nose. Neither did they mean that, while the eyes were looking at the tip of the nose, the thoughts should be concentrated on the yellow middle. Wherever the eye looks, the heart is directed also. How can it be directed at the same time upward (yellow middle), and downward (tip of the nose), or alternatively, so that it is now up, now down? All that means confusing the finger with which one points to the moon with the moon itself.

What then is really meant by this? The expression 'tip of the nose' is very cleverly chosen. The nose must serve the eyes as a guide-line. If one is not guided by the nose, either one opens wide the eyes and looks into the distance, so that the nose is not seen, or the lids shut too much, so that the eyes close, and again the nose is not seen. But when the eyes are opened too wide, one makes the mistake of directing them outward, whereby one is easily distracted. If they are closed too much, one makes the mistake of letting them turn inward, whereby one easily

Circulation of the Light and Protection of the Centre

sinks into a dreamy reverie. Only when the eyelids are lowered properly halfway is the tip of the nose seen in just the right way. Therefore it is taken as a guide-line. The main thing is to lower the eyelids in the right way, and then to allow the light to stream in of itself; without effort, wanting the light to stream in concentratedly. Looking at the tip of the nose serves only as the beginning of the inner concentration, so that the eyes are brought into the right direction for looking, and then are held to the guide-line: after that, one can let it be. That is the way a mason hangs up a plumb-line. As soon as he has hung it up, he guides his work by it without continually bothering himself to look at the plumb-line.

Fixating contemplation¹ is a Buddhist method which has not by any means been handed down as a secret.

* One looks with both eyes at the tip of the nose, sits upright and in a comfortable position, and holds the heart to the centre in the midst of conditions. In Taoism it is called the yellow middle, in Buddhism the centre of the midst of conditions. The two are the same. It does not necessarily mean the middle of the head. It is only a matter of fixing one's thinking on the point which lies exactly between the two eyes. Then all is well. The light is something extremely mobile. When one fixes the thought on the mid-point between the two eyes, the light streams in of its own accord. It is not necessary to direct the attention especially to the central castle. In these few words the most important thing is contained. *Third eye*

'The centre in the midst of conditions' is a very subtle expression. The centre is omnipresent; everything is contained in it;

¹ The method of fixating contemplation (*chih-kuan*) is the meditation method of the Buddhist T'ien-t'ai school. It alternates between quieting emotions by breathing practices and by contemplation. In what follows, some of its methods are taken over. The 'conditions' are the circumstances, the 'environment', which, in conjunction with the 'causes' (yin), set going the circulation of delusion. The 'fixed pole in the flight of phenomena' is quite literally in the 'centre of conditions'.

Translation of the Text

it is connected with the release of the whole process of creation. The condition is the portal. The condition, that is, the fulfilment of this condition, makes the beginning, but it does not bring about the rest with ^{can avoid} inevitable necessity. The meaning of these two words is very fluid and subtle.

Fixating contemplation is indispensable; it ensures the making fast of the enlightenment. Only one must not stay sitting rigidly if worldly thoughts come up, but one must examine where the thought is, where it began, and where it fades out. Nothing is gained by pushing reflection further. One must be content to see where the thought arose, and not seek beyond the point of origin; for to find the heart (consciousness, to get behind consciousness with consciousness), that cannot be done. Together we want to bring the states of the heart to rest, that is true contemplation. What contradicts it is false contemplation. That leads to no goal. When the flight of the thoughts keeps extending further, one should stop and begin contemplating. Let one contemplate and then start fixating again. That is the double method of making fast the enlightenment. It means the circulation of the light. The circulation is fixation. The light is contemplation. Fixation without contemplation is circulation without light. Contemplation without fixation is light without circulation! Take note of that! ✓

The general meaning of this section is that protection of the centre is important for the circulation of the light. The last section dealt with the theme that the human body is a very valuable possession when the primal spirit is master. But when it is used by the conscious spirit, the latter brings it about that, day and night, the primal spirit is scattered and wasted. When it is completely worn out, the body dies. Now the method is described whereby the conscious spirit can be subjected and the primal spirit protected; that is impossible if one does not begin by making the light circulate. It is like this: if a splendid house is to be erected, a fine foundation must first be built. When the foundation is firm, then only can the work proceed and the base of the walls be deeply and solidly

嬰兒現形圖

此時丹熟更須慈母惜嬰兒

氣穴法名無盡藏

藏包於窈窕包空

我問空中誰氏子

他云是你主人翁

衍性坐卧

抱確守雌

綿綿若存

念茲在茲

夫蟾蜍之與
孕蟾蜍之子
傳其情交其
精此其氣相
其神隨物大
小俱得其真

潛龍今已化飛龍

變現神通不可窮

一朝跳出珠光外

漫身直到紫微宮

神水溶液

澆灌根株

內外無塵

長養聖胎

他日雲飛方見真人朝上帝



Meditation, Stage 2: Origin of a new being in the place of power.

Translation of the Text

grounded, and the pillars and walls built up. If a foundation is not laid in this way, how can the house be completed? The method of cultivating life is exactly like that. The circulation of the light is to be compared with the foundation of the building. When the foundation stands firm, how quickly it can be built upon! To protect the yellow middle with the fire of the spirit, that is the work of building. Therefore the Master makes especially clear the method by which one enters into the cultivation of life, and bids people look with both eyes at the tip of the nose, to lower the lids, to look within, sit quietly with upright body, and fix the heart on the centre in the midst of conditions.

Keeping the thoughts on the space between the two eyes allows the light to penetrate. Thereupon, the spirit crystallizes and enters the centre in the midst of conditions. The centre in the midst of conditions is the lower Elixir-field, the place of energy (solar plexus).

The Master hinted at this secretly when he said that at the beginning of practice one must sit in a quiet room, the body like dry wood, the heart like cooled ashes. Let the lids of both eyes be lowered; then look within and purify the heart, wash the thoughts, stop pleasures, and conserve the seed. Sit down daily to meditate with legs crossed. Let the light in the eyes be stopped; let the hearing power of the ear be crystallized and the tasting power of the tongue diminished; that is, the tongue should be laid to the roof of the mouth; let the breathing through the nose be made rhythmical and the thoughts fixed on the dark door. If the breathing is not first made rhythmical it is to be feared that there will be difficulty in breathing, because of stoppage. When one closes the eyes, then one should take as a measure a point on the bridge of the nose which lies not quite half an inch below the intersection point of the line of vision, where there is a little ^{small} bump on the nose. Then one begins to collect one's thoughts; the ears make the breathing rhythmical; body and heart are comfortable and harmonious. The light of the eyes must shine quietly, and, for a long time, neither sleepiness nor distraction must set in. The eyes do not look forward, they lower their lids and light up what is within. It shines on this place. The mouth does not speak nor laugh. One closes the lips and breathes inwardly. Breathing is at this place. The nose smells no odours. Smelling is at this place. The ear does not hear things outside. Hearing is at this

Circulation of the Light and Protection of the Centre

place. The whole heart watches over what is within. Its watching is at this place. The thoughts do not ^{spread} stray outward; true thoughts have duration in themselves. If the thoughts endure, the seed is enduring; if the seed endures, the energy endures; if the energy endures, then will the spirit endure. The spirit is thought; thought is the heart; the heart is the fire; the fire is the Elixir. When one looks at what is within in this way, the wonders of the opening and shutting of the gates of heaven will be inexhaustible. But the deeper secrets cannot be effected without making the breathing rhythmical.

If the pupil begins and cannot hold his thoughts to the place between the two eyes; if he closes the eyes, but the energy of the heart does not enable him to view the space of energy, the cause is most probably that the breathing is too loud and hasty, and other evils arise from this, because body and heart are kept busy trying to suppress forcibly the uprush of energy and quick breath.

If the thoughts are held only to the two eyes, but the spirit is not crystallized in the solar plexus (the centre in the midst of conditions), it is as if one had mounted to the hall but had not yet entered the inner chamber. Then the spirit-fire will not develop, the energy remains cold, and the true fruit will hardly manifest itself.

- Therefore the Master harbours the fear lest, in their efforts, men only fix their thoughts on the place on the nose, but fail to think of fixing their ideas on the space of energy; that is why he used the comparison of the mason with the plumb-line. The mason uses the plumb-line only in order to see if his wall is perpendicular or slanting, and for this the string serves as a guide-line. When he has determined the direction, he can begin the work. But then he works on the wall, not on the plumb-line. That is clear. From this it is seen that fixing the thoughts between the eyes means only what the plumb-line does to the mason. The Master refers again and again to this because he fears his meaning might not be understood. And even if the pupils have grasped the way of doing the thing, he fears they might interrupt their work, and so he says several times: 'Only after a hundred days of consistent work, only then is the light genuine; only then can one begin work with the spirit-fire.' If one proceeds in a collected fashion, after a hundred days there develops spontaneously in the light a point of the genuine creative light (yang). The pupils must examine that with sincere hearts.

Translation of the Text

4. CIRCULATION OF THE LIGHT AND MAKING THE BREATHING RHYTHMICAL

Master Lü-tsu said, The decision must be carried out with a collected heart, and not seeking success; success will then come of itself. In the first period of release there are chiefly two mistakes: indolence and distraction. But that can be remedied; the heart must not enter into the breathing too completely. Breathing comes from the heart.¹ What comes out of the heart is breath. As soon as the heart stirs, there develops breath-energy. Breath-energy is originally transformed activity of the heart. When our ideas go very fast they imperceptibly pass into fantasies which are always accompanied by the drawing of a breath, because this inner and outer breathing hangs together like tone and echo. Daily we draw innumerable breaths and have an equal number of fantasies. And thus the clarity of the spirit ebbs away as wood dries out and ashes die.

So, then, should a man have no imaginings in his mind? One cannot be without imaginings. Should one not breathe? One cannot do without breathing. The best way is to make a medicine of the illness. Since heart and breath are mutually dependent, the circulation of the light must be united with the rhythm of breathing. For this, light of the ear is above all necessary. There is a light of the eye and a light of the ear. The light of the eye is the united light of the sun and moon outside. The light of the ear is the united seed of sun and moon within. The seed is thus the light in crystallized form. Both have the same origin and are different only in name. Therefore, understanding (ear) and clarity (eye) are one and the same effective light.

¹ The Chinese character for 'breath' (*hsi*) is made up of the character *tzu*, 'of', 'self', and the character *hsin*, 'heart' or 'consciousness'. Thus it can be interpreted as 'coming from the heart', 'having its origin in the heart', but at the same time it describes the condition in which 'the heart is at one with itself', i.e. quietness.

Circulation of Light and Making Breathing Rhythmical

In sitting down, after lowering the lids, one uses the eyes to establish a plumb-line and then shifts the light downward. But if the transposition downward is not successful, then the heart is directed towards listening to the breathing. One should not be able to hear with the ear the outgoing and intaking of the breath. What one hears is that it has no tone. As soon as it has tone, the breathing is rough and superficial, and does not penetrate into the open. Then the heart must be made quite light and insignificant. The more it is released, the less it becomes; the less it is, the quieter. All at once it becomes so quiet that it stops. Then the true breathing is manifested and the form of the heart comes to consciousness. If the heart is light, the breathing is light, for every movement of the heart affects breath-energy. If breathing is light, the heart is light, for every movement of breath-energy affects the heart. In order to steady the heart, one begins by taking care of the breath-energy. The heart cannot be influenced directly. Therefore the breath-energy is used as a handle, and this is what is called maintenance of the concentrated breath-energy.

Children, do you not understand the nature of movement? Movement can be produced by outside means. It is only another name for mastery. One can make the heart move merely by running. Should one not also be able to bring it to rest by concentrated quietness? The great holy ones who knew how the heart and breath-energy mutually influence one another have thought out an easier procedure in order to help posterity.

In the *Book of the Elixir*¹ it is said: 'The hen can hatch her eggs because her heart is always listening.' That is an important magic spell. The hen can hatch the eggs because of the energy

¹ A secret book of the sects of the golden life-pill. (The legendary tradition of this book, *Tan-shu*, goes back very far; see Richard Wilhelm, *Das Buch der Sitte*, Jena, 1930, p. 302 [*Das Scharlachbuch*]. The present Taoist Canon no longer has a book by this title. H. W.)

Translation of the Text

of heat. But the energy of the heat can only warm the shells; it cannot penetrate into the interior. Therefore she conducts this energy inward with her heart. This she does with her hearing. In this way she concentrates her whole heart. When the heart penetrates, the energy penetrates, and the chick receives the energy of the heat and begins to live. Therefore a hen, even when at times she leaves her eggs, always has the attitude of listening with bent ear. Thus the concentration of the spirit is not interrupted. Because the concentration of the spirit suffers no interruption, neither does the energy of heat suffer interruption day or night, and the spirit awakens to life. The awakening of the spirit is accomplished because the heart has first died. When a man can let his heart die, then the primal spirit wakes to life. To kill the heart does not mean to let it dry and wither away, but it means that it has become undivided and gathered into one.

The Buddha said: 'When you fix your heart on one point, then nothing is impossible for you.' The heart easily runs away, so it is necessary to concentrate it by means of breath-energy. Breath-energy easily becomes rough, therefore it has to be refined by the heart. When that is done, can it then happen that it is not fixed?

The two mistakes of indolence and distraction must be combated by quiet work that is carried on daily without interruption; then success will certainly be achieved. If one is not seated in meditation, one will often be distracted without noticing it. To become conscious of the distraction is the mechanism by which to do away with distraction. Indolence of which a man is conscious, and indolence of which he is unconscious, are a thousand miles apart. Unconscious indolence is real indolence; conscious indolence is not complete indolence, because there is still some clarity in it. Distraction comes from letting the mind wander about; indolence comes from the mind's not yet being pure. Distraction is much easier to correct

Circulation of Light and Making Breathing Rhythmical

than indolence. It is as in sickness: if one feels pains and irritations, one can help them with remedies, but indolence is like a disease that is attended by lack of realization. Distraction can be counteracted, confusion can be straightened out, but indolence and lethargy are heavy and dark. Distraction and confusion at least have a place, but in indolence and lethargy the anima alone is active. In distraction the animus is still present, but in indolence pure darkness rules. If one becomes sleepy during meditation, that is an effect of indolence. Only breathing serves to overcome indolence. Although the breath that flows in and out through the nose is not the true breath, the flowing in and out of the true breath takes place in connection with it.

While sitting, one must therefore always keep the heart quiet and the energy concentrated. How can the heart be made quiet? By the breath. Only the heart must be conscious of the flowing in and out of the breath; it must not be heard with the ears. If it is not heard, then the breathing is light; if light, it is pure. If it can be heard, then the breath-energy is rough; if rough, then it is troubled; if it is troubled, then indolence and lethargy develop and one wants to sleep. That is self-evident.

*How to use the heart correctly during breathing must be understood. It is a use without use. One should only let the light fall quite gently on the hearing. This sentence contains a secret meaning. What does it mean to let the light fall? It is the spontaneous radiation of the light of the eyes. The eye looks inward only and not outward. To sense brightness without looking outward means to look inward; it has nothing to do with an actual looking within. What does hearing mean? It is the spontaneous hearing of the light of the ear. The ear listens inwardly only and does not listen to what is outside. To sense brightness without listening to what is outside is to listen inwardly; it has nothing to do with actually listening to

Translation of the Text

what is within. In this sort of hearing, one hears only that there is no sound; in this kind of seeing, one sees only that no shape is there. If the eye is not looking outward and the ear is not hearkening outward, they close themselves and are inclined to sink inward. Only when one looks and hearkens inward does the organ not go outward nor sink inward. In this way indolence and lethargy are done away with. That is the union of the seed and the light of the sun and moon.

If, as a result of indolence, one becomes sleepy, one should stand up and walk about. When the mind has become clear one should sit down again. If there is time in the morning, one may sit during the burning of an incense stick, that is the best. In the afternoon, human affairs interfere and one can therefore easily fall into indolence. It is not necessary, however, to have an incense stick. But one must lay aside all entanglements and sit quite still for a time. In the course of time there will be success without one's becoming indolent and falling asleep. ✓

The chief thought of this section is that the most important thing for achieving the circulation of the light is rhythmical breathing. The further the work advances, the deeper becomes the teaching. During the circulation of the light, the pupil must co-ordinate heart and breathing in order to avoid the annoyance of indolence and distraction. The Master fears that when beginners have once sat and lowered their lids, confused fantasies may arise, because of which, the heart will begin to beat so that it is difficult to guide. Therefore he teaches the practice of counting the breath and fixing the thoughts of the heart in order to prevent the energy of the spirit from flowing outward.

Because breath comes out of the heart, unrhythmical breathing comes from the heart's unrest. Therefore one must breathe in and out quite softly so that it remains inaudible to the ear, and only the heart quietly counts the breaths. When the heart forgets the number of breaths, that is a sign that the heart has gone off into the outer world. Then one must hold the heart steadfast. If the ear does not listen attentively, or the eyes do not look at the bridge of the nose, it often happens that the heart runs off outside, or that sleep comes.

Mistakes During the Circulation of the Light

That is a sign that the condition is going over into confusion and lethargy, and the seed-spirit must be brought into order again. If, in lowering the lids and taking direction from the nose, the mouth is not tightly closed and the teeth are not clenched firmly together, it can also easily happen that the heart hastens outward; then one must close the mouth quickly and clench the teeth. The five senses order themselves according to the heart, and the spirit must have recourse to breath-energy so that heart and breath are harmonized. In this way there is need at most of daily work of a few quarter-hours for heart and breathing to come of themselves into the right sort of collaboration and harmony. Then one need no longer count and breathing becomes rhythmical of its own accord. When the breathing is rhythmical the mistakes of indolence and distraction disappear in time of their own accord. •

⑤. MISTAKES DURING THE CIRCULATION OF THE LIGHT

Master Lü-tsu said, Your work will gradually become concentrated and mature, but before you reach the condition in which you sit like a withered tree before a cliff, there are still many possibilities of error which I would like to bring to your special attention. These conditions are recognized only when they have been personally experienced. I shall enumerate them here. My school differs from the Buddhist yoga school (*Chan-tsung*)¹ in that it has confirmatory signs for each step of the way. First I would like to speak of the mistakes and then of the confirmatory signs.

When one begins to carry out one's decision, care must be taken so that everything can proceed in a comfortable, relaxed manner. Too much must not be demanded of the heart. One must be careful that, quite automatically, heart and energy are co-ordinated. Only then can a state of quietness be attained. During this quiet state the right conditions and the right space must be provided. One must not sit down [to meditate] in the

¹ In Japanese, Zen.

Purpose

Translation of the Text

midst of frivolous affairs. That is to say, the mind must be free of vain preoccupations. All entanglements must be put aside; one must be detached and independent. Nor must the thoughts be concentrated upon the right procedure. This danger arises if too much trouble is taken. I do not mean that no trouble is to be taken, but the correct way lies in keeping equal distance between being and not being. If one can attain purposelessness through purpose, then the thing has been grasped. Now one can let oneself go, detached and without confusion, in an independent way.

Furthermore, one must not fall victim to the ensnaring world. The ensnaring world is where the five kinds of dark demons disport themselves. This is the case, for example, when, after fixation, one has chiefly thoughts of dry wood and dead ashes, and few thoughts of the bright spring on the great earth. In this way one sinks into the world of the dark. The energy is cold there, breathing is rough, and many images of coldness and decay present themselves. If one tarries there long one enters the world of plants and stones.

Nor must a man be led astray by the ten thousand ensnarements. This happens if, after the quiet state has begun, one after another all sorts of ties suddenly appear. One wants to break through them and cannot; one follows them, and feels as if relieved by this. This means the master has become the servant. If a man tarries in this stage long he enters the world of illusory desires.

At best, one finds oneself in heaven, at the worst, among the fox-spirits.¹ Such a fox-spirit, it is true, may be able to roam in the famous mountains enjoying the wind and the moon, the flowers and fruits, and taking his pleasure in coral trees and jewelled grass. But after having done this for three to five

¹ According to Chinese folk-lore, foxes can also cultivate the Elixir of Life; they thus attain the capacity of transforming themselves into human beings. They correspond to the nature demons of Western mythology.

端拱冥心圖

元君端拱坐玄都
三疊胎仙舞八隅
變化純陽天地合
長生因此少工夫

未到彼岸不能無法
既至彼岸又焉用法
頂中常放白毫光
痴人猶待問菩薩

無心於事
無事於心
超出萬幻
確然一雲

遺照於外
宅神於內
冥心至趣
而與吉會



Meditation, Stage 3: Separation of the spirit-body for independent existence.

Translation of the Text

hundred years, or at the most for a couple of thousand years, his reward is over and he is born again into the world of turmoil.

All of these are wrong paths. When a man knows the wrong paths, he can then inquire into the confirmatory signs.

The purpose of this section¹ is to call attention to the wrong paths while meditating so that one enters the space of energy instead of the cave of fantasy. The latter is the world of the demons. This, for example, is the case if one sits down to meditate and sees flames of light or bright colours appear, or if one sees Bodhisattvas and gods approach, or any other similar phantasms. Or, if one is not successful in uniting energy and breathing, if the water of the kidneys cannot rise, but presses downward, the primal energy becoming cold and breathing rough: then the gentle light-energies of the great earth are too few, and one lands in the empty fantasy-world. Or, when one has sat a long time, and ideas rise up in crowds and one tries to stop them, but cannot; one submits to being driven by them and feels easier: when this happens, one must under no circumstances go on with meditation, but must get up and walk around a little until heart and energy are again in unison; only then can one return to meditation. In meditating, a man must have a sort of conscious intuition, so that he feels energy and breathing unite in the field of the Elixir; he must feel that a warm release belonging to the true light is beginning to stir dimly. Then he has found the right space. When this right space has been found, one is freed from the danger of getting into the world of illusory desire or dark demons.

6. CONFIRMATORY EXPERIENCES DURING THE CIRCULATION OF THE LIGHT

Master Lü-tsu said, There are many kinds of confirmatory experiences. One must not content oneself with small demands but must rise to the thought that all living creatures have to be redeemed. One must not be trivial and irresponsible in heart, but must strive to make deeds prove one's words.

¹ This section shows plainly a Buddhist influence. The temptation mentioned here consists in one's being impelled by such fantasies to take them as real, and to succumb to them. (Compare the scene where Mephistopheles puts Faust to sleep by means of his demons.)

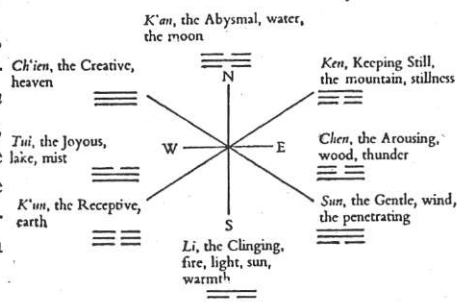
Confirmatory Experiences During Circulation of Light

If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great joy as if intoxicated or freshly bathed, it is a sign that the light-principle is harmonious in the whole body; then the Golden Flower begins to bud. When, furthermore, all openings are quiet, and the silver moon stands in the middle of heaven, and one has the feeling that this great earth is a world of light and brightness, that is a sign that the body of the heart opens itself to clarity. It is a sign that the Golden Flower is opening.

Furthermore, the whole body feels strong and firm so that it fears neither storm nor frost. Things by which other men are displeased, when I meet them, cannot becloud the brightness of the seed of the spirit. Yellow gold fills the house; the steps are of white jade. Rotten and stinking things on earth that come in contact with one breath of the true energy will immediately live again. Red blood becomes milk. The fragile body of the flesh is sheer gold and diamonds. That is a sign that the Golden Flower is crystallized.

The *Book of Successful Contemplation* (*Ying-kuan-ching*) says: 'The sun sinks in the great water and magic pictures of trees in rows arise.' The setting of the sun means that in chaos (in the world before phenomena, that is before the intelligible world) the foundation is laid: that is the non-polarized condition [ultimateless] (*wu-chi*). Highest good is like water, pure and spotless. It is the ruler of the great polarity, the god who appears in the trigram of shock, *Chen*.¹ *Chen* is also symbolized

¹ Compare the *I Ching*, section *Shuo Kua* (Discussion of the Trigrams). *Chen* is the trigram for thunder, spring, east, wood. The Creative, heaven, is in the northwest in this arrangement. The Abysmal is in the north.



Translation of the Text

by wood, and so the image of trees in rows appears. A seven-fold row of trees means the light of the seven body-openings (or heart-openings). The northwest is the direction of the Creative. When it moves on one place further, the Abysmal is there. The sun which sinks into the great water is the image for the Creative and the Abysmal. The Abysmal is the direction of midnight (mouse, *tzu*, north). At the winter solstice, thunder (*Chen*) is in the middle of the earth quite hidden and covered up. Only when the trigram *Chen* is reached does the light-pole appear over the earth again. That is the image represented by the rows of trees. The rest can be correspondingly inferred.

The second part means the building of the foundation on this. The great world is like ice, a glassy jewel-world. The brilliancy of the light gradually crystallizes. Hence a great terrace arises and upon it, in the course of time, the Buddha appears. When the golden being appears who should it be but the Buddha? For the Buddha is the golden holy man of the great enlightenment. This is a great confirmatory experience.

Now there are three confirmatory experiences which can be tested. The first is that, when one has entered the state of meditation, the gods are in the valley.¹ Men are heard talking as though at a distance of several hundred paces, each one quite clear. But the sounds are all like an echo in a valley. One can always hear them, but never oneself. This is called the presence of the gods in the valley.

At times the following can be experienced: as soon as one is quiet, the light of the eyes begins to blaze up, so that everything before one becomes quite bright as if one were in a cloud. If one opens one's eyes and seeks the body, it is not to be found any more. This is called: 'In the empty chamber it grows

¹ Compare Lao-tse, *Tao Te Ching*, section 6. (Arthur Waley has translated this work: *The Way and Its Power*, London and New York. There is a paperback edition in the Evergreen Series, New York. C. F. B.)

The Living Manner of the Circulation of the Light

light.' Inside and outside, everything is equally light. That is a very favourable sign.

- 3 Or, when one sits in meditation, the fleshly body becomes quite shining like silk or jade. It seems difficult to remain sitting; one feels as if drawn upward. This is called: 'The spirit returns and touches heaven.' In time, one can experience it in such a way that one really floats upward.

And now, it is already possible to have all three of these experiences. But not everything can be expressed. Different things appear to each person according to his disposition. If one experiences these things, it is a sign of a good aptitude. With these things it is just as it is when one drinks water. One can tell for oneself whether the water is warm or cold. In the same way a man must convince himself about these experiences, then only are they real.

7. THE LIVING MANNER OF THE CIRCULATION OF THE LIGHT

Master Lü-tsu said, When there is a gradual success in producing the circulation of the light, a man must not give up his ordinary occupation in doing it. The ancients said, When occupations come to us, we must accept them; when things come to us, we must understand them from the ground up. If the occupations are properly handled by correct thoughts, the light is not scattered by outside things, but circulates according to its own law. Even the still invisible circulation of the light gets started this way; how much more, then, is it the case with the true circulation of the light which has already manifested itself clearly.

When in ordinary life one has the ability always to react to things by reflexes only, without any admixture of a thought of others or of oneself, that is a circulation of the light arising out of circumstances. This is the first secret.

If, early in the morning, one can rid oneself of all entangle-

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ments and meditate from one to two double hours, and then can orientate oneself towards all activities and outside things in a purely objective, reflex way, and if this can be continued without any interruption, then after two or three months all the perfected ones come from heaven and approve such behaviour.

The preceding section deals with the blissful fields that are entered when one goes forward in the work. The aim of this section is to show the pupils how they must shape their work more subtly day by day so that they may hope for an early attainment of the Elixir of Life. How does it happen that the Master just at this point speaks of the fact that a man ought not to give up his ordinary way of life? It might be thought from this that the Master wanted to prevent the pupil from attaining the Elixir of Life quickly. He who knows replies to this, Not at all! The Master is concerned lest the pupil may not have fulfilled his karma, therefore he speaks in this way. Now if the work has already led into the blissful fields, the heart is like an expanse of water. When things come, it mirrors things; when things go, spirit and energy spontaneously unite again and do not allow themselves to be carried away by externals. That is what the Master means when he says that every entanglement in thought of other people and oneself must be completely given up. When the pupil succeeds in concentrating with true thoughts always on the space of energy, he does not have to start the light rotating, and the light rotates by itself. But when the light rotates, the Elixir is made spontaneously, and the performance of worldly tasks at the same time is not a hindrance. It is different at the beginning of the practice of meditation when spirit and energy are still scattered and confused. If worldly affairs cannot then be kept at a distance and a quiet place be found where one can concentrate with all one's energy, and thus avoid all disturbances from ordinary occupations, then one is perhaps industrious in the morning and certainly indolent in the evening. How long would it take till a man attained to the real secrets in this way? Therefore it is said, When one begins to apply oneself to the work, one should put aside household affairs. And, if that is not wholly possible, someone ought to be engaged to look after them so that one can take pains with complete attention. But when the work is so far advanced that

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secret confirmations are experienced, it does not matter if, at the same time, one's ordinary affairs are put in order, so that one can fulfil one's karma. This means the living manner of the circulation of the light. Long ago, the True Man of the Purple Polar Light (Tzu-yang chen-jen)¹ said a word: 'If one cultivates one's action while mingling with the world and is still in harmony with the light, then the round is round and the angular has angles; then he lives among men, mysterious yet visible, different and yet the same, and none can compass it; then no one notices our secret actions.' The living manner of the circulation of the light has just this meaning: to live mingling with the world and yet in harmony with the light.

8. A MAGIC SPELL FOR THE FAR JOURNEY²

Master Lü-tsu said, Yü Ch'ing has left behind him a magic spell for the far journey:

Four words crystallize the spirit in the space of energy.
In the sixth month white snow is suddenly seen to fly.
At the third watch the sun's disk sends out blinding
rays.

In the water blows the wind of the Gentle.
Wandering in heaven, one eats the spirit-energy of
the Receptive.

And the still deeper secret of the secret:
The land that is nowhere, that is the true home . . .

These verses are full of mystery. The meaning is: The most important things in the great Tao are the words: action through non-action. Non-action prevents a man from becoming entangled in form and image (materiality). Action in non-

¹ There are several Taoist adepts bearing this name. The one referred to here is probably Chang Po-tuan, who lived in the eleventh century A.D. On him and on his writings compare Tenney L. Davis and Chao Yün-ts'ung in: *Proceedings of the American Academy of Arts and Sciences*, 73, 5 (1939), pp. 97-117, and 73, 13 (1940), pp. 371-399. (H. W.)

² The reference is to the first chapter of *Chuang-tzu*. (H. W.)

Translation of the Text

action prevents a man from sinking into numbing emptiness and dead nothingness. The effect depends entirely on the central One; the releasing of the effect is in the two eyes. The two eyes are like the pole of the Great Wain which turns the whole of creation; they cause the poles of light and darkness to circulate. The Elixir depends from beginning to end on one thing: the metal in the midst of the water, that is, the lead in the water-region. Heretofore we have spoken of the circulation of the light, indicating thereby the initial release which works from without upon what lies within. This is to aid one in obtaining the Master. It is for pupils in the beginning stages. They go through the two lower transitions in order to gain the upper one. After the sequence of events is clear and the nature of the release is known, heaven no longer withholds the Way, but reveals the ultimate truth. Disciples, keep it secret and redouble your effort!

The circulation of the light is the inclusive term. The further the work advances, the more does the Golden Flower bloom. But there is a still more marvellous kind of circulation. Till now we have worked from the outside on what is within; now we stay in the centre and rule what is external. Hitherto it was a service in aid of the Master; now it is a dissemination of the commands of the Master. The whole relationship is now reversed. If one wants to penetrate the more subtle regions by this method, one must first see to it that body and heart are completely controlled, that one is quite free and at peace, letting go of all entanglements, untroubled by the slightest excitement, and with the heavenly heart exactly in the middle. Then let one lower the lids of the two eyes as if one received a holy edict, a summons to become the minister. Who would dare disobey? Then with both eyes one illumines the house of the Abysmal (water, *K'an*). Wherever the Golden Flower goes, the true light of polarity comes forth to meet it. The Clinging (brightness, *Li*) is bright outside and dark within; this is the

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body of the Creative. The one dark [line] enters and becomes master. The result is that the heart (consciousness) develops in dependence on things, is directed outward, and is tossed about on the stream. When the rotating light shines towards what is within, it does not develop in dependence on things, the energy of the dark is fixed, and the Golden Flower shines concentratedly. This is then the collected light of polarity. Related things attract each other. Thus the polarized light-line of the Abysmal presses upward. It is not only the light in the abyss, but it is creative light which meets creative light. As soon as these two substances meet each other, they unite inseparably, and there develops an unceasing life; it comes and goes, rises and falls of itself, in the house of the primal energy. One is aware of effulgence and infinity. The whole body feels light and would like to fly. This is the state of which it is said: Clouds fill the thousand mountains. Gradually it goes to and fro quite softly; it rises and falls imperceptibly. The pulse stands still and breathing stops. This is the moment of true creative union, the state of which it is said: The moon gathers up the ten thousand waters. In the midst of this darkness, the heavenly heart suddenly begins a movement. This is the return of the one light, the time when the child comes to life.

However, the details of this must be carefully explained. When a person looks at something, listens to something, eyes and ears move and follow the things until they have passed. These movements are all underlings, and when the heavenly ruler follows them in their tasks it means: to live together with demons.

If now, during every movement and every moment of rest, a person lives together with people and not with demons, then the heavenly ruler is the true man. When he moves, and we move with him, then the movement is the root of heaven. When he is quiet, and we are quiet with him, then this quietness is the cave of the moon. When he unceasingly alternates

Translation of the Text

movement and rest, go on with him unceasingly in movement and quietness. When he rises and falls with inhaling and exhaling, rise and fall with him. That is what is called going to and fro between the root of heaven and the cave of the moon.

When the heavenly heart still preserves calm, movement before the right time is a fault of softness. When the heavenly heart has already moved, the movement that follows afterwards, in order to correspond with it, is a fault of rigidity. As soon as the heavenly heart is stirring, one must immediately mount upward whole-heartedly to the house of the Creative. Thus the spirit-light sees the summit; this is the leader. This movement is in accord with the time. The heavenly heart rises to the summit of the Creative, where it expands in complete freedom. Then suddenly it demands the deepest silence, and one must lead it speedily and whole-heartedly into the yellow castle; thus the eyes behold the central yellow dwelling place of the spirit.

When the desire for silence comes, not a single thought arises; he who is looking inward suddenly forgets that he is looking. At this time, body and heart must be left completely released. All entanglements have disappeared without trace. Then I no longer know at what place the house of my spirit and my crucible are. If a man wants to make certain of his body, he cannot get at it. This condition is the penetration of heaven into earth, the time when all wonders return to their roots. So it is when the crystallized spirit goes into the space of energy.

The One is the circulation of the light. When one begins, it is at first still scattered and one wants to collect it; the six senses are not active. This is the cultivation and nourishment of one's own origin, the filling up of the oil when one goes to receive life. When one is far enough to have gathered it, one feels light and free and need not take the least trouble. This is the



Meditation, Stage 4: The centre in the midst of the conditions.

Translation of the Text

quieting of the spirit in the space of the ancestors, the taking possession of former heaven.

When one is so far advanced that every shadow and every echo has disappeared, so that one is entirely quiet and firm, this is refuge within the cave of energy, where all that is miraculous returns to its roots. One does not alter the place, but the place divides itself. This is incorporeal space where a thousand and ten thousand places are one place. One does not alter the time, but the time divides itself. This is immeasurable time when all the aeons are like a moment.

As long as the heart has not attained absolute tranquillity, it cannot move itself. One moves the movement and forgets the movement; this is not movement in itself. Therefore it is said: If, when stimulated by external things, one moves, it is the impulse of the being. If, when not stimulated by external things, one moves, it is the movement of heaven. The being that is placed over against heaven can fall and come under the domination of the impulses. The impulses are based upon the fact that there are external things. They are thoughts that go on beyond one's own position. Then movement leads to movement. But when no idea arises, the right ideas come. That is the true idea. When things are quiet and one is quite firm, and the release of heaven suddenly moves, is this not a movement without purpose? Action through non-action has just this meaning.

As to the poem at the beginning, the two first lines refer entirely to the activity of the Golden Flower. The two next lines are concerned with the mutual interpenetration of sun and moon. The sixth month is the Clinging (*Li*, fire). The white snow that flies is the true polar darkness in the middle of the fire trigram, that is about to turn into the Receptive. The third watch is the Abysmal (*K'an*, water). The sun's disk is the one polar line in the trigram for water, which is about to turn into the Creative. This contains the way to take the trigram for the

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Abysmal and the way to reverse the trigram for the Clinging (fire, Li).

The following two lines have to do with the activity of the pole of the Great Wain, the rise and fall of the whole release of polarity. Water is the trigram of the Abysmal; the eye is the wind of the Gentle (*Sun*). The light of the eyes illumines the house of the Abysmal, and controls there the seed of the great light. 'In heaven', this means the house of the Creative (*Ch'ien*). 'Wandering in heaven, one eats the spirit-energy of the Receptive.' This shows how the spirit penetrates the energy, how heaven penetrates the earth; this happens so that the fire can be nourished.

Finally, the two last lines point to the deepest secret, which cannot be dispensed with from the beginning to the end. This is the washing of the heart and the purification of the thoughts; this is the bath. The holy science takes as a beginning the knowledge of where to stop, and as an end, stopping at the highest good. Its beginning is beyond polarity and it empties again beyond polarity.

The Buddha speaks of the transient, the creator of consciousness, as being the fundamental truth of religion. And the whole work of completing life and human nature in our Taoism lies in the expression 'to bring about emptiness'. All three religions agree in the one proposition, the finding of the spiritual Elixir in order to pass from death to life. In what does this spiritual Elixir consist? It means forever dwelling in purposelessness. The deepest secret of the bath that is to be found in our teaching is thus confined to the work of making the heart empty. Therewith the matter is settled. What I have revealed here in a word is the fruit of a decade of effort.

If you are not yet clear as to how far all three sections can be present in one section, I will make it clear to you through the threefold Buddhist contemplation of emptiness, delusion, and the centre.

Translation of the Text

→ Emptiness comes as the first of the three contemplations. All things are looked upon as empty. Then follows delusion. Although it is known that they are empty, things are not destroyed, but one attends to one's affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the centre. While practising contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in envisioning the empty. Therefore, when one practises contemplation of emptiness, emptiness is certainly empty, but delusion is empty too, and the centre is empty. It needs a great strength to practise contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the centre is delusion too. Being on the way of the centre, one also creates images of the emptiness; they are not called empty, but are called central. One practises also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the centre, more need not be said.

→ This section mentions first Yü Ch'ing's magical spell for the far journey. This magical spell states that the secret wonder of the Way is how something develops out of nothing. In that spirit and energy unite in crystallized form, there appears, in the course of time, in the midst of the emptiness of nothing, a point of the true fire. During this time the more quiet the spirit becomes, the brighter is the fire. The brightness of the fire is compared with the sun's heat in the sixth month. Because the blazing fire causes the water of the Abysmal to vaporize, the steam is heated, and when it has passed the boiling point it mounts upward like flying snow. It is meant by this that one may see snow fly in the sixth month. But because the water is vaporized by the fire, the true energy is awakened; yet when the dark is at rest, the light begins to move; it is like the state of midnight. Therefore adepts call this time the time of the living midnight. At this time one works at the energy with the purpose of making it flow backward and rise, and flow down to fall like the upward

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spinning of the sun-wheel. Therefore it is said: 'At the third watch the sun's disk sends out blinding rays.' The rotation method makes use of breathing to blow on the fire of the gates of life; in this way one succeeds in bringing the true energy to its original place. Therefore it is said that the wind blows in the water. Out of the single energy of former heaven, there develops the out- and in-going breath of later heaven and its inflaming energy.

The way leads from the sacrum upward in a backward-flowing way to the summit of the Creative, and on through the house of the Creative; then it sinks through the two stories in a direct downward-flowing way into the solar plexus, and warms it. Therefore it is said: 'Wandering in heaven, one eats the spirit-energy of the Receptive.' Because the true energy goes back into the empty place, in time, energy and form become rich and full, body and heart become glad and cheerful. If, by the practice of the turning of the wheel of the doctrine, this cannot be achieved, how otherwise should one be able to enter upon this far journey? What it amounts to is this: the crystallized spirit radiates back to the spirit-fire and, by means of the greatest quiet, fans the 'fire in the midst of the water', which is in the middle of the empty cave. Therefore it is said: 'And the still deeper secret of the secret: the land that is nowhere, that is the true home.'

The pupil has already penetrated in his work into mysterious territory; but if he does not know the method of melting, it is to be feared that the Elixir of Life will hardly be produced. Therefore the Master has revealed the secret strictly guarded by the former holy men. When the pupil keeps the crystallized spirit fixed within the cave of energy and, at the same time, lets greatest quietness hold sway, then out of the obscure darkness a something develops from the nothingness, that is, the Golden Flower of the great One appears. At this time the conscious light is differentiated from the light of human nature [*hsing*]. Therefore it is said: 'To move when stimulated by external things leads to its going directly outward and creating a man. That is the conscious light.' If, at the time the true energy has been sufficiently collected, the pupil does not let it flow directly outward, but makes it flow backward, that is the light of life; the method of the turning of the water-wheel must be applied. If one continues to turn, the true energy returns to the roots, drop by drop. Then the water-wheel stops, the body is clean, the energy

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I. CESSATION OF OUTFLOWING

If thou wouldst complete the diamond body with
no outflowing,
Diligently heat the roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.

The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.¹

The subtlest secret of the Tao is human nature and life (*hsing-ming*). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men of ancient times, and the great sages, set forth their thoughts about the unification of human nature and life by means of images from the external world; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost on earth. What I show through a series of images is not a frivolous giving away of secrets. On the contrary, because I combined the notes of the *Leng-yen-ching* on the cessation of outflowing and the secret thoughts of *Hua-yen-ching* with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual

¹ This explanatory note and those that follow were contributed by Richard Wilhelm. (C. F. B.)

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cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the *sheli*¹ is melted out, that in this way the great Tao is completed. 結

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it ceases it disappears again. It is the place which harbours truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.

This germinal point is something great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: 'In the state before the appearance there is an inexhaustible breath.' Furthermore it is said: 'Before the parents have begotten the child, the breath of life is complete and the embryo perfect.' But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now fate takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

Therefore the Julai,² in his great compassion, let the secret

舍利

¹ *Sarira* the firm, that is, the immortal body.

² The Buddha Tathagata.

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making and melting be made known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm¹ and soul of father and mother entered this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself, it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

2. THE SIX PERIODS OF CIRCULATION IN CONFORMITY WITH THE LAW²

If one discerns the beginning of the Buddha's path,
There will be the blessed city of the West.

 *Ching*, the sperm, is the masculine element; *ch'i*, soul, breath-energy, is the feminine, receptive element.

² This concept has been borrowed from Buddhist terminology, in the context of which it is usually translated as the 'Wheel of the Law'. (H. W.)

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After the circulation in conformity with the law,
there is a turn upward towards heaven when the
breath is drawn in.

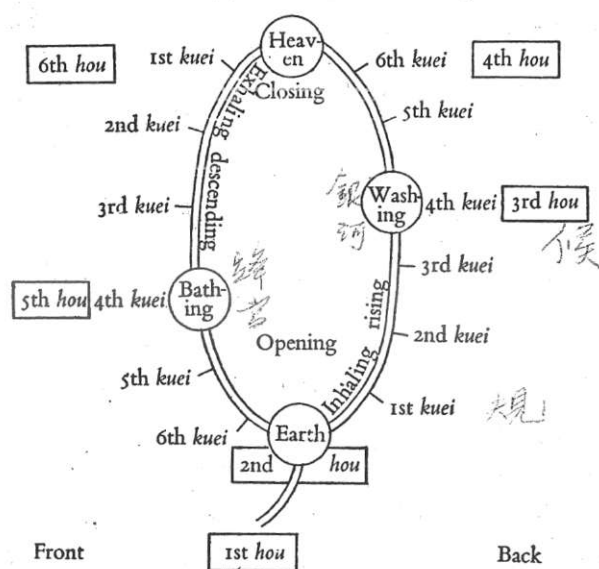
When the breath flows out energy is directed towards
the earth.

One time-period consists of six intervals (*hou*).

In two intervals one gathers *Moni* (Sakyamuni).

The great Tao comes forth from the centre.

Do not seek the primordial seed outside!



The most marvellous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (*kuei*). What best determines the number of the exercises is the method of the intervals (*hou*).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control of the

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process by exhaling and inhaling, how the alternation between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how the firm delimitation of the regions makes it possible to begin and to stop at the right time.

I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humanness and justice and strict adherence to the five commandments¹; then only does one have the prospect of attaining something.

But all the subtleties and secrets are offered in this *Book of Consciousness and Life* to be pondered and weighed, so that one can attain everything in its truth.

The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for 'washing' and 'bathing' do not lie exactly in the middle of the lines, but that 'washing' is somewhat above and 'bathing' somewhat below the middle, as the drawing shows.

¹ The Buddhist five commandments are: (1) not to kill; (2) not to steal; (3) not to commit adultery; (4) not to lie; (5) not to drink and not to eat meat.

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3. THE TWO ENERGY-PATHS OF FUNCTION AND CONTROL

There appears the way of the in-breathing and out-breathing of the primordial pass.

Do not forget the white path below the circulation in conformity with the law!

Always let the cave of eternal life be nourished through the fire!

Ah! Test the immortal place of the gleaming pearl!

In the text there is another picture here which is very similar to the first. It shows again the paths of energy: the one in front leads down and is called the function-path (*jen*), and the one at the back leading upwards is the control-path (*tu*). ✓

This picture is really the same as the one that precedes it. The reason that I show it again is so that the person striving for cultivation of the Tao may know that there is in his own body a circulation in conformity with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning-paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path. ✓

4. THE EMBRYO OF THE TAO

According to the law, but without exertion, one must diligently fill oneself with light.

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Forgetting appearance, look within and help the true
spiritual power!

Ten months the embryo is under fire.

After a year the washings and baths become warm.

The picture that belongs here corresponds to the one shown on page 37.¹

This picture will be found in the original edition of the *Leng-yen-ching*. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the *Leng-yen-ching*: 'Take maternal care of the awakening and the answering.' The two energies nourish and strengthen one another. Therefore it is said: 'Daily growth takes place.' When the energy is strong enough and the embryo is round and complete it comes out of the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha. ✓

5. THE BIRTH OF THE FRUIT

Outside the body there is a body called the Buddha image.

¹ This explanatory note and the four similar ones that follow were furnished by Hellmut Wilhelm. (C. F. B.)

The Hui Ming Ching

The thought which is powerful, the absence of thoughts, is Bodhi.
The thousand-petalled lotus flower opens, transformed through breath-energy.
Because of the crystallization of the spirit, a hundred-fold splendour shines forth.

The picture that belongs here corresponds to the one shown on page 47.

In the *Leng-yen-chou*¹ it is said: 'At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petalled, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the out-streaming light and the Julai announced: "The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha."'

If a man does not receive the teaching about consciousness and life, but merely repeats meditation formulae stolidly and in solitude, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the *Leng-yen* in order to teach disciples. He who receives this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.

6. CONCERNING THE RETENTION OF THE TRANSFORMED BODY

Every separate thought takes shape and becomes visible in colour and form.

¹ *Suramgama* mantra. (H. W.)

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The total spiritual power unfolds its traces and transforms itself into emptiness.

Going out into being and going into non-being, one completes the miraculous Tao.

All separate shapes appear as bodies, united with a true source.

The picture that belongs here corresponds to the one shown on page 57.

7. THE FACE TURNED TO THE WALL

The shapes formed by the spirit-fire are only empty colours and forms.

The light of human nature [*hsing*] shines back on the primordial, the true.

The imprint of the heart floats in space; untarnished, the moonlight shines.

The boat of life has reached the shore; bright shines the sunlight.

The picture that belongs here corresponds to the one shown on page 27.

8. EMPTY INFINITY

Without beginning, without end,

Without past, without future.

A halo of light surrounds the world of the law.

We forget one another, quiet and pure, altogether powerful and empty.

The emptiness is irradiated by the light of the heart and of heaven.

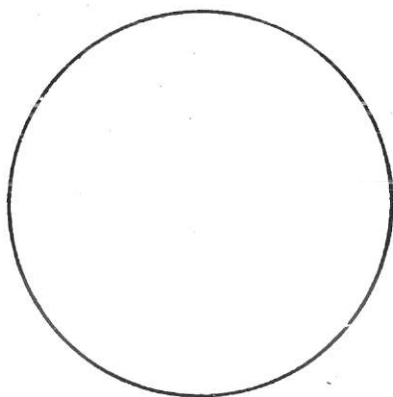
The water of the sea is smooth and mirrors the moon in its surface.

The Hui Ming Ching

The clouds disappear in blue space; the mountains
shine clear.

Consciousness reverts to contemplation; the moon-
disk rests alone.

The picture that belongs here is the one below.



NB: Commentary by C.G.Jung not inserted ,
The Detachment of Consciousness From The Object not
inserted also.