

PART 6 Some Concepts of Alchemy Practice plus Seed Theory of Buddhism

6-1. Large Water wheel

6-2. Take captive of dragon and tiger

6-3. Yang fire, Yin convergence

6-4. Seed

A. The noumenal aspects of seed

B. The origin of seed

C. The reproduction of seed.

D. The characteristics of seed

E. The prerequisite for seed to grow

6-5. Chuang Tzu / Chapter 20 (美丑二妾)

Yang Tzu¹² went to Sung, and took residence on the way back at an inn. The innkeeper had two concubines, one beautiful, the other ugly. But the ugly one was bestowed honour upon, while the beautiful one was looked down upon. When Yang Tzu asked the reason, a young boy of the inn replied, "The beautiful one is only too aware of her beauty, and so we don't think of her as beautiful. The ugly one is only too aware of her ugliness, and so we don't think of her as ugly."

Yang Tzu said, "Remember that, my students! If you act worthily but rid yourself of the awareness that you are acting worthily, then where can you go that you will not be loved?"

6-6. Chuang Tzu / Heaven and Earth (百年之木，破为牺尊)

The hundred-year-old tree is hacked up to make bowls for the sacrificial wine, blue and yellow, with patterns on them, and the chips are thrown into the ditch. Compare the sacrificial bowls with the chips in the ditch and you will find them far apart in beauty and ugliness; yet they are alike in having lost their inborn nature. Robber Chih, Tseng, and Shih are far apart in deeds and righteousness, and yet they are the same in having lost their inborn nature. There are five conditions under which the inborn nature is lost. One: when the five colors confuse the eye and cause the eyesight to be unclear. Two: when the five notes confuse the ear and cause the hearing to be unclear. Three: when the five odors stimulate the nose and produce weariness and congestion in the forehead. Four: when the five flavors dull the mouth, causing the sense of taste to be impaired and lifeless. Five: when likes and dislikes unsettle the mind and cause the inborn nature to become volatile and flighty. These five are all a danger to life. And yet the followers of Yang Tzu and Mo Tzu go striding around, thinking they have really gotten hold of something. This is not what I call getting hold of something.

If what you have gotten has gotten you into trouble, then can you really be said to have gotten something? If so, then the pigeons and doves in their cage have also gotten hold of something. With likes and dislikes, sounds and colors you cripple what is on the inside; with leather caps and snipe-feathered bonnets, batons stuck in belts and sashes trailing, you cramp what is on the outside. The inside hemmed in by pickets and pegs, the outside heaped with wraps and swathes, and still you stand in this tangle of wraps and swathes and declare that you have gotten hold of something? If so, then the condemned men with their chained wrists and manacled fingers, the tiger and the leopard in their pens and prisons have also gotten hold of something!

6-7. Chapter 19 The Full Attainment of Life (田开之问祝肾之学)

T'ien K'ai-chih^① went to see Duke Wei of Chou, who said to him, "I heard that Chu Hsien was studying the subject of how to preserve life. You are a student of him upon a travel study - what have you heard from him on the subject?"

T'ien K'ai-chih said, "I merely keep and wield a broom and tend his gate and courtyard - how should I have heard anything from the Master?"

Duke Wei said, "Don't be modest, Master T'ien. I wish to hear about it."

T'ien K'ai-chih said, "I have heard the Master say, 'He who is good at preserving life is like to shepherd a herd of sheep - he watches for stragglers and whips them up.' "

"What does that mean?" asked Duke Wei.

T'ien K'ai-chih said, "In Lu there was hermit called Shan Pao - he lived among the cliff caves, drank spring water, and did not go after gains like other people. He went along like that for seventy years and still had (wore) the complexion of a little child. Unfortunately, he met a hungry tiger who killed him and ate him up. Then there was also a Chang Yi - there was not one of the great families and householders of mean hut that he did not rush off to visit. He went along like that for forty years, and then he developed an internal fever, fell ill, and died. Shan Pao looked after what was on the inside and the tiger ate up his outside. Chang Yi looked after what was on the outside and the sickness attacked him from the inside. Both these men failed to give a lash to (whip up) the stragglers."

Confucius has said, "Don't go in and hide; don't come out and shine; stand stock-still as withered branch in the middle of both." He who can fulfill these three rules is sure to reach its greatest height in terms of preserving life. When people are setting out on a dangerous road, where one among ten travelers has been murdered, then fathers and sons, elder and younger brothers will warn each other to be careful and will not venture out upon the road until they rally a large group. This is the wisdom of them, isn't it? But what people really ought to feel dreadful - when they are lying in bed or sitting around eating and drinking, of which they do not have any wisdom to take any warning -- is too much!"

The master of sacrifice, dressed in his black, square-cut robes, goes over the pigpen and said, "Why should you shrink from dying? I will for three months feed you on grain, practice austerities for ten days, fast for three days, spread the white rushes, and lay your shoulders and rump on the carved sacrificial stand - you'll go along with that, won't you? True, if I were planning things from the standpoint of a pig, I'd say, 'it would be better to eat chaff and bran and to be left right there in the pen. But if I were planning for myself, I'd say that if I could be honored with the eminence as high official with his carriage and cap of office while I lived, and get to ride in a fine hearse and lie down in the ornamented coffin when I died, I'd go along with that. Planning for the pig, I'd give such a life a flat refusal, but planning for myself, I'd certainly accept. Why did he think so differently for himself and for the pigs?"

6-8. Chapter 19 The Full Attainment of Life (吕丈蹈水)

Confucius was seeing sights at Lü-liang, where the water falls from a height of thirty fathoms and the spray of the rip current floats and boils along for forty li, so swift and turbulent that no tortoise, gavial, fish, or turtle could swim in it. He saw a man dive into the water and, supposing that the man was in some kind of trouble and intended to end his life, he ordered his disciples to hasten along the stream bank and rescue the man. But by the time the man had gone a couple of hundred paces, he came out of the water, enjoying himself by strolling along the base of the embankment, his hair dishevelled, singing a song. Confucius followed him and asked him, saying, "I thought you were a ghost, but when I look closely at you, I see you are a man. May I ask if you have any particular way of staying afloat in the water?"

"I have no particular way. I began with the naturalness I was used to, grew up in accordance with my nature, and accomplished the completion with appointed lot. I go under with the swirls and come out with the eddies, following along the way the water goes and never entertain the least intention from my part. That's how I can stay afloat."

Confucius said, "What do you mean by saying that you began with the naturalness you were used to, grew up in accordance with your nature, and let things come to completion with the appointed lot?"

"I was born among hills and lived contented among them; - that was the naturalness I was used to. I grew up with the water and felt contented with the water – that was I grew up in accordance with my nature. I know not how I do it, and yet I do it – that is let things come to completion with the appointed lot?"

6-9. Chapter 19 The Full Attainment of Life (孙休问扁庆子)

There was a Sun Hsiu who appeared at the door of Master Pien Ching-tzu and said to him. "When I was living in the village," he said, "no one took notice of me, but I was called to lack good conduct; in a time of trouble and difficulty, no one took notice of me, but I was called to have no courage. Yet when I cultivated my fields, it never seemed to be a good year for crops, and when I served the ruler, it never seemed to be a good time for advancement. So I am an outcast from the villages, an exile from the towns. What crime have I committed against Heaven? How is it that I have met with such a fate?"

Master Pien said, "Have you never heard how the Perfect Man conducts himself? He forgets his liver and gall and thinks no more about his eyes and ears. Vague and boundless, he wanders beyond the realm of dirt and dust; unfettered and easy, enjoys himself at ease in occupations of WuWei. This is what is called 'To act following Tao's Natural Way, but not to take credit, to be the senior among all, but not the dominator of them.'" Now you show off your wisdom in order to astound the ignorant; cultivate your person to make the inferiority of others more apparent; going around bright and shining as though you were carrying the sun and moon in your hands! You've managed to keep complete in your bodily frame, you have all the ordinary nine openings in well completion, you have not been struck down midway in your course by blindness or deafness, lameness or deformity - compared to a lot of people, you're fortunate enough. How do you have leisure time to go around complaining against Heaven? Be on your way, Sir!"

Sun-tzu on this went out, and Pien-tzu went into inside room. He sat down for a while, then looking up to heaven, and sighed. One of his disciples asked, "Why does my teacher sigh?"

Master Pien said, "Just now Sun Hsiu came to see me, and I described to him the Te of the Perfect Man. I'm afraid he will be very startled and may end up in a complete perplexity."

"Surely not," said the disciple. "Was what Master Sun said right and what my teacher said wrong? If so, then wrong can certainly not be able to perplex the right. Or was what Master Sun said wrong and what my teacher said right? If so, then he must already have been in a perplexity when he came here. Then what was your fault in dealing with him as you did?"

"Not so," said Master Pien. "Once long ago a bird alighted in the suburbs of the Lu capital. The ruler of Lu was delighted with it, had a T'ai-lao sacrifice prepared for it to feast on, and the Nine Shao music performed for its enjoyment. The bird, however, looked dazed and worried with everything, and was very sad, and did not dare to eat or drink. This is to try to nourish the bird with what he used for himself. Those who would nourish birds as they ought to be nourished should let them perch in the deep forests, or roam over sandy plains; float on the rivers and lakes; feed on the eels and small fish, then it can feel at ease as like on the land."

"Now Sun Hsiu, a man of little awakening and slight information and learning, and I talked to him the Te of the Perfect Man, it is like taking a mouse for a ride in a carriage or trying to delight a quail with the music of bells and drums. How could he help but being startled?"

PART 7 Ho Drawing

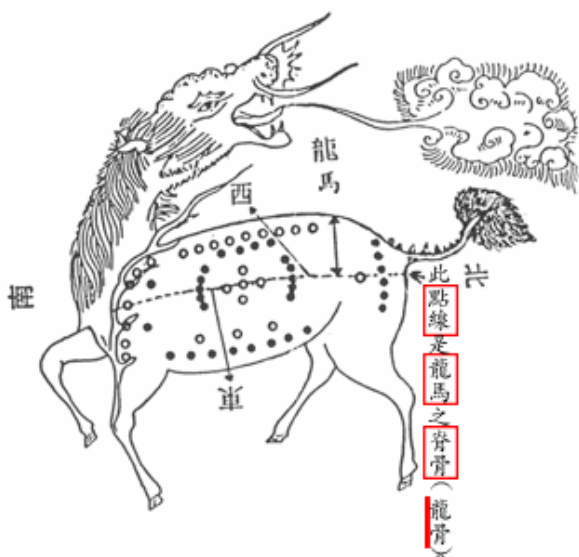
7-1. Tao Te Ching / Chapter 65

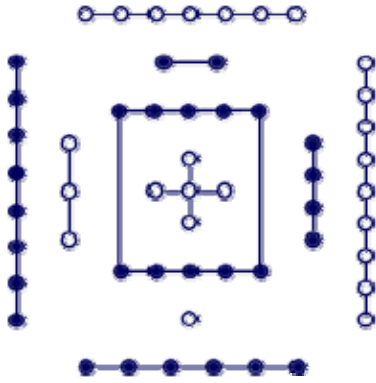
People, remain cautious when granted favor as same as when subjected to humiliation,
Treat troubles as same seriously as treating their bodies.
What does it mean to remain cautious to be granted favor as same as to be subject to humiliation?
Humiliation arises from favor and vice versa,
That is why people remain cautious when granted favor as same as when subjected to humiliation.
What does it mean to treat troubles as same seriously as treating their bodies?
The reason is that we have troubles on account of the bodies we have.
What trouble could arise when we have no bodies?
Therefore, those who value their bodies beneath Heaven can only qualify
as a parasite under Heaven; while those who take their bodies to serve the whole world
can qualify to be entrusted with the whole world.

7-2. Ho Drawing

河图传说:

伏羲对日月星辰，季节气候，草木兴衰等等，有一番深入的观察。不过，这些观察并未为他理出所以然来。一天，黄河中忽然帮出了「龙马」，也就是这一刻，他突 然发现自己正处于一种强烈的精神震撼之中，深切地感到了自身与所膜拜的自然之间，出现了一种莫名其妙的和谐一致。他发现龙马身上的图案，与自己一直观察万 物自然的「意象」心得暗合，就这样，伏羲通过龙马身上的图案，与自己的观察，画出了「八卦」，而龙马身上的图案就叫做「河图」。在「山海经」中说「伏羲得 河图，夏人因之，曰《连山》」。伏羲的“经卦”是来源于天文现象，它的“根”是《河图》:





7-3. Chuang Tzu / Chapter 19: The Full Attainment of Life (呆若木鸡)

Chi Hsing-tzu was training gamecocks for the king^①. After ten days the king asked if they were ready.

"Not yet. They're too vain haughty and rely on their nerve."

Another ten days and the king asked again.

"Not yet. They still respond to crow and appearance of other."

Another ten days and the king asked again.

"Not yet. They still look around fiercely and are full of spirit."

Another ten days and the king asked again.

"They're close enough. Another cock can crow and they show no sign of change. Look at them from a distance and you'd think they were made of wood. Their Te is complete. No other cock will dare face them, but will turn and run away."

7-4. Chuang Tzu / Chapter 18: (枕骷髅而眠)

When Chuang Tzu went to Ch'u State, he saw an old skull, empty in lonesomeness by its shape. Tapping it with his carriage whip, he asked it, saying, 'Did you, Sir, in your greed of life, fail in the lessons of reason, and so came to this? Or you, in the service of a perishing state, by the punishment of the axe, and so came to this? Or you, by evil conduct of which you may feel ashamed to bring disgrace upon your parents and upon your wife and children, so came to this? Or you, through the pangs of cold and hunger, and so came to this? Or you, finishing your term of life piling up so many springs and autumns, and so came to this?'

When he had finished speaking, he dragged the skull over and, using it for a pillow, lay down to sleep.

In the middle of the night, the skull came to him in a dream and said, " In light of what you said to me just now you seem like a rhetorician. All your words were about the entanglements of men in their lifetime. There are none of those things after death! Would you like to hear me for giving a lecture on the dead?"

"I should," said Chuang Tzu.

The skull said, "Becoming dead there are no rulers above, no subjects below, and no phenomena in relation with four seasons. With nothing to do, our life term of accumulated springs and autumns are as long as heaven and earth. A king facing south on his throne could have no more happiness than this!"

Chuang Tzu couldn't believe this and said, "If I could get the Arbiter of Fate to restore your body to life with its bones and flesh and skin, and to give you back your father and mother, your wife and children, and all your village acquaintances, would you wish me to do so?"

The skull frowned severely, wrinkling up its bridge of nose. "How could I throw away the happiness which is more than that of a king on a throne and take on again the toils of life among mankind?"

7-5. Tao Te Ching / Chapter 46 (戎马生于郊)

When the Tao is followed beneath Heaven,
Horses are used to farm the land.
When the Tao is not followed beneath Heaven,
War-horses are bred in the wasteland.
There is no greater sin than fostering too many desires,
There is no greater calamity than not be content with one's lot,
There is not any other thing to be blamed than aspiring for more possession.
Therefore the sufficiency deriving from knowing to be content with one's lot is an enduring sufficiency.

PART 8 Luo Writing

8-1. Tao Te Ching / Chapter 7

Heaven lasts for an infinite long time, and Earth for an unlimited duration.

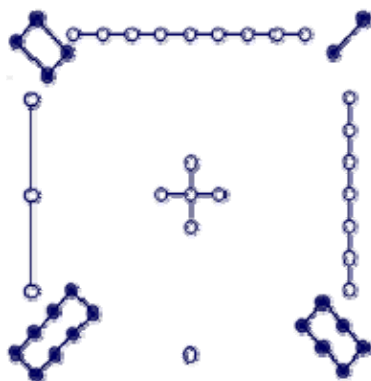
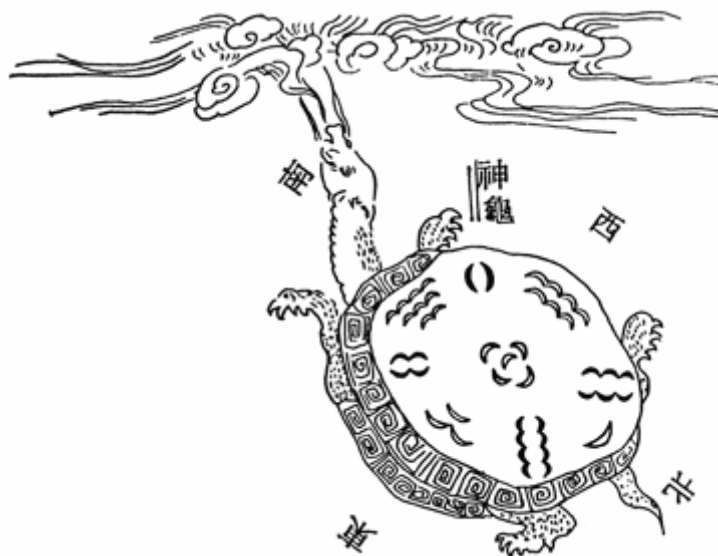
Heaven and Earth can be endlessly lasting because they do not privatize their beings, and for this reason they gain enduring longevity.

Therefore the sage withdraw their corporeal bodies, but actually he stays at the foremost; do without corporeal body, yet their bodies are well preserved.

Is it not because of being free of any private concerns that their private ends are attained?

8-2. Luo Writing

洛书与大禹：自伏羲发现河图，这以后差不多过了八百年，当时洪水泛滥，百姓流离失所，大禹临危受命，婚后第四天就率众治水，并且三过家门而不入。各种方法都用过了，大禹始终没有找到治水的良策，后来有一天，他发现一只五色彩龟出现在洛水，背上的纹理形态如同文字，就此，大禹就发现了「洛书」了。



8-3. Chuang Tzu / Chapter 20 The Mountain Trees (黄鹄捕蝉)

Chuang Chou was wandering in the park at Tiao-ling¹¹ when he saw a peculiar kind of magpie that came flying along from the south. It had a wingspread of seven feet and its eyes were a good inch in diameter. It brushed along against Chuang Chou's forehead and then settled down in a grove of chestnut trees. "What kind of bird is that!" exclaimed Chuang Chou. "Its wings are enormous but not to get it far away; its eyes are huge but not to be seeing!" Then he hitched up his robe, strode forward, cocked his crossbow and prepared to take aim. As he did so, he spied a cicada that had found a lovely spot of shade and had forgotten all about the possibility of danger to its body. Behind it, a praying mantis, stretching forth its claws behind the coverture of leaves, prepared to snatch the cicada, and it too had forgotten about its own form as it eyed its prize. The peculiar magpie was close behind, ready to make off with the praying mantis, forgetting its own true self as it fixed its eyes on the prospect of gain. Chuang Chou, shuddering at the sight, said, "Ah! -- things do originally encumber with each other -- one calling down something upon another!" He threw down his crossbow, turned about, and was hurrying away from the park, when the park keeper [taking him for a poacher] chased after him with shouts of accusation.

Chuang Chou returned home and for three months he did not appear in his courtyard. Lin Chu thus questioned him, saying, "Master, why is it that you did not appear in the courtyard these days?"

Chuang Chou said, "In clinging to outward forms I have forgotten my own body. Gazing at muddy water but I get deluded before a clear pool. Moreover, I have heard my Master say, 'Going where certain customs prevail, you should follow those customs!' I went wandering at Tiao-ling and forgot my body. A peculiar magpie brushed against my forehead, wandered off to the chestnut grove, and there forgot its true self. And the keeper of the chestnut grove, to my great shame, took me for a thief! That is why I did not appear in the courtyard."

8-4. Diamond Sutra (金刚经)

Chapter 1 *The Reasons for the Dharma Assembly*

Thus I have heard. At one time the Buddha was staying in the Jeta Grove of the Garden of the Benefactor of Orphans and the Solitary together with a gathering of great bhikùus, twelve hundred fifty in all. At that time, at meal time, the World Honored One put on his robe, took up his bowl, and entered the great city of øràvastã to beg for food. After he had finished his sequential begging within the city, he returned, ate the food, put away his robe and bowl, washed his feet, arranged his seat, and sat down.

Chapter 2 *Subhãti's Request*

At that time the Elder Subhãti arose from his seat in the assembly, uncovered his right shoulder, placed his right knee on the ground, put his palms together with respect and said to the Buddha, "How rare, World Honored One, is the Tathàgata who remembers and protects all Bodhisattvas and causes them to be well-endowed."

“World Honored One, if a good man, or good woman, resolves his heart on Anuttarasāyīkasaūbodhi, how should he dwell, how should he subdue his heart?”

The Buddha said, “Good indeed, good indeed, Subhāti it is as you say. The Tathāgata remembers and



protects all bodhisattvas and causes them to be well-endowed. Now listen attentively; I shall tell you. A good man or good woman who resolves his heart on Anuttarasāyīkasaūbodhi should thus dwell, should thus subdue his heart.” “Yes, certainly, World Honored One. I want to hear. I am delighted to listen.”

Chapter 3 *The Orthodox Doctrine of the Great Vehicle*

The Buddha told Subhāti, “all Bodhisattvas, Mahā sattvas, should thus subdue their hearts with the vow, “I must cause all living beings — those born from eggs, born from wombs, born from moisture, born by transformation; those with form, those without form, those with thought, those without thought, those not totally with thought, and those not totally without thought — to enter nirvāḍa without residue and be taken across to extinction. Yet of the immeasurable, boundless numbers of living beings thus taken across to extinction, there is actually no living being taken across to extinction. And why? Subhāti, if a Bodhisattva has a mark of self, a mark of others, a mark of living beings, or a mark of a life, he is not a Bodhisattva.”

Chapter 4 *Wonderful Conduct without Dwelling*

“Moreover, Subhāti, as to dharmas, a Bodhisattva should not dwell anywhere when he gives. He should not dwell in forms when he gives, nor should he dwell in sounds, smells, tastes, tangible objects, or dharmas when he gives. Subhāti, a Bodhisattva should give thus: he should not dwell in marks. And why? If a Bodhisattva does not dwell in marks when he gives, his blessings and virtues are immeasurable. “Subhāti, what do you think, is space in the east measurable? “No, World Honored One. “Subhāti, is space in the south, west, north, or in the intermediate directions, or above, or below, measurable? “No, World Honored One. “Subhāti, the blessings and virtue of a Bodhisattva who does not dwell in marks when he gives are just as immeasurable. Subhāti, a Bodhisattva should only dwell in what is taught thus.”

Chapter 5 *The “Thus” Principle of Genuine Seeing*

“Subhāti, what do you think, can the Tathāgata be seen by his physical marks?” “No, World Honored One, the Tathāgata cannot be seen by his physical marks and why? It is because the physical marks are spoken of by the Tathāgata as no physical marks.” The Buddha said to Subhāti, “all with marks is empty and false. If you can see all marks as no marks then you see the Tathāgata.”

Chapter 6 *Proper Belief is Rare*

Subhāti said to the Buddha, “World Honored One, in the future will there be living beings, who, when they hear such phrases spoken will truly believe?” The Buddha told Subhāti, “do not speak in such a way! After the Tathāgata’s extinction, in the last five hundred years, there will be those who hold the precepts and cultivate blessings who will believe such phrases and accept them as true. You should know that such people will have planted good roots with not just one Buddha, two Buddhas, three, four, or five Buddhas, but will have planted good roots with measureless millions of Buddhas. All who hear such phrases and produce even one thought of pure faith are completely known and completely seen by the Tathāgata. Such

living beings thus obtain measureless blessings and virtue. And why? Those living beings have no further mark of self, of others, of living beings, or of a life; no mark of dharmas and no mark of no dharmas. If living beings' hearts grasp at marks, then that is attachment to self, to others, to living beings, and to a life. For that reason you should not grasp at dharmas, nor should you grasp at no dharmas. Regarding that principle, the Tathàgata often says, 'all you bhikùs should know that the Dharma which I speak is like a raft. Even dharmas should be re- linquished, how much the more so no dharmas.'

Chapter 7 *Nothing Attained, Nothing Spoken*

“Subhàti, what do you think? Has the Tathàgata attained Anuttarasàüyaksàübodhi? Has the Tathàgata spoken any Dharma?” Subhàti said, “As I understand what the Buddha has said, there is no concrete dharma called Anuttara saü yaksàübodhi, and there is no concrete dharma which the Tathàgata has spoken. And why? The dharmas spoken by the Tathàgata cannot be grasped and cannot be spoken. They are neither dharmas nor no dharmas. And why? Unconditioned dharmas distinguish worthy sages.”

Chapter 8 *Relying on Dharma they Come Forth*

“Subhàti, what do you think, if someone filled three thousand great thousand world systems with the seven precious gems and gave them as a gift, would he obtain many blessings and virtue?” Subhàti said, “Very many, World Honored One. And why? Such blessings and virtue are not of the nature of blessings and virtue. Therefore the Tathàgata speaks of many blessings and virtue.” “If, on the other hand, a person were to receive and hold from this Sàtra even so few as four lines of verse and speak them for others his blessings would surpass the previous ones. And why? Subhàti, all Buddhas and all Buddhas' Dharma of Anuttarasàüyaksàübodhi come forth from this Sàtra. Subhàti, the Buddhadharmas spoken are no Buddhadharmas.”

PART 9 Consciousness-only School Theory

9-1. Karmic effects (业力)

9-2. The world composed of karma (业力组成的世界)

A. Kama dhatu

B. Rupa dhatu

C. Arupa dhatu

9-3. The contents of karma (业力的内容)

A. The start-up of karma

B. The properties of karma

C. Retribution of karma

D. The weight of karma

E. The function pattern of karma

9-4. Four aspects and three kinds of objects (四分三类)

A. Four aspects

B. Three kinds of objects

C. Further analysis upon eight consciousness

9-5. Bringing all to account (总清算)

A. Five categories

A-1.

A-2.

A-3

A-4

A-5

B. Three natures (三性)

B-1. The nature of existence according to the discriminating mind

B-2. The nature of existence arising in dependence on other things

B-3. The nature of existence being perfectly accomplished

C. Two “No egos” (二无我)

C-1. Human existence is a result of the combination of five aggregates

C-2. The compositional elements of existence are devoid of any inherent nature

D. Four types of issuance of existence (四位出体)

1. Substance-function difference

2. She Jia Shui Shi

3. Objective existence

4. The understanding that various characteristics of the manifest world are contained in non-discriminated reality

9-6. Practice (修行)

A. The stage of accumulation

B. Beneficial practice (or meritorious virtues)

C. Path of seeing

D. Cultivating the Tao

E. *The fruit of Buddhahood* (究竟位)

1-1. Wisdom of fulfillment of deeds (成所作智)

1-2. Subtle observing wisdom (妙观察智)

1-3. Wisdom of the equality of the Buddha (平等性智)

1-4. Great Reflection wisdom (大圆镜智)

2-1 Four kinds of nirvana (四种涅槃)

A. Nirvana of the originally pure self-nature, the original thusness of all existence.

B. The thusness expressed in the extinction of the hindrances due to defilement, and also called "nirvana with remainder."

C. Nirvana without remainder. In this nirva[^]na the hindrances due to defilement in the mind are cut off, and the body in which the five skandhas was united is extinguished.

D. Nirvana that both the hindrances due to defilement and the hindrances of knowing are cut off, and a deep wisdom is attained, also called "nirvana with no abode."

9-7. Chuang Tzu / Chapter 23: Keng-sang Chû (宇泰定者发乎天光)

He whose heart mind rests in the grand serenity and standstill will send forth a Heavenly light. For him who sends forth a Heavenly light, we say he begins to see himself. When a man has cultivated himself up to this degree, thenceforth he can maintain the constancy in himself. He who possesses constancy, men will come and submit to him and Heaven will help him. He whom men come and submit to should be called the people of Heaven; those whom Heaven aids should be called the Son of Heaven.

For people to learn, they should learn what cannot be learned; for people to practice, they should practice what cannot be practiced; for people to discriminate, they should discriminate what cannot be discriminated. Understanding that rests in what it cannot understand should be perfect enough. Those who do not proceed along such way, then the Heavenly gulf will destroy all the efforts.

Avail the bounty of things to attend to your body; keep in the mind a provision of thoughts against any unforeseen dangers; the reverence which is cherished within extends to others with which to be in intercourse. If all these are done, and yet you are still visited by ten thousand evils, then all are Heaven-sent and not the work of man. They should not be sufficient to disturb the Te in accomplishment, or be admitted into the Psychological Altar. That Psychological Altar should be one that can by no means be held fast to only when there seem to be something in hold, yet in fact there is no any knowing for taking hold of something of it. If there

is no sincerity prevailing thoroughly within himself yet something ventures to move forth, every movement cannot be regarded as proper. When the thing enters into him, and he does not let go its hold, then there will be still further failure in addition. If he does what is not good in the light of open day, men will have the opportunity of denouncing or punishing him; if he do it in darkness and secrecy, spirits will inflict the punishment. Only he who becomes straightforward and fair both with men in the light of open day and with ghosts in the darkness and secrecy then he can be able to be independent fully along his way of marching forward.

He who concentrates upon the internal does deeds that bring no any fame and trace. He who concentrates upon the external sets his mind upon the hoarding of goods. He who does deeds that bring no any fame and trace proceeds without intermission in preserving and cultivating the light. He who sets his mind upon the hoarding of goods can be a mere merchant. Men see how he stands on tiptoe, while he thinks that he is overtopping others.

If a man goes along with things to the end, then things will submit to him till to be accommodated by him. But if he has barriers against things, then he cannot find room enough even for himself, much less for others. He who can find no room for others lacks fellow feeling, and to him who lacks fellow feeling, all men are strangers. There is no weapon more deadly than the mind-will - even Mo-yeh is inferior to it. There are no enemies greater than the yin and yang - because nowhere between heaven and earth can anything escape from them. It is not that the yin and yang deliberately do you evil - it is your own heart-mind that makes them act so.

PART 10 The Alteration of Birth and Death

10-1. The immediate existence (between death and rebirth into another realm)

A. Yin-body (Hun) approaching death

B. Yin-body of Dharma-nature

C. Yin-body for rebirth

10-2. Chuang Tzu / Chapter 18: Perfect Happiness (庄妻死)

When Chuang Tzu 's wife died, Hui-tsze went to offer his condolences. Finding that Chuang Tzu sitting with his legs sprawled out on the ground, drumming on the basin, and singing, Hui-tsze said to him, 'When a wife has lived with her husband, and brought up children, and then dies in her old age, not to wail for her at her death is simply cruel-hearted enough. But you go on to drum on this basin and sing, this is going too far, isn't it?'

Chuang Tzu said, 'It is not so. When she first died, was it possible for me to be singular and not affected by the event? But I reflected upon the nonbeing before the commencement of her being. Not only had she no yet been a being, but originally she had no bodily form; not only had she no bodily form, but originally she had no Chi. In the midst of the intermingle of the profound and obscure chaos, there ensued a change, and there was Chi; another change with Chi, and there was the bodily form; another change with bodily form, and there came birth and life. There is now a change again, and the death came upon. Such changes in succession carry the same pace like the procession of the four seasons from spring to autumn, from winter to summer. There now she lies down peacefully with face up, sleeping in the big chamber made up of the heaven and earth; and if I were to fall sobbing and going on to wail for that, I should think that I did not gain the run-through understanding on what was called the life. Therefore I resort to cessation!'

10-3. Chuang Tzu / Chapter 6: The Great Supreme (朝彻见独)

Nan-po Tse-kuei said to Nu-Yu, "You are of an old age, and yet your complexion is that of a virgin. How is this?" Nu-Yu replied, "I have obtained Tao."

"Could I get Tao by studying it?" asked Nan-po Tse-kuei. "No! How can you?" said Nu-Yu. "You are not that type of person. There was Puliang-I. He had all the talents of becoming a sage, but not the way of becoming the sage, whereas I had way of becoming a sage but without the talents of a sage. But do you think I was able to teach him to become indeed a sage? Had it not been so, in the way of accomplishing sage's Tao to tell one who has a sage's talents would be an easy matter. I patiently keep watch to it and talk to him. In three days, he could put the world outside himself. Again I keep watch to it for seven days more, then he could put all concerns outside himself. I waited for another nine days, after which he could put all beings outside himself.

After putting all beings outside himself, he was able to achieve the thorough awakening of dawn. After he could achieve the thorough awakening of dawn, then he had the clear vision of the absolute independence, and after that, he could do away with past and present. After he could do away with past and present he was able to enter domain where life and death are no more. That which kills life does not die; that which gives life to life does not live. This is the kind of thing it is: there's nothing it does not send off, nothing it does not welcome, nothing it does not destroy, nothing it does not complete. This is to be 'attaining peace amidst confusion and strife.' After the confusion and strife, and the completion attained.

10-4. Chuang Tzu / Chapter 23: Keng-sang Chû (至信避金)

If one steps on the foot of another in the market place, he apologizes at length for his carelessness. If one steps on his older brother's foot, he proceeds to comfort him, and if he steps on his parent's foot, he know he is already forgiven. So it is said, 'Perfect ritual etiquette makes no distinction of persons; perfect righteousness takes no account of things; perfect knowledge does not scheme; perfect benevolence knows no affection; perfect trust dispenses with gold as impawn.'

10-5. Chuang Tzu / Chapter 24 - Hsu Wu-Kuei (子綦之子福)

Tzu-ch'i^③ had eight sons and, lining them up in front of him, he summoned Chiu-fang Yin^④ and said, "Please physiognomize my sons for me and tell me which one is destined for good fortune."

Chiu-fang Yin replied, "Kh'un^⑤ - he will be the fortunate one."

Tzu-ch'i, both astonished and pleased, said, "How so?"

"Kh'un will eat the same food as the lord of a kingdom, and will continue to do so to the end of his life time."

In great dejection, tears sprang from Tzu-ch'i's eyes, saying, "What has my son done that brought him to this extreme?"

Chiu-fang Yin replied, "When one eats the same food as the ruler of a kingdom, blessings should reach to all within the three branches of his kindred, and how much more to his father and mother!"

"Yet now when you hear of this, Sir, you burst out crying - this will only drive the blessing away! The son is auspicious enough, but the father is decidedly inauspicious!"

Tzu-ch'i said, "Yin, what could suffice for you to know about this sort of thing! You say Kh'un will be fortunate—the solely meat and wine of which you are speaking that are to affect his nose and mouth. How could possibly you understand how such things come about! Suppose, although I have never been a shepherd, and yet ewes suddenly appear in the southwest corner of my house; or that, although I have never been fond of hunting, a quail should suddenly appear in the southeast corner - if this were not to be considered peculiar, then what would be? When my son and I go wandering, we wander through Heaven and earth. He and I seek for our delight in Heaven and our food from the earth. He and I do not engage in any undertakings, do not engage in any plots, do not engage in any peculiarities^⑤. He and I ride on the sincerity of Heaven and earth and do not allow things to set us at odds with them two. In the harmonious

unity we stroll and saunter, free of any division between us, but never do we try to do what is appropriate to the occasion. Now you tell me of this vulgar and worldly `reward' that is to come to him. As a rule, where there is some peculiar manifestation, there must invariably have been some peculiar deed to call it forth. Too dangerous! But surely this cannot be due to any fault of my son and me - it must be inflicted by Heaven. It is for this reason that I weep!"

Not long afterwards, Tzu-ch'i sent off his son Kh'un on an errand to the state of Yen, and along the way he was seized by bandits. They considered that it would have been difficult to sell him if he were whole and entire, but they could dispose of him easily if they cut off his feet. Accordingly they cut off his feet and sold him in the state of Ch'i. As it happened, he was made gatekeeper of the inner chamber in the palace of Duke Kh'u, and so was able to eat meat until the end of his days.

PART 11 Eight Trigrams Arrangement

11-1. The formation of Eight Trigrams

11-2. The pre-Heaven eight trigrams arrangement

11-3. Tao Te Ching / Chapter 56

He who knows does not talk,
He who talks does not know.
Enclose the six roots,
Keep your door closed,
Wear down the sharpness,
Unravel the entanglement.
To be in harmony with the light,
To be identical with the dust.
This is called abstruse identity.

Hence:

It stays beyond that to be close to,
that to be distant,
that subject to be profit,
that subject to injury,
that to be noble,
that to be mean.

Thus becoming its veneration and honor beneath Heaven.

11-4. Chuang Tzu / Chapter 25 Tseh-Yang (行年六十而六十化)

Ch'u Po-yu has been going along for sixty years and has been in transformation for sixty years. There was not a single instance in which what he regarded right in the beginning he did not in the end reject and deem wrong. So now there's no telling whether what he now called right was not in fact what for fifty-nine years he had been calling wrong. The ten thousand things have their life, yet no one sees its roots; they have their goings forth, yet no one sees the door by which they depart. Men all pay homage to what understanding understands, but no one understands enough to rely upon what understanding does not understand and thereby come to understand. Can we call this anything but great perplexity? Let it be, let it be! There is no place where you escape from this dilemma. This is what is called saying both "that is so" and "is that so?"

11-5. Chuang Tzu / Chapter 27 Metaphorical Language (有以相应，无以相应)

Tseng Tzu twice held office, each time with a change of hearts "While my parents were alive I took office, and though I received a salary of only three fu of grain, my heart was happy," he said. "Later on when I held office the second time I received a salary of three thousand chung, but I no longer had them to share with me. My heart was sad."

One of the disciples asked Confucius, "May we say that someone like Tseng Shen has been free from all entanglement that he is to be blamed for?"

"But he was already subject to entanglement! If he had been free from it, how could he have had any cause for sorrow? The man of that sort would have looked on his three fu or three thousand chung no more than on sparrows or mosquitoes passing in front of him!"

Yen Ch'eng Tzu-you said to Tung Kwo Tzu-ch'i, "When I began listening to your instructions, the first year I became to be of rustic simplicity; the second I followed along with all; the third I can penetrate all freely without encountering anything; the fourth I was a material object; the fifth something comes in; the sixth the spirits come and lodge down; the seventh Heaven attained; the eighth I know nothing about death and nothing about birth; and with the ninth I attained to the Grand Mystery.

"When the life is subject to conditioned existence, the death, as a result, is destined. Here we admonish people to make all of the private into a common cause. People hold that the death has its beginnings, and that birth, induced by Yang, has no beginnings. Is it really so? If so, who is that who feels delighted, who is that who feels sorrow? Up in the sky there have the constellation cycling and calendared numbers, down on earth there have all assorted things gaining occupation in people's mind -- yet how should I seek to comprehend them? No one knows anything about its end -- how then can we say that they are fated with no life? No one knows anything about its beginning -- how then can we say that they are fated with life? There seems to be something that responds -- how then can we say there are no spirits? There seems to be something that does not respond -- how then can we say that spirits do exist?"

11-6. Chuang Tzu / Chapter 25 Tseh-Yang (柏矩天下游)

Po Chu having studied under Lao Tan, said, "I would like permission to go wandering about the world."

"Let it be!" said Lao Tan. "The world is right here."

When Po Chi! repeated his request, Lao Tan said, "Where will you go first?"

"I will begin with Ch'i." When he arrived in Ch'i, he saw the body of a criminal who had been executed. 17 Pushing and dragging until he had it laid out in proper position, he took off his formal robes and covered it with them, wailing to Heaven and crying out, "Alas, alas! The world is in dire misfortune, and you have been quicker than the rest of us to encounter it. 'Thou shalt not steal, thou shalt not murder!' they say. But when glory and disgrace have once been defined, you will see suffering; when goods and wealth have once been gathered together, you will see wrangling. To define something that brings suffering to men, to gather together what sets them to wrangling, inflicting misery and weariness upon them, never granting them a time of rest, and yet to hope somehow that they will not end up like this - how could it be possible?"

"The gentlemen of old attributed what success they had to the people and what failure they had to themselves, attributed what was upright to the people and what was askew to themselves. Therefore, if there was something wrong with the body of even a single being, they would retire and take the blame upon themselves. But that is not the way it is done today. They make things obscure and then blame people for not understanding; 18 they enlarge the difficulties and then punish people for not being able to cope with them; they pile on responsibilities and then penalize people for not being able to fulfill them; they make the journey longer and then chastise people for not reaching the end of it. When the knowledge and strength of the people are exhausted, they will begin to piece them out with artifice, and when day by day the amount of artifice in the world increases, how can men keep from resorting to artifice? A lack of strength invites artifice, a lack of knowledge invites deceit, a lack of goods invites theft. But these thefts and robberies - who in fact deserves the blame for them?"

PART 12 Commentary Upon Two Arrangements

12-1. The formation of post-heaven eight trigrams

12-2. The post-heaven eight trigrams arrangement

12-3. Talking two arrangement together

12-4. Chuang Tzu / Chapter 12: Heaven and Earth (混沌之德—抱瓮灌圃)

Tzu-kung traveled south to Ch'u, and on his way back through Chin, as he passed along the south bank of the Han, he saw an old man preparing his fields for planting. He had hollowed out an opening by which he entered the well and from which he emerged, lugging a pitcher, which he carried out to water the fields. Grunting and puffing, he used up a great deal of energy and produced very little result.

"There is a machine for this sort of thing," said Tzu-kung. "In one day it can water a hundred fields, demanding very little effort and producing excellent results. Wouldn't you like one?"

The gardener raised his head and looked at Tzu-kung. "How does it work?"

"It's a contraption made by shaping a piece of wood. The back end is heavy and the front end light and it raises the water as though it were pouring it out, so fast that it seems to boil right over! It's called a well sweep."

The gardener flushed with anger and then said with a laugh, "I've heard my teacher say, where there are machines, there are bound to be machine worries; where there are machine worries, there are bound to be machine hearts. With a machine heart in your breast, you've spoiled what was pure and simple; and without the pure and simple, the life of the spirit knows no rest. Where the life of the spirit knows no rest, the Way will cease to buoy you up. It's not that I don't know about your machine. I would be ashamed to use it!"

Tzu-kung blushed with chagrin, looked down, and made no reply. After a while, the gardener said, "Who are you, anyway?"

"A disciple of Kung Ch'iu."

"Oh, then you must be one of those who broaden their learning in order to ape the sages, heaping absurd nonsense on the crowd, plucking the strings and singing sad songs all by yourself in hopes of buying fame in the world! You would do best to forget your spirit and breath, break up your body and limbs, then you might be able to get somewhere. You don't even know how to look after your own body, how do you have any time

to think about looking after the world! On your way now! Don't interfere with my work!"

12-5. Chapter 6: The Great Supreme (孟孙才哭母)

Yen Huei said to Confucius, "When Meng-sun Ts'ai's mother died, he wailed without shedding tears, grieved no more in his heart, and conducted the funeral without any look of sorrow. He fell down on these three counts, and yet he is known in state of Lu for the excellent way he managed the funeral. Can there be really people with a hollow reputation without contents? I feel very strange indeed!"

"Mr. Meng-sun," said Confucius, "He did all there was to do. He has gone beyond those who know well the funerals. There are still things he cannot quite give up, but he has already simplified a lot. Mr. Meng-sun knows not why there comes the life nor why there comes the death. He knows not which to put first and which to put last. He is about to be transformed into the other that simply is in dependence on that to be transformed of which he knows nothing -- that is all. How could that which is changing know that it will not change, and how could that which is not changing realize that it is changing already? Even you and I are perhaps dreamers who have not yet awakened. Moreover, he has his body subject to changes, yet his mind suffers no any changes. He has the changing of adobe, but no sentience whatever to be sacrificed therefrom. Meng-sun alone has waked up. Men weep and so he weeps, too. That is what it comes to him naturally."

"What's more, we go around telling each other "I..." How do we know what this 'I' that we speak of is? You dream you are a bird, and soar up into the sky, or dream you are a fish, and dive into the ocean's depths, and they cannot know the man now speaking of "I" and tell whether he is awake or in a dream. "A man feels a pleasurable sensation before he smiles, and smiles before he thinks how he ought to smile. Resign yourself to the arrangement by Heaven, and naturally disengage the transformations, and you shall enter into the pure, the divine, the Oneness."

PART 13 Flying As A Bird en Route

13-1. Tao Te Ching / Chapter 20

Only the highest learning of serene comprehensiveness can guarantee there will be no worry.
How much difference is there between approval and disapproval?
How far removed from each other are good and evil?
What people are in awe of cannot but be feared.
How desolate it lies wasting and wilting when the root is lost?
The multitudes are enjoying themselves, as if they are at the festival of the great sacrifice, or as if ascending the platform in spring time.
I alone am inert, with no concerns whatever, as though an infant that has not yet laughed; I alone am unattached thoroughly, as though with no home to return to.
The multitudes all have something extra,
I alone seem to lose myself and all things.
I alone am of a stupid man's heart, so vast and free of anything.
Average people are clever and cunning,
I alone seem to be blurred.
Average people are capable of discernment,
I alone seem to be dull.
So vast as the boundless ocean; so freely-flying as if there is no stop.
The multitudes all have something to chase after,
I alone seem to be boorish and incapable.
I alone differ from average people, essentially because I enjoy being nourished by Tao.

13-2. Several concepts

A. Acquired breathing

B. Embroyal breathing,

C. True emptiness

D. Dead emptiness

E. Small self

13-3. Flying the route of bird

鸟道之行

鸟飞空中而无迹，谓之鸟道。庄子谓之鸟行。心息相依于虚，相定于虚，相忘于虚，不着色身，岂非鸟道之妙行耶！故李清庵《炼虚歌》曰：“虚里安神虚里行，潜虚天地悉皆归。”足庵鉴禅师云：“虚玄鸟道绝纤埃，玉殿空然锁绿苔。挂壁梭飞秋脱骨，沧溟老蚌昼怀胎。”天童觉禅师云：“沙禽夜宿沧洲树，石笋新穿古路苔。莫道鲲鹏无羽翼，今日亲从鸟道回。”

僧问洞山价禅师云：“和尚寻常教人行鸟道，如何是鸟道？”师曰：“不逢一人。”曰：“如何行？”师曰：“直须足下无私去。”曰：“只是行鸟道，莫便是本来面目否？”师曰：“阇梨因甚颠倒？”曰：“如何是某甲颠倒？”师曰：“若不颠倒，因甚唤奴作郎？”曰：“如何是本来面目？”师曰：“不行鸟道。”理安泐禅师云：“不行鸟道，始是本来面目。因甚寻常却教人行鸟道？且道洞山作么生？”良久云：“渡河须用筏，到岸始辞舟。”凤山启禅师云：“且道不行鸟道，又是如何面目？”良久云：“不辞向汝道，相继也大难。”丹霞淳禅师云：“古路脩然倚太虚，行元犹是涉崎岖。不登鸟道虽为妙，检点将来以涉途。”墨历智禅师云：“不行鸟道，皇风浩浩。骀背何知，天街醉倒，帝力于我何有哉！”天童觉禅师云：“六户虚通路不迷，太阳影里不当机。纵模妙展无私意，恰恰行从鸟道归。”

予按，行鸟道，乃就路还家。不行鸟道，乃归家稳坐。行鸟道犹在功位，不行鸟道，方是功位。学者初行功时，将心息安放在身外虚空中相依，绵绵若存，神和气静，自然偶谐，正是功位。功纯力竭，忽然神息两忘，泰然大定。心境双寂，人法皆空，内外俱泯，此际方入本位。所云六户虚通者，六根大定，六识不行，正转功就位时也。至若静极而动，一阳来复，恍惚相逢，杳冥有变，急须拨转玄关，心息又在外面相依，是又转位就功。依而又定，不出不入，忘形忘象，于焉入无心三昧，脱体无依，是又转功就位。此中或行或止，不失其时，个中转辘轳地，皆行鸟道之玄机也。直到庄子无行地境界，方是出路；到粉碎虚空程度，始是全超。

13-4. Chuang Tzu / Chapter 18: (无动于心)

Chie Lee Sh`u and Hua Jie Sh`u were meditating at the mound where obscurity docks, and the wild emptiness of K`un-lun, where Yellow Emperor had entered into his rest. Suddenly a tumour began to grow on left elbow, which made Hua Jie Sh`u look distressed as if he disliked it.

Chie Lee Sh`u said to the other, 'Do you dislike it?'

'No,' replied Hua Jie Sh`u, 'why should I dislike it? Life is nothing but that provisional combination in variety. Those falling into the category of provisional combination from which to gain birth and life are like nothing but flying dust. Life and death alternate like day and night. And you and I were watching over the process of change and now change is coming upon me, why should I dislike it?'

13-5. Chuang Tzu / Chapter 18 (壺子入禪)

In Chen State there was a shaman of the gods called Chi Hsien. He could tell whether men would live or die, survive or perish, be fortunate or unfortunate, live a long time or die young, and he would predict the year, month, week, and day as though he were a god himself. As soon as the people of Chen State saw him coming, they would run out of his way. Lieh Tzu went to see him and was fascinated by him. Coming back to Hu Tzu, he said, 'I used to believe, Master, that your Tao was perfect enough. Now I have found something even much better.'

Hu Tzu said, 'What I have taught you just touches the superficial pattern of Tao, but not the contents at all. Do you really think you have mastered the Tao? If there may be a flock of hens but without a rooster, how can they lay fertile eggs? You take what you know of Tao and flaunt it in the face of the world, expecting to be believed! This is why this man can read your fortune when he feels the moving trace of the heart. Try bringing this shaman along and introducing me to him for a look.'

The next day Lieh Tzu brought the shaman to visit Hu Tzu. When they had left the room the shaman said, 'Oh dear! Your Master is dying. There's virtually no life left — he would last less than ten days at most. I saw something very strange — something like wet ashes!'

Lieh Tzu went in again, weeping so bitterly that tears soaked the collar of his robe, and reported to Hu Tzu. Hu Tzu said, "Just now I presented to him with the superficial pattern of the earth – still and quiet, nothing in motion, nothing in standstill at the primary bourgeoning phase. He probably perceived me to be blocked off any vital force. Try bringing him around again if you can."

The next day Lieh Tzu came again with the shaman to see Hu Tzu. When they had left the room the shaman said to Lieh Tzu, 'How lucky that your Master met me! He is getting better. Indeed he fully has signs of life! I could see the delicate variance from what had been closed off!'

Lieh Tzu went in and reported this to Hu Tzu. Hu Tzu said, "Just now I presented to him the boundless comprehensiveness of Heaven - neither name nor contents lodge in, but a wave of tidings coming up as upon the heels. He probably perceived me to boast of the vital force. Try bringing him around again if you can."

The next day the two came to see Hu Tzu again. When they had left the room the shaman said to Lieh Tzu, "Your Master is by no means that can be certain! I have no way to physiognomize him! If he tries to steady himself I will come and see him again."

Lieh Tzu went in and reported this to Hu Tzu. "Just now I presented to him the prevalence of Great Void Chi, free of any signs. He probably perceived me to possess the constantancy of prime vital force. There is an abyss of water where whales swim down around. There is an abyss of water where the still waters gather. There is an abyss of water where the running waters converge. There are nine types of abyss of water and I have shown him just three. Try bringing him back again if you can.'

The next day the two came to see Hu Tzu again. Before the shaman had even come to a stop before Hu Tzu, his wits left him and he fled. Hu Tzu said, 'Run after him!'

Lieh Tzu ran after him. But he could not catch up with him. Coming back to Hu Tzu, he said, 'He has disappeared! I've lost him! I could not catch up with him.'

Hu Tzu said, “Just now I presented to him as the ancestral origin that never emerged ever since the non-beginning. I just appeared to him as hitherto empty and still, subjecting fully to transformations and changes in compliance with all. Therefore he was uncertain of how to trace the source because I follow along as weed sways when wind comes upon, or trail along as water drifts with tide. That is why he ran away.”

As a result of this, Lieh Tzu came to realize that so far he had never begun to learn anything. so he returned home..For three years he did not go out. He worked for his wife at the stove, fed the pigs as though feeding people, and showed no preference in any things. After carving and casting he returned to the simplicity, standing there alone like a withered stake free of any sentience. In the midst of entanglement he remained sealed, and in this oneness he ended his life.

13-6. Journey to the West / Chapter 1

*Divine Root conceives and the headstream breaks forth;
As mind and innate nature be cultivated, the mighty Tao arises.*

Before Chaos was divided, Heaven and Earth were one;
All was a shapeless blur, and no men had appeared.



Once Pan Gu destroyed the Enormous Vagueness
The separation of clear and impure began.

Living things have always tended towards humanity
From their creation all beings improve.
If you want to know how Creation functions in circles,
Read Difficulties Resolved on the Journey to the west.

In the arithmetic of the universe, 129,600 years make one
cycle. Each cycle can be divided into twelve phases: I, II, III,

IV, V, VI, VII, VIII, IX, X, XI and XII, the twelve branches. Each phase lasts 10,800 years.

Now within a single day, the positive begins at the time I; at II the cock crows; at III it is not quite light; at IV the sun rises; V is after breakfast; and at VI one does business. VII is when the sun reaches noon; at VIII it is slipping towards the west; IX is late afternoon; the sun sets at X; XI is dusk; and at XII people settle down for the night.

If you compare this with the big numbers, then at the end of Phase XI Heaven and Earth were still one, and no beings had appeared. 5,400 years later came the beginning of Phase XII, when all was darkness and there were still no people or other creatures; for this reason it was called Chaos. Another 5,400 years later Phase XII was drawing to a close and a new cycle was about to begin. As Phase I of the new era approached, gradually there was light. As Shao Yong said,

"When the winter solstice comes upon it is almost the middle of Phase I
Yet the centricity of Heaven remains unchanged whatever.
Where the Positive is about to stir
Nothing has yet come to being"

At this time, Heaven first had a foundation. 5,400 years later in the middle of Phase I light and pure rose upwards, sun, moon, stars, constellations were created. These called Four Images. Hence the saying that heaven began in Phase I.

Another 5,400 years later, when Phase I was nearing its end and Phase II was imminent, things gradually solidified. As the Book of Changes says, "Great is the Positive, far reaching is the Negative! All things are endowed and born in accordance with Heaven." This was when the earth began to congeal. After 5,400 more years came the height of Phase II, when the heavy and impure solidified, and water, fire, mountains, stone, and earth came into being. These five were called the Five Forms. Therefore it is said that the Earth was created in Phase II.

After a further 5,400 years, at the end of Phase II and the beginning of the Phase III, living beings were created. In the words of the Book of the Calendar: "The Chi of the sky came down and the Chi of earth went up. Heaven and Earth intermingled, and all creatures were born." Then Heaven was bright and Earth was fresh, and the Positive intermingled with the Negative. 5,400 years later, when Phase III was at its height, men, birds and beasts were created. Thus the Three Powers---Heaven, Earth and Man---now had their set places. Therefore it is said that man was created in Phase III.

Moved by Pan Gu's creation, the Three Emperors put the world in order and the Five Rulers laid down the moral code. The world was then divided into four great continents: The Eastern Continent of Superior Deity, the Western Continent of Cattle-gift, the Southern Continent of Jambu and the Northern Continent of Kuru.



This book deals only with the Eastern Continent of Superior Deity. Beyond the seas there is a country called Aolai. This country is next to an ocean, and in the middle of the ocean is a famous island called the Mountain of Flowers and Fruit. This mountain is the ancestral artery of the Ten Continents, the origin of the Three Islands; it was formed when the clear and impure were separated and

the Enormous Vagueness was divided. It is a really splendid mountain and there are some verses to prove it:

It stills the ocean with its might,
It awes the jade sea into calm.
It stills the ocean with its might:
Tides wash its silver slopes and fish swim into its caves.
It awes the jade sea into calm:
Amid the snowy surging waves the sea-serpent rises from the deep.

It rises high in the corner of the world where Fire and Wood meet;
Its summit towers above the Eastern Sea.
Red cliffs and strange rocks;
Beetling crags and jagged peaks.
On the red cliffs phoenixes sing in pairs;
Lone unicorns lie before the beetling crags.

The cry of pheasants is heard upon the peaks;
In caves the dragons come and go.

There are deer of long life and magic foxes in the woods;
Miraculous birds and black cranes in the trees.
There are flowers of jade and strange plants that wither not;
Green pine and bluish cypress ever in leaf,
Magic peaches always in fruit.
Clouds gather round the tall bamboo.
The wisteria grows thick around the mountain brook
And the banks around are newly colored with flowers.
Far is the Heaven-supporting pillar where all the rivers meet,
The Earth's root, unchanged through a myriad aeons.

There was once a magic stone on the top of this mountain which was thirty-six feet five inches high and twenty-four feet round. It was thirty-six feet five inches high to correspond with the 365 degrees of the heavens, and twenty-four feet round to match the twenty-four divisions of the solar calendar. On top of it were nine apertures and eight holes, for the Nine Palaces and the Eight Trigrams. There were no trees around it to give shade, but magic fungus and orchids clung to its sides. Ever since Creation began it had been receiving the truth of Heaven, the beauty of Earth, the essence of the Sun and the splendor of the Moon; and as it had been influenced by them for so long it had miraculous powers. It developed a magic womb, which burst open one day to produce a stone egg about the size of a ball.

When the wind blew on this egg it turned into a stone monkey, complete with the five senses and four limbs. When the stone monkey had learnt to crawl and walk, he bowed to each of the four quarters. As his eyes moved, two beams of golden light shot towards the Pole Star Palace and startled the Supreme Heavenly Sage, the Greatly Compassionate Jade Emperor of the Azure Vault of Heaven, who was sitting surrounded by his immortal ministers on his throne in the Hall of Miraculous Mist in the Golden-gated Cloud Palace. When he saw the dazzling golden light he ordered Thousand-mile Eye and Wind-accompanying Ear to open the Southern Gate of Heaven and take a look. The two officers went down through the gate in obedience to the imperial command, and while one observed what was going on the other listened carefully. Soon afterwards they reported back.

"In obedience to the Imperial Mandate your subjects observed and listened to the source of the golden light. We found that at the edge of the country of Aolai, which is east of the ocean belonging to the Eastern Continent of Superior Deity, there is an island called the Mountain of Flowers and Fruit. A magic stone on the top of this mountain produced a magic egg, and when the wind blew on this egg it turned into a stone monkey which bowed to each of the four quarters. When he moved his eyes, golden light shot towards the Pole Star Palace; but now that he is eating and drinking, the golden light is gradually dying."

In his benevolence and mercy the Jade Emperor said, "Creatures down below are born of the Chi of heaven and earth: there is nothing remarkable about him."

On his mountain the monkey was soon able to run and jump, feed from plants and trees, drink from brooks and springs; pick mountain flowers and look for fruit. He made friends with the wolves, went around with the tigers and leopards, was on good terms with the deer, and had the other monkeys and apes for relations. At night he

slept under the rock faces, and he roamed around the peaks and eaves by day. As the saying so rightly goes, "There is no calendar in the mountains, and when winter's over you don't know the time of year." On hot mornings he and all the other monkeys would play under the shade of some pines to avoid the heat. Just look at them all:

Climbing trees, picking flowers, looking for fruit;
Throwing pellets, playing knucklebones;
Running round sandy hollows, building stone pagodas;
Chasing dragonflies and catching locusts;
Worshipping the sky and visiting Bodhisattvas;
Tearing off creepers and weaving straw hats;
Catching fleas then popping them with their teeth and fingers;
Grooming their coats and sharpening their nails;
Beating, scratching, pushing, squashing, tearing and tugging;
Playing all over the place under the pine trees;
Washing themselves beside the green stream.



After playing, the monkeys would go and bathe in the stream, a mountain torrent that tumbled along like rolling melons. There is an old saying, "Birds have bird language and, animals have animal talk."

All the monkeys said to each other, "I wonder where that water comes from. We've got nothing else to do today, so wouldn't it be fun to go upstream and find its source?" With a shout they all ran off, leading their children and calling to their brothers. They climbed up the mountain beside the

stream until they reached its source, where a water-fall cascaded from a spring.

They saw

One white rainbow arching,
A thousand strands of flying snow,
Unbroken by the sea winds,
Still there under the moon.
Cold air divides the greeny crags,
Splashes moisten the mountainside;
A noble waterfall cascades,
Hanging suspended like a curtain.

The monkeys clapped their hands and explained with delight, "What lovely water. It must go all the way to the hot torn of the mountain and join the waves of the sea."