

Study and Practice of <The Secret of Golden Flower> -- serial 1

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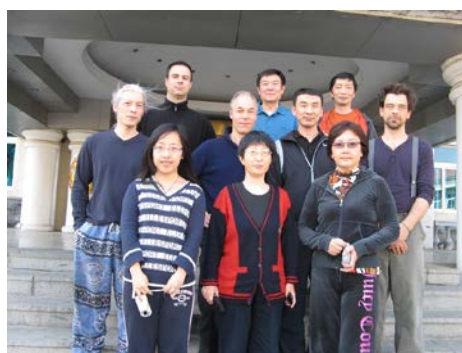
《太乙金华宗旨》修证实践研究 (一)

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Abstract:

[<The Secret of Golden Flower>](#)([太乙金华宗旨](#) Taiyi Jinhua Zongzhi or The Doctrine of Taiyi and Jinhua)is the classics of Inner Alchemy of The Complete Reality Taoism(全真道 Quanzhendao). This book stresses actual methods other than the profound theory. The book disclosed the essential meaning of Xing (性) training: The Yuanshen (元神) lives in Fangcun motionless,all people's thoughts and passions have nothing to do with it,overwhelming majorities of practice or cultivation belong to the Ming(命) training or the cultivating of will of the people morals,which cannot affect the Yuanshen.The Yuanshen has the light, this light dispersing between the universe and all the limbs and bones of human body. To train the Yuanshen is only to train this Light,initially to turn the light back, subsequently gather and subsequently congeal. Only when it congealed as a Natural Body(法身) , the Yuanshen is willing to move and become active. It is also at this stage, the practitioner can see the True Nature(真性 who you are) of yourself. This is the method of Xing training or the cultivating of the Yuanshen that <The Secret of Golden Flower> gives us.

In 1899,Mr Wilhelm from Germany came to China, studied the Tao(道 the Way) for 21 years. He got this book and learned Inner Alchemy of The Complete Reality Taoism. After returning to homeland, he translated this book into the western language, named it as <The Secret of Golden Flower>. He taught his disciples to practice the methods he learned in china, some won initial success, which mean they saw the Mandala. In 2007,The Dragon Gate(龙门派 Longmen) successor of The Complete Reality Taoism Wang Liping taught eight students the Inner Alchemy. Several days later, six of them saw the Mandala. This article recorded this training.



内容提要:《太乙金华宗旨》是全真道家修炼金丹大道的内典,是书侧重实际修法而不是玄理,披露了此门性功炼法的要义:元神居方寸如如不动,一切人的思维、情欲皆与其无关,绝大

多数修行皆属于命功或人心道德的修炼,影响不到元神。元神有光,此光弥散于宇宙天地和四肢百骸之间,炼元神者惟炼此光,初者回光、继而大聚、继而大凝而光结法身,则元神欲动,方可见本来面目,这就是《宗旨》给出的修炼元神的性功法门。

1899年德国人威廉姆来中国,学道21年得此书及全真金丹修法,回国后将此书译成西文,教练弟子并初见成效,一些人得回光之兆见曼陀罗。2007年全真龙门派传人王力平依此书之法教八人练功数日后六人得回光之兆见曼陀罗。本文记录了此次炼功的经过。

Key words: <[The Secret of Golden Flower](#)>, Xing (性), Ming (命), Yuanshen (元神), Turning the light back(回光), Mandala (曼陀罗)

关键词:《太乙金华宗旨》, 性, 命, 元神, 回光, 曼陀罗

First, what book is <The Secret of Golden Flower>?

The <The Secret of Golden Flower> is the classics of Inner Alchemy of Taoism. It is included in <The Collected Essentials of Taoist Canon> and <The Continued Taoist Canon>, but there is small difference between the two editions, they all contain 13 chapters, and each topic is also same, the writing in the first chapter differs a little, but the general idea of two editions do not have much difference, therefore the difference of this kind of edition will not influence your practice.

<The Secret of Golden Flower> is the classics of practice and cultivating, it elaborated the Inner Alchemy and its idea and technology directly, but did not elaborate the profound theory emphatically. Because this book's full name in <The Taoist Canon>(道藏) is <Lu Zu Xiantian Yiqi Taiyi Jinhua Zongzhi>(吕祖先天一气太乙金华宗旨), people consider Lu Dongbin as the author. But it is not possible, if you inspected this book careful. Because in the opening of each chapter, it starts with "Ancestor Lu (吕祖) said that" or "God Lu (吕帝) said", Lu Dongbin (吕洞宾) was impossible to call himself as "Ancestor Lu" or "God Lu"; In the first chapter of <The Secret of Golden Flower>, it has such a few words "Since the establishment of the Tao(道 the Way) by Taishang, Donghua passed it to Yan, The Complete Reality Taoism(Quanzhendao) eventually spread all over china when it is divided into two main traditions, Northern and Southern." This tells the inheritance of Taoism and the history of <The Secret of Golden Flower>." Taishang" is Lao-tzi(老子), "Donghua" (东华) or Donghuadijun (东华帝君) is Han Dynasty's Wang Xuanpu(王玄浦), who passed this method to Tang Dynasty's Lu Dongbin (Lu Yan). Taoism was divided into the north-south two parts during Song Dynasty. The northern ancestor's main representative is The Complete Reality of Taoism(Quanzhenpai) established by Wang Chongyang(王重阳), The Complete Reality of Taoism(Quanzhenpai) was formed in Southern Song Dynasty which is 300 years late compared with Tang Dynasty that Lu Dongbin lived. The book mentioned North-South two parts and The Complete Reality of Taoism (Quanzhenpai), could Lu Dongbin possibly write down matters in the book after death more than 300 years later? Therefore it is impossible for Ancestor Lu to write this book. But in the book each chapter also by "Ancestor Lu said that" or "God Lu said" outset, the reasonable explanation should be, the principle and method that <The Secret of Golden Flower> narrated indeed should be the Ancestor Lu taught and passed on, but the after formation of text should be written by some master of

Southern Song Dynasty which is 300 years later than Lu Dongbin's time, very possible was Wang Chongyang(王重阳), the founder of The Complete Reality of Taoism (Quanzhenpai).

一、《太乙金华宗旨》是一本什么样的书？

《太乙金华宗旨》是一部道家内丹典籍，收录在《道藏辑要》和《道藏续篇》中，但《辑要》和《续篇》中的两个版本有微小的差异，二者都含十三篇且每篇的题目也都一样，只是在第一篇的文字上二者有些不同，但两个版本的通篇大意没有什么差别，故这种版本的不同不会对研究与依法修炼造成大的影响。

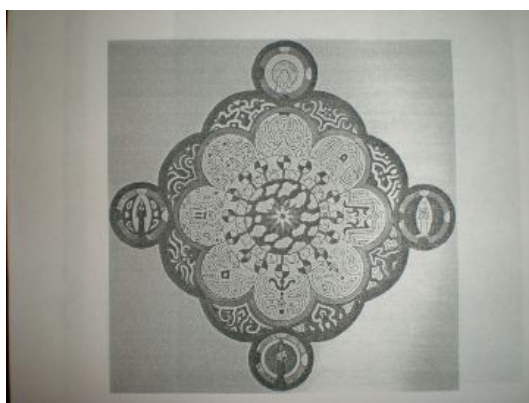
《宗旨》是修证的经典，它直接阐述金丹大道修证的思路和技术而不是着重论述玄理。在《道藏》中本书的全名为《吕祖先天一气太乙金华宗旨》故世人多传为吕洞宾所著，但考察此书其实不可能为吕洞宾所著，因为书中每一章的开头都有“吕祖曰，或吕帝曰”这样的话，吕洞宾不可能称自己为“吕祖”或“吕帝”此其一，其二《宗旨》第一章有这样一段话“自太上化现，东华递传岩，以及南北二宗，全真可为极盛”此段说的是《宗旨》法脉的传承，“东华”既东华帝君是汉朝的王玄辅，他将此法几传至唐朝的吕洞宾（吕岩），吕祖的法系传至宋朝形成南北二宗，北宗的主要代表是王重阳创立的全真派，全真派形成于南宋时代这要比吕洞宾生活的时代晚三百多年，文中已提到了南北二宗及全真派，吕洞宾怎么可能在书上写下自己身后三百多年以后的事呢？故《宗旨》一书不可能为吕祖亲著，但书中每一篇又都以“吕祖曰”（或吕帝曰）起始，合乎情理的解释应该是，《宗旨》所叙述的原理和方法的确应该是吕祖所传，但文本的形成应该是吕祖之后三百多年的南宋时代全真派的某位大师所著，非常可能是全真的创始人王重阳。

Second, two historical phenomena

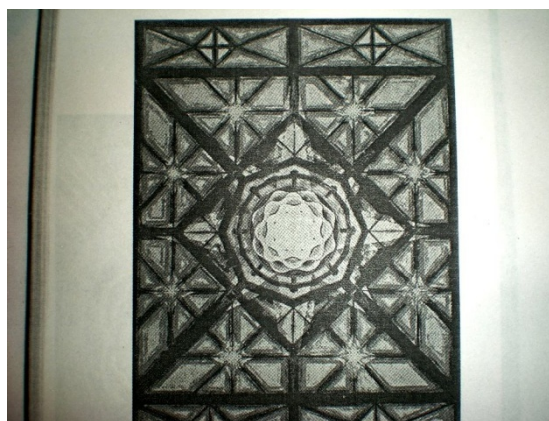
<The Secret of Golden Flower> is the secret cultivation Classics of The Complete Reality of Taoism. Until modern times, Mr. Richard Wilhelm (理查德·威廉姆 也称卫礼贤) from Germany passed it to Europe. In 1899, he arrived at China as a Christianity missionary. His original intention was to teach Chinese The Christianity, let Chinese to believe in God. He stayed in Qingdao a place close to Mt. Laoshan. Mt. Laoshan is an old and famous ancestral home of The Complete Reality of Taoism. He was predestined to find the authentic Complete Reality of Taoism. Being a scholar with belief, rigid and realistic, Wilhelm immediately subdued by the mystical profound theory and cultivation. He lived in China for 21 years and he learned The Complete Reality Taoism's orthodox cultivation methods in Mt. Laoshan. After returning to homeland, he translated The Complete Reality Taoism's important classics <太乙金华宗旨> (Taiyi Jinhua Zongzhi or The Doctrine of Taiyi and Jinhua) into German language, named it as "The Secret of Golden Flower". This is the first time for this important Taoism classics being turned into foreign language, it had aroused the interest of Western world. Afterward, this book was translated into English, French, Italian, Japanese, Korean and so on. Here is an interesting phenomenon: being very near to China, had learned a lot of Chinese culture and tradition, Japan and Korea did not obtain these classics, cannot learn the method of this set of cultivating from the Taoism, but detoured Germany to obtain this book.

More importantly, Wilhelm trained his European disciples with the Xing training(性功 Xing Gong) he learned from The Complete Reality of Taoism , finally some people saw the marvelous flashing design, he said that the chart of this bewilderment was the Mandala. Actually the word of Mandala, European first knew from Indian Buddhism classics. Mandala is one kind of plant, can make person have phantasm, afterward some Buddhist classics, like " Da Ri Jing"(大日经), "Jin Gang Ding Jing " (金刚顶经) and so on borrowed this word for a special phenomenon of seeing a bright marvelous design in front of eyes in the training process. Training to this step makes the practitioner's state of mind and personality very different from others, it seems like a probable influence by that plant, Mandala,thus the light chart is called Mandala. Afterward some people draw the Mandala they saw during their training, is called the printed Mandala. The Mandala generally the ordinary people saw is only the printed Mandala. Only to the certain extent, practitioner can see his own Mandala, this is the real Mandala, which can reflect the information of the universe and life and their influence.

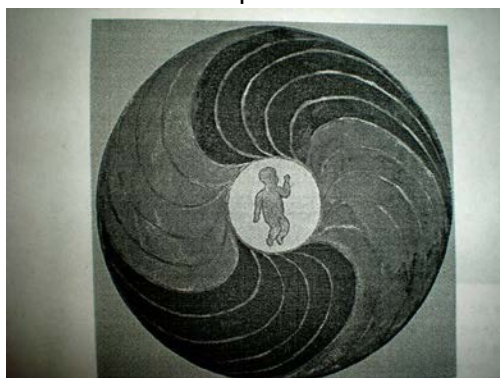
Under is the Mandala that William's disciple saw.



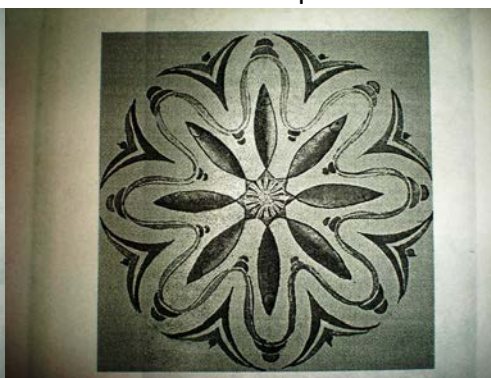
Mandala a male practitioner saw



Mandala a male practitioner saw



Mandala a female practitioner saw



Mandala a female practitioner saw



Mandala a female practitioner saw

After one hundred years, in September, 2007, in a village in the Northern China, the 18th generation of

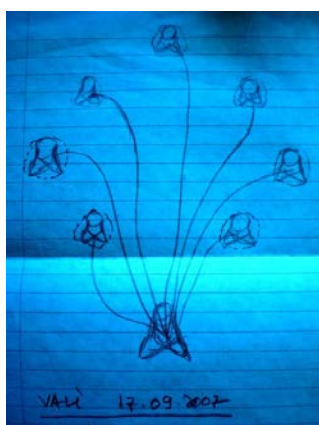
successor of Dragon Gate(Longmen) school of The Complete Reality of Taoism Mr. Wang Liping gave 8 Europeans an intensive training according to the principle and methods of <The Secret of Golden Flower> for eight days. Some saw the Mandala from the sixth day, when to the end of the training, six saw the Mandala. Below is the schematic diagram that they draw.



Mandala seen by Aurelian



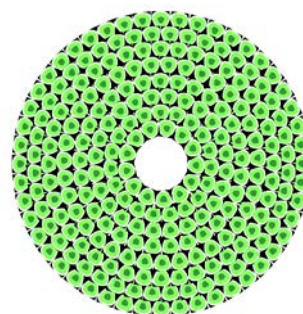
Mandala seen by Rares



Mandala seen by Vali,



Mandala seen by Claudia,



Mandala seen by Richard

At that time the students asked Wang Liping curiously, why they see these things? What are they? These questions are connected with the theory and methods of Xing and Ming of The Complete Reality of Taoism. The Mandala is only a meaningful phenomenon appeared during this kind of training, but the theory and methods of Xing and Ming of The Complete Reality of Taoism are completely recorded in <The Secret of Golden Flower>.

二、两个历史现象

《宗旨》一书是全真道家修炼的内典，一向秘传，直到近代才由一个叫 Richard. Wilhelm (理查德·威廉姆)的德国人传到欧洲。1899年，作为基督教传教士的威廉姆来到中国，他的本意是向中国人传授基督教，教中国人信上帝，他驻足青岛邻近崂山，而崂山是全真道家龙门派的一个祖庭胜地，在那里他有缘接

触到了正宗的全真道教。大凡一个有信仰的学者都是执著的、实事求是的,威廉姆立刻被道教那神秘的玄理和真实的修证所折服,他在中国一住就是 21 年,在崂山学到了道家全真派的正宗修炼方法。回国后,他将全真派的重要经典《太乙金华宗旨》翻译成德文,取名为《金花的秘密》(the secret of golden flower) 这是这部重要的道家经典第一次被翻成外文,它引起了西方世界的关注。后来,这本《金花的秘密》又被翻译成英文、法文、意大利文、日文、朝文等多种文字,从这里我们还看到一个有趣的现象:离中国很近,从中国学了很多文化和传统的日本、朝鲜并没有能从道家手里得到这部经典、也没有学到这套修炼的方法,而是绕道德国得到此书。

更重要的是,威廉姆用自己掌握的性功修法训练一些欧洲弟子,结果一些人炼出了奇怪的现象,他们看见眼前出现了一幅幅奇妙的、闪光的图案,他们称这个莫名其妙的图为曼陀罗。其实曼陀罗这个词欧洲人首先是从印度佛教中知道的,佛教中的曼陀罗也是来自一种借喻,曼陀罗(Mandala)原本是一种植物,能使人精神至幻,后来一些佛经,如《大日经》、《金刚顶经》等等借用这个词以比喻修炼过程中出现的一种特殊现象,这种现象是,修炼人的眼前天目穴处会出现一个明亮的、奇妙的图案,这些图案往往表现一些宇宙或生命的信息或佛像等等,性功炼到这一步的人其神识已经进入一种特殊的境界,在别人看来他的精神状态、性情、皆与凡人不同,好像是被那植物曼陀罗致幻了似的,故称这种眼前出现的光图为曼陀罗,后来有人把这种修炼中看到的曼陀罗画了下来,称为丹青曼陀罗,一般世人所见过的只是一些丹青曼陀罗,惟有性功修行到一定程度的人才能见到自己的曼陀罗,这是真实的曼陀罗,能反映自己与宇宙及生命的信息感应的情况。

对于没有神秘主义传统的欧洲人来说,曾认为曼陀罗现象只是东方人的一种臆想,不会有真正的意义。但是威廉姆的弟子们的的确确练出了曼陀罗,并且不是一个人,这件事在当时欧洲引起了不小的轰动,这时人们开始刮目相看中国道家神秘主义文化,才相信原来佛经里说过的神秘的曼陀罗不是幻想而是事实,是完全可以透过修炼实现的一种精神现象,这种现象启发人们:在现实的客观物质世界以外发现另一个世界,所谓“性与命的世界”,人类的生活不仅取决于物质的世界还取决于人自身的性与命,回顾人类的文明史它不仅包含着对科学与技术的需求和研究还包含着对自己的性与命思考与探索,所以哲学、宗教、形而上学是人类文化中必然出现的关注。真实的佛家和道家所做的修行就是这种性命世界里的事业,是对人的性与命的探索与改造。

但是自从威廉姆死后,欧洲再也没有谁能教人炼出曼陀罗,就是那些自己炼出了曼陀罗的威廉姆的弟子们也不行,这说明除了威廉姆,欧洲还没有人能自如地进入那性与命的世界、把握那个世界的规律、在那里有所作为,随着威廉姆的去世,欧洲人那曾经的兴奋和希望也就烟消云散了。

时隔百余年,而今 2007 年 9 月,在中国北方的一个乡村,道家全真龙门派第十八代传人王力平先生教授 8 个欧洲人依《太乙金华宗旨》的原理和方法集中训练八天,从第六天开始有人见到曼陀罗,到第八天结束时八个人中有六人都见到了曼陀罗。下面是他们绘出的草图。

当时学员们好奇地问王力平,我们为什么会看到这些东西?它们到底是什么?要讨论这些问题就必须涉及全真道家关于性命的理论和修炼方法。曼陀罗现象仅是实践这种理论的过程中出现的一个有意义的现象,而全真道家关于人的性命理论和修炼方法比较完整地记载于《太乙金华宗旨》这部书中。

Third, the theory and methods of Xing and Ming of The Complete Reality of Taoism disclosed by [<The Secret of Golden Flower>](#)

All Taoism Inner Alchemy classics and the classics of traditional medicine of china use Xing and Ming as basic concept in their theory and practice. If you do not know these concepts, you can never understand their classics. Xing and Ming formed a world, the world of life. Xing and Ming are very important concepts which are the fundamental concept in Taoism. As the Xing and Ming are the essential concept, the idea system of Taoism was set by thinking, discussing and explaining these concepts. But till now, there are many explanation and understanding about them. To what extent or level you understand of these concepts will decide how far or how high you could reach in cultivation.

“Ming” refers to the variable part of life, which will change or can be changed; but “Xing” refers to the invariable part of life which will not change or cannot be changed. Human's body has the birth and growth, senility, death, may fall ill or suffer some disease and recover, therefore the body is variable, it changes or can be changed during one's life; Human's emotion and feeling is also variable, it will change according to the change of place, the change of mind; mind changes as surroundings and thing change, one may feel happy or get angry. One can change his mind and improve his nature to be perfect by cultivation and practice; Desire will change also, there are many religious disciplines to limit or restrict desire in Buddhism and Taoism. These disciplines will become useless if desire cannot be changed; One's idea and thought change too, as one learned more from other. As mentioned above, body, feeling. Mind, desire, idea and thought change and can be changed, so they are all included in the Ming. Ming training (Ming Gong) is the practice to improve them so as to be a healthy, kind, quiet, peaceful, and wise person. But this kind of practice cannot change the Xing, no matter how high one reached. So Ming Gong cannot take the place of Xing training (Xing Gong). The key aim of both Buddhism and Taoism is to practice Xing, because Xing can change one's birth and death.

What is Xing? It will not change during one's life, it has no birth and death, is not variable and has no motion. Does it really exist? The Buddhist and Taoism definitely believe that the “XING” do exist! And it might be tested. They both believe that the ultimate goal of training and cultivation is for the training of “XING”. Buddhism call it Nature of Buddha, which has no birth and death, without increase and decrease, even without moving all the time. Taoism call it Yuanshen or Real Nature, Real self (真性 Zhenxing) which stands alone without change, quieted and serene, although moving circularly but never stopping. The names of it might be called differently between Buddhism and Taoism, but they were saying the same thing. Regarding this “XING”, both Buddhist and Taoist think is invisible and unspeakable, but it can be experienced and recognized only by practice through the biological phenomena.

In the first chapter of [<The Secret of Golden Flower>](#), it said: "I pass on this training, it goes straight forward to the training of XING, shall not fall into any other way, so it's wonderful and subtle". Above all, the training of<The secret of golden flower> is focused on "Xing training". It was said in this book:"Tao or Way has neither name nor shape, it is only the Nature or Yuanshen."So the Nature and Yuanshen are the same thing. Yuanshen and Shishen(识神) are just a pair. The thinking, idea and desire are included in Shishen. As for 'Yuanshen or Nature' and its function, it is explained in the second chapter of the book: "When one was born, Yuanshen stays in Fangcun (方寸), Shishen lives in heart. The heart's form likes a big peach, with lung covering it, liver assisting it, large and small intestine bearing it. If one did not eat for a day, it will be uneasy, even frightened to be upset, angry to be stifled, sad by seeing dead, dizzied by beauty and charming. It seems one's head is moved by this kind of things, but in fact Yuanshen cannot be moved by these. Can fangcun move? How can Yuanshen who stays in fangcun move? If it moved, it is both bad and wonderful, it is bad when one was dead it would go away; it is wonderful when one's light crystallized into a Nature Body, it is starting to move. This is the secret kept for thousand years."This paragraph's meaning is: one have two Shen(神),one is Yuanshen, the other is Shishen. Shishen is also called mind which controls one's desire and thought. Why one's desire and idea change always? It is because Shishen moves all the time. Yuanshen or Nature which stays in fangcun does not move at all, no matter how one's desire and idea changed which cannot influence it, it would go to start a new life only when one was dead. So the practice of Shishen may change one's desire and idea, it is only the cultivation of Yuanshen which can change one's birth and death, since Yuanshen knows the truth and law of birth and death, so it is able to stop reincarnation, then transcend into the universe. As its ultimate aim is just to know the truth and law of birth and death, The Complete Reality of Taoism pay more attention to the cultivation of Yuanshen(Xing training).

What is the principle to cultivate Yuanshen? Although the Yuanshen is motionless, it has the light, its light dispersing between the universe and human body's limbs and bones. It will become a Nature Body if you carry on cultivating this light by turning it back, collecting and congealing. It will move when its light becomes a Nature Body .This is the principle to practice Yuanshen given by [<The Secret of Golden Flower>](#)(The Doctrine of Taiyi and Jinhua).From The title of this book one can find this principle too,in the first chapter it said : "Taiyi (太乙) is one's most important thing, Jinhua (金华) is its light."Taiyi is one's Nature or Yuanshen, Jinhua is the light of Nature or Yuanshen. The relation of Yuanshen and its light like the electric charge just like its surrounding electric field, if the light of Yuanshen is trained, the Yuanshen will be influenced also. The training method is to let the radiation light return, collect and stay in front of one's Fangcun. This method is called "Turning the light back" (回光) .Usually people's light only radiate, but the practitioner want to cause the light of that radiated to return. [<The Secret of Golden Flower>](#)said:"The method of training the light is to use Reversal way."How to do it? [<The Secret of Golden Flower>](#)unlocked a special technique of The Complete Reality of Taoism: use eyes to do it. [<The Secret of Golden Flower>](#)explained the theory basis of this unique

technology: "The essence of one's body all comes to eyes, this is the key point for practice." <The Yellow Emperor's Classics of Internal Medicine> (黄帝内经) knew this secret early: "The essence of one's body all goes to the upper empty holes." <The Secret of Golden Flower> further indicates the eyes are the most important empty holes: "The eyes are the gate or door, by which Shen light (神光) leak or run away. This is the easiest and smooth way for one to lose his Yuanshen." As eyes are the main door to lose Shen light, <The Secret of Golden Flower> selected eyes to turn the light back. As for the detail technique, <The Secret of Golden Flower> said: "When put all of one's desire and idea aside, one may use Buddhism word 'yi' (··) to practice, one should put the middle dot into the middle point between eyebrow, the left dot into left eye, the right dot into right eye. In this way the Shen light of two eyes will meet at the middle point of eyebrow. The middle point of eyebrow is Tianmu (天目 the third eye), which is the gate for these three light to meet and come in and go out." It said: "If one could practice 'Turning the light back' longer, the light will congeal, namely will become a Natural Body". So if one can cause the light of that radiated to return, gather and congeal into a Natural Body, then that motionless Yuanshen probably will start to move, this is the goal of Turning the light back.

<The Secret of Golden Flower> put forward 'Turning the light back' as the basic principle of Xing Gong, and gave the technique of using eyes to train one's light. The book considered not only Taoism realized the importance of 'Turning the light back', but also other. In chapter three, "Turning the light back and keeping it in the center" it said: "It was transmitted from one great master or sage to the next, Reversal looking is the key point (Reversal looking is same as the Turning the light back). Confucian called it 'Knowing to stop', Sakyamuni, the founder of Buddhism called it 'Vision of the heart', the Lao-Tzi called it 'Inner vision', they all grasped the key point." This paragraph's meaning is: the principle of 'Knowing to stop' by Confucianism, the 'Vision of the heart' by Buddhism, the 'Inner vision' by Lao-tze, are describing the same thing, 'Turning the light back'. Although the principle is same, the method and technique are actually not same. <The Secret of Golden Flower> proposed the method of using eyes to practice. It also said the 'Stop and look' method and 'Tuning the breathing' method by Buddhism are all the methods to practice 'Turning the light back'. The light here is not only the light seen by eyes, also the other light, so the light is called Xing light (性光 Xing Guang). <The Secret of Golden Flower> emphasized: "Even a blind person can do this practice." Because the light one is going to practice is the light of Xing, light of eyes is only part of it. When talking about 'Stop and look' method by Buddhism, <The Secret of Golden Flower> said: "first is to stop looking outside, then look inside. if only stop without looking inside, it is called stopping without looking; if only looking without turning it back, it is called looking without taking it back." So 'Stop and look' is also a method to practice 'Turning the light back', but this light is the light of thinking. As for 'Tuning the breathing' by Buddhism, <The Secret of Golden Flower> considered it is same to train light by ears as by eyes, it said: "When to train light by eyes, look inside but not outside; when to train light by ears, listen inside not outside." <The Secret of Golden

Flower>indicates the methods mentioned above by Buddhism and Taoism are the methods of 'Turning the light back', their purpose is to collect the radiation light then turn it back, not only The light seen by eyes is Xing light, also includes other light. If one understood this principle,he could master the outline of Xing gong, the book said:"Understanding of this, one can live longer, and transcend into the universe, is mastered by Confucianism, Buddhism and Taoism."

What is the Mandala seen by practitioner? Does it have any relations with yuanshen, Jinhua, and Turning the light back, which are the important concept mentioned in the book? In fact, the Mandala is the light of one's Xing or Yuanshen. One has found his Xing light if he saw Mandala.<The Secret of Golden Flower>considered seeing Mandala means one just began to know how to turn the radiation light back and this is a very important and meaningful phenomenon in cultivating process ,it indicates one has understood the principle and grasped the key point of practice. If one continues to practice in this right way, one may reach to higher steps as "the light begins to bloom" "the light is just in blooming", and "the light congealed". When you reached step of "congealed", your Yuanshen will begin to move and become active. When yuanshen moves, one may find the truth of life.

三、《太乙金华宗旨》所讲的性命原理和修炼的方法

一切道家丹经乃至中医的典籍都是讲“性命世界”里的事和这个世界里的规律，这是一个前提大义，若不明白这个大义，还是用物质世界的观念来理解道家的典籍就会如堕五里雾中永远不会真正地弄明白它。性与命构造了一个世界，一个生命的世界，这里出现了两个重要的概念“性”与“命”，它们又是两个非常基本的概念，道家的思想体系是从思考性命开始的，但是对它们的理解却是仁者见仁，智者见智，对这两个概念的理解与把握也决定了一个人在修道的路上能走多远。

“命”是指人生命中可变的的部分，而“性”是指生命中不变的部分。人的身体有出生、成长、衰老、死亡，可生病可康复种种现象，故身体是可变的；人的情感也是可变的，我们都有“心随境转”的感觉，有时怒不可遏有时心旷神怡这都是不同心境的现象，正是因为心态是可变的，所以人心才可以被改造，人才可以通过修行而变成通情达理、正义豁达的理想人格；人的欲望也是可变的，佛家道家都有一系列限制欲望的戒律，如果欲望是不可变的那修戒也就没有意义了；人的思想是可变的，学习就是改造思想的过程，学习不仅是接受别人的知识更重要的是改造自己的思想。以上所说的诸如身体、情感、欲望、思想都是可变的，所以都属于命的范畴，所谓的命功就是通过某种自觉的锻炼和修养来改造这部分内容：改造自己的身体素质、情感类型、欲望、思想，使自己成为健康的、慈悲善良的、恬淡寡欲的、智慧聪明的人。但是这一类的修行都不是对“性”的修行，都不会使“性”发生改变，命功修行得好对于性功的修行是有帮助的，但是命功的成就代替不了性功，不炼性，性就不会变，无论命功炼得多好。无论佛家还是道家其修炼的终极目标都是针对“性”进行的，因为性的修炼可以改变人的生死。

“性”是什么？它是生命中一个不生不死，不变不动的东西，有这个东西吗？佛家、道家都肯定地说，有！并且可以实证，还认为修行的最终目的恰恰在此。对于这个“性”，佛家称其为佛性，说它“不生不灭，不增不减，如如不动”；道家称其为元神或真性等等，说它“寂兮寥兮，独立而不改，周行而不殆”，两家虽所用名词不同，但可以看出他们是在说同一个东西。对于这个“性”佛家、道

家都说它是：不可见，不可说，所以必得修行者自己于生命现象中觉悟到、认出来。

《太乙金华宗旨》在第一篇就开篇名义地说：“我传宗旨，直提性功，不落第二法门，所以为妙”，故知《宗旨》所传之法乃性功之法，着眼于修性。《宗旨》又说：“道无名相，一性而已，一元神而已”，可见在《宗旨》中“性”亦称为“元神”，与元神相对应的是“识神”，人的思维与情欲都属于识神。关于“性”在人的生命中所起的作用《宗旨》第二章说：“凡人投胎时，元神居方寸，而识神居下心。下面血肉心形如大桃，有肺覆翼之，肝以佐之，大小肠承之。假如一日不食心上便大不自在，以至闻惊而跳，闻怒而闷，见死亡则悲，见美色则眩，头上何尝微微有些儿动？问方寸不能动乎？方寸中之真意如何能动？到动时便不妙，然亦最妙。凡人死时方动，此为不妙。最妙者，光已凝结为法身，渐渐灵通欲动矣，此千古不传之秘也”。这段说：人有两个神，元神和识神，识神亦称人心，它主宰着人的情欲和思想，人的情欲和思想总是在变，这是因为识神的本性就是常动不息，而元神也就是“性”它居于头上方寸之处，平时如如不动，情欲与思想无论怎么变都影响不到那个“性”，凡夫只有在死时那元神才动，又去投胎。所以对识神的修炼可以改造人的情欲和思想，而对元神的修炼才与生死有关，惟有元神才可了知生死的实相和了脱生死。全真道家修炼的终极目的是了知生死实相和了脱生死，它所关注的是对元神的修炼。

炼元神依据的原理是什么呢？《宗旨》说元神虽不动，但有光，其光弥散于宇宙天地和人体的四肢百骸之间，对这个光进行修炼，使之返回、聚集、凝结，既可成自然法身，法身一旦形成那元神灵通就可以动了，这便是《宗旨》修炼元神的基本思路。其实本书的题目“太乙金华宗旨”也表白了这个基本思想，“天心章”说：“太乙者，无上之谓也，金华即光也，取像于金华秘一光字在内，是天仙太乙之真”，太乙就是太一，是“性”，是元神，金华就是那太乙、元神的光，“金华是太乙之真”，性光与元神的关系，就像电荷与它周围的电场一样，对性光修炼就会影响到元神，而修炼之法在于人为地使那发散之光回归、凝聚于方寸之前，这个方法《宗旨》称为“回光”之法，因为普通人的性光都是发散而去的，修炼之人却要炼此光回归，故《宗旨》说“金华之道，全用逆法”，那么具体如何回光呢？《宗旨》讲了一个本门独特的技术：以目回光，对此《宗旨》还解释了一个理论依据“人身精华，上注于目，此人身之大关键也”并说，其实早年的《黄帝内经》就已经知道了这个秘密“《黄帝内经》云：人身精华，皆上注于空窍”，《宗旨》则进一步指出人的眼目既是最重要的空窍之一，说“在人为目，走漏神识，莫此甚顺也”，就是说，眼睛漏神是最多的，所以《宗旨》选择以目回光。对于以目回光的具体操作技术《宗旨》有这样一段描述：“于万缘放下之时，惟用梵天‘伊’（∴）字，以字中点存诸眉心，左点存左目，右点存右目，则人两目神光，自得会聚眉心。眉心即天目，乃为三光会归出入之总户”又说“回光之即久，此光凝结，即成自然法身”前面说过若能使那发散之光回归、聚集、凝结得自然法身那不动的元神就要动了，这就是回光的目的。

《宗旨》提出了“回光”作为性功修炼的基本原理并且建议了一个以眼炼回光的技术，《宗旨》认为“回光”不仅是本门教法的原理，而是一切修炼性功的各家各派都悟到了和遵循的普遍原理，“回光守中章”说“圣圣相传，不离反照，（反照就是回光）孔云‘知止’，释云‘观心’，老云‘内观’，皆已括尽要旨”这段意思是：儒家所倡导的“知止”的原理，佛家所修的“观心”法门和老子所讲的“内观”之法其实都是“回光”之理，不过是各家称呼不同。虽然原理一致

但实现的技术或说各家具体的炼法却不相同,《宗旨》建议的是以眼回光,但《宗旨》也提到诸如佛家的止观法门、调息法门其实都是在炼回光,光非止眼见之光,而是性光,《宗旨》还强调“瞎子也是可以练功的”,因为要炼回的是性光,而非止眼见之光。在谈到佛家止观法门时《宗旨》说“回者止也,光者观也,止而不观名为有回而无光,观而不止名为有光而无回”由此看来炼“止观”也是在炼回光,不过是炼思维之回光,还有佛家的“调息”法门《宗旨》认为那是炼“调耳光”与调眼光是一样的,“眼光自照,目惟内视而不外视。耳光自听,耳惟内听而不外听”以此炼耳之回光。以上《宗旨》列举了几门技术认为各家其实都是在实践“回光”这个基本原理,目的都是使性光由发散逆转为会聚,又强调了不要把光仅仅理解为眼见之光而是“性光”,明白了这个基本原理就把握住了性功修炼的主线,故《宗旨》说“得此一节,长生者在兹,超生者亦在兹矣,此是贯穿三教的功夫”。

修炼中所见的曼陀罗又是什么呢?它与那元神、金华、回光这些《宗旨》所说的重要观念有什么关系吗?实际上那曼陀罗就是人的性光或称元神之光,炼出了曼陀罗意味着人开始见到了自己的性光,《宗旨》称之为“光之始回也”性光由发散转为回归是本法门修炼过程中的一个非常重要、有意义的现象,是入了门的证明,继续深入《宗旨》说回光还有“金华乍吐”、“金华正放”、“金华大凝”的不同层次,到了“金华大凝”的境界那一直如如不动的元神就要动了,元神一动人就可窥见到生命的实相了。

Forth, Record of practice

As a researcher, I tracked the entire processes of training these 8 foreigners by Mr.Wang Liping.The following is the records of idea, design, and procedure of the training as well as the various phenomena occurred during the training.

When the training started, what Mr. Wang Liping first paid attention was to transfer the student body's vitality vigor,he said that Taoism cultivating takes the Xing Gong achievement as the ultimate goal,but must take the Ming Gong as the foundation,if one does not have the Ming Gong foundational merit he could not reach high level in cultivation. Therefore initial several days he took the Ming training as the primary coverage,observed and controlled the changes of students body emphatically,after several times exercise,all students had the phenomenon of Qi(气) movement through meridians,although each student's Qi movement is different from others, identically they had a common rule: Qi at first from leg, the three meridian of foot, started to generate , at this time the movement of Qi is in the leg, along with practice, the movement of Qi climbed to the abdomen gradually, at this time Wang Liping guided the students to make a little change of gesture, afterward obviously the Qi reached three yin meridian of hand by going up from the foot, then the movement of Qi was in the meridian of the upper body and arm, later to the yang meridian from yin meridian of hand, finally from the hand yang meridian rose to the head, then returned to the three yin meridian of foot finally. On each transfer point of meridian, Wang Liping would guide them to make a little change in gesture, in order to lead Qi to change route, which is very important. So how to grasp or seize the right time or opportunity is the key. When the Qi has not arrived at the switch

point of transfer one cannot do something to lead Qi, only when the Qi reached the transfer point of meridian, at this time to do something is effective. Wang Liping said, "some people do not know this, as they do not understand the principle of Qi movement of body, they could not grasp the transfer point to go forward, so their Qi always repeatedly move in the same meridian, the whole meridian of body could not be connected well to form a circle, thus they could not go further, always stay at the same stage in cultivation. So the ability of grasping the transfer point to do something or just waiting without action is the key in practice, When to do something or When to do nothing in practice? These depend on your understanding of the mechanism of body. If you have learned some knowledge of Chinese medicine, to master it will become easier for you, because Taoisms' theory is consistent with Chinese medicine theory, the two stems come from the same root.

After Qi passed the whole body's meridian, it went to internal organs, the internal organs movement of Qi started in form of tremor. For some students, the tremor transferred from one organ to another until all five organs passed in circle. Some student said, "I felt in clearly the internal organs will not be the tremor, but will be one kind of liquid in flowing." Regardless of internal organs tremor or liquid flowing, the transmission had a definite direction and order, which matched the generating order of five internal organs of Chinese medicine. Wang Liping told students, at this moment do not use any attention to guide the movement, and do not forget to feel the movement, when it circulated to the last organ, use your attention to lead it down to your lower Dantian(丹田). As soon as your attention reached lower Dantian(下丹田), your Qi followed and gathered there, then your lower Dantian will be full of Real Qi(真气 Zhenqi). Then, all students felt their lower Dantian started to move, became warm and hot.

Later, the training was turned to Xing Gong. Wang Liping told students to lead their attention to Upper Dantian(上丹田) from lower Dantian. At this moment the formula Wang Liping told students is, neither attention nor will is needed, in fact, do not think, do not imagine, eyes still closed, just look at Xuanguan(玄关) in front of eyes, with the whole body relaxed and attention focused on looking. By several times practice, some saw a small bright light, Wang Liping guided, "pay attention to this small light, to stabilize it. This small bright light is the light of Yuanshen, present's phenomenon is the appearance of Xing Light(Xing Guang). <The Secret of Golden Flower> said, this light of Yuanshen radiates naturally but is not easy to gather; it is active, but is not easy to congeal, since this light presented now, our present's duty is to practice, train this small light stable and bright, collect this scattered in disorder Xing light, let it congeal, this method is called "Turning the light back" in <The Secret of Golden Flower>, if you turn the light back for a long time, this light will congeal". By several times training, the small light or luminous spot became stable and bright; Wang Liping guided the students to move this luminous spot by will, this moving of the light was different from the original moving which was scattered freely in disorder. He told the students to move the luminous spot to a special position, Xuanguan, put that stable Xing Light(light of Yuanshen) in the place of Xuanguan and look at it. Practiced for several times, some students saw the marvelous Mandala,

around only 8 days intensive training, 6 students saw the Mandala, certainly these 8 individuals had certain foundation, they are healthy, and they all like Chinese traditional culture, thought, have some knowledge of Taoism. Seeing Mandala means the radiated and scattered Shen light has been taken back and gathered in front of Tianmu, this is an important step in Xing training of The Complete Reality of Taoism.

In <The Secret of Golden Flower>, it described several steps in Xing light (Shen light or light of Yuanshen) training, first is "The light begins to bloom", Seeing Mandala belong to this step; to practice deeply "The light is just in blooming", at this step, body relaxed totally mind opened completely, everywhere is bright; finally is "The light congealed completely". If you reach the step of "Congealed", the Xing light will be congealed into a Natural Body, and then your Yuanshen stayed in Fangcun without motion will begin to move and become active. When Yuanshen moves, one may find the truth of life, so only up to this step you could know how to jump out of the three realms, transcend into the universe. Therefore obviously seeing Mandala is the symbol of knowing how to train Xing light, which The Complete Reality of Taoism emphasized.

I asked Mr. Wang Liping afterward, the Taoism cultivation in the ordinary people mind is one kind of mystical thing, many people tried, but few success, why this intensive training can have such good effect? Wang Liping said that this is certainly decided by many factors, but I thought a very essential factor that influence the result of training is, the master must seize the opportunity to do something or do nothing, knowing when only to follow the Qi, when to lead the Qi when it comes to the transfer point; when to let the Shen light show itself, what you need to do is just looking at it, when must to do something to put the Shen light in the place of Xuanguan, in brief, to do something sometimes or to do nothing sometimes, it depends on master's understanding of training principle, and the ability to master the training technique and his real experience, also the ability to grasp student's physiology and psychological characteristic is important. As <The Secret of Golden Flower> said: "There are many formulas in Daoism cultivating, it is not simply just to follow it, achievement only rely on your knowing at what time to do something and what time to do nothing."

In recent years in the world, more and more people are interesting and pay attention to the theory and practice method of Chinese Taoism, some from medicine, some from cultivation, some from philosophy, some from theology, regardless of from any angle to research Taoism theory, so long as you want really to understand it, you must enter the world that the Taoism described, the world of Xing and Ming, just like Lao-Tzi said "looking the body by the body, looking the family by the family, looking the township by the township, looking the country by the country, looking the world by the world, this why do I know the world?" The meaning of this sentence is if you hope to understand this world you should observe it with this world's knowledge, to be specific, you cannot study the world of Ming and Xing with the mechanical world outlook. The outlook of Xing and Ming is a new world outlook, is completely different from the mechanical world outlook, which the modern science already has been used to, and by it to research the material and energy world.

An important condition is to understand the Taoism theory could not only depend on the speculation, but must have the actual study and practice, explained clearly but unable to do certainly is not really understand or clear.

We hope that Chinese ancient unique Taoism culture will open a new world for modern people's idea and life, similarly humanity also needs a new cognitive style.

四、实修过程观察记录

作为一个研究者,我跟踪了王力平先生集训这8个外国人的全部过程,以下是我看到和记录的他的训练思路、设计的程序以及学员们练功出现的各种现象。

集训开始时,王力平先生首先关注的是将学员身体的生机活力调动起来,他说本门道家功法的修炼是以性功成就为终极目的但是要以命功为基础,没有命功的基础性功走不远。所以最初的几天他以命功训练为主要内容,并着重观察、把握学员们身体出现的变化,几次练功后所有学员都出现了经络气动的现象,尽管每个学员表现的气动现象不完全一致但是有一个共同的规律:气的最初自发动都是从腿上的足三阳经开始的,此时气动在腿,随着炼功时间的延长,气动渐渐升至腹部,这时王力平引导学员作了一点点手式的变化,之后明显地看到气由足阳经转到手三阴经上来,气动的形式发生了改变,表现为上身和手臂出现气动,走完手阴经气动转到手阳经,最后从手阳经上升至头,最后从头至足转到足阴经,每当要发生经络转变时都要人为地做一点点手式变化,诱导气机的转变,这一点点的人为是重要的,但要把握好时机,气没走到转换点时不可人为领气,只有当气已运行到经络转换点,这时一点点人为才是有效的。王力平说:有些练功人由于不懂身体气机之理,当已经出现经络气动时不能抓住时机发展成果,结果气总是在一段经络里反复振荡,不能形成周身经络气通,所以功夫也总是在一个层次上徘徊,难得深入,其原因就在于不能恰当地把握好无为与有为的关系,何时当有为?何时当无为?这取决于对生命气机的掌握,这部分知识道家的理论与中医的理论是一致的,二者出自同一个根源,了解一些中医的知识是有帮助的。

周身经络气通之后接着出现的现象是内脏气动,这时看到的现象是,学员们的由于经络气动而出现的身体的振动已消失,取而代之的是腹内部的颤动,学员们向王力平描述了自己的感受,那颤动从一个内脏产生过一会传递到另一个内脏,这种颤动依着确定的次序走遍各个角落所有内脏,还有的学员反映说,他清楚地感到内脏之间不是颤动而是一种液体在流动,无论是脏腑间的颤动的传递还是液体的流动都表现出有一个确定的方向和次序,这个方向和次序正符合中医中所说的五脏相生的次序。王力平告诉学员们:此时的心诀是,勿忘勿助,既不要用意去领也别丢了感觉,仔细体会,当这个颤动或液流走过一次完整的周身脏腑之后,当施加一点点的人为,这时要有意识地将注意力引向下丹田,随着意注下田,气也将聚于下田,下田将出现真气充盈的现象,所有的学员炼到此时都感到了丹田生动、生热等现象。

到了这一步王力平开始将训练的重点转向性功了,他诱导学员将注意力从下田升起到上丹田既天心之处,这时的心诀是:不用意、不用念,就是说既不要思维也不要想象,而是集中精力而又全身放松地看,闭着眼睛看,看那天目前面的玄关一窍。这种炼法才做了几次就有学员反映:眼前出现明亮的光点,这时王力平诱导学员:将注意力移向光点,仍然是看,现在的任务是把光点看稳定了,这个光点就是元神之光,现在的现象是“性光乍现”。如《宗旨》所说:此元神之

光易散而不易聚，易动而不易凝，既然此光已现，我们现在的任务是炼得天目上的这个光点稳定、明亮，凝聚那以往散乱之性光，此法既《宗旨》称之为“回光”的方法，“回光既久，此光凝结，”。又经几次训练，当学员们所见的光点稳定、明亮，王力平又诱导学员以意念之力移动这个光点，这时的光点之动已不同于原来的自由散乱之动，而是依人的意志所做的移动，他要学员们将光点移动到眼前一个特殊的位置既玄关之窍，将那稳定的元神性光安置于玄关之处。凝神于玄关之窍又经几次练习学员们开始看到了奇妙的曼陀罗，前后仅 8 天时间经过这种程序合理的强化训练 8 个人中 6 人看到了曼陀罗，当然这 8 个人都是有一定基础的，身体较好没什么病，又都喜爱中国传统文化对道家的思想已有所了解。练出曼陀罗意味着修炼者的元神之光已由发散转为返回聚于天目前，这是全真道家性功修炼的重要一步。

《宗旨》里曾记载了炼元神之光会出现的几层境界，首先是“金华乍吐”之相，初见曼陀罗应属于到了这个层次；再往深走会有“金华大放”此时心身开放，天地光明；再深入下去能达到“金华大凝”的境界，《宗旨》认为这才是大成的结果，“金光大凝”之后那性光将结成自然法身，驻在方寸中的那寂然不动感而遂通的元神就要动了，超越生死，跳出三界全在于此。因此可见炼得曼陀罗乃金华初现，全真修法“直提性功”，故以现性光为入门标志。

事后我曾问王力平先生，道家修炼在普通人心目中是一种神秘的东西，很多人去尝试但成功者寥寥无几，而这次强化训练能有这么好的效果这到底是因为什么？王力平说这当然取决于很多因素，不是唯一的哪一个因素，但我觉得影响修炼结果的一个非常关键的因素是，指导者必须把握好有为于无为的时机，什么时候以气为主而人行无为跟着气走，在什么关节点却要适时地做一点人为的诱导帮助气机的转变；什么时候要以神光为主而人行无为只是看神光，什么时候又要人为地移动神光，将其安放到一个确切的玄关窍上，总之，有的时候有为，有的时候无为，要恰到好处地把握有为与无为，这需要指导者对修炼的原理真正地明白，对修炼有真实的经历，对技术能把握自如，还要能把握学员的生理、心理特点。如《宗旨》所说：“丹诀甚多，总假有为而臻于无为，非一超直入之旨”

近些年来世界上越来越多的人关注中国道家的理论与修行方法，有的从医学上，有的从养生，有的从哲学，有的从神学，无论从什么角度研究道家理论，只要是想真正地理解它，就都要进入道家所描述的那个世界，既，性与命的世界。正如老子所说的要“以身观身，以家观家，以乡观乡，以国观国，以天下观天下，吾何以知天下之然哉？以此”这就是说得用此世界的知识来观察理解此世界，具体地说就是不能用机械的世界观来研究性与命的世界里的事情，生命的世界观是一种新的世界观，完全不同于现代科学已习惯了的研究物质与能量世界的机械的世界观。还有一个至关重要的条件，就是理解道家的理论不能仅靠思辨而必须有实际的修证，说得明白而做不出来的一定不是真明白。

希望中国古老独特的道教文化能为今天的人类生活开辟一个新的天地，同样人类也需要一个新的认知方式。

(the end)