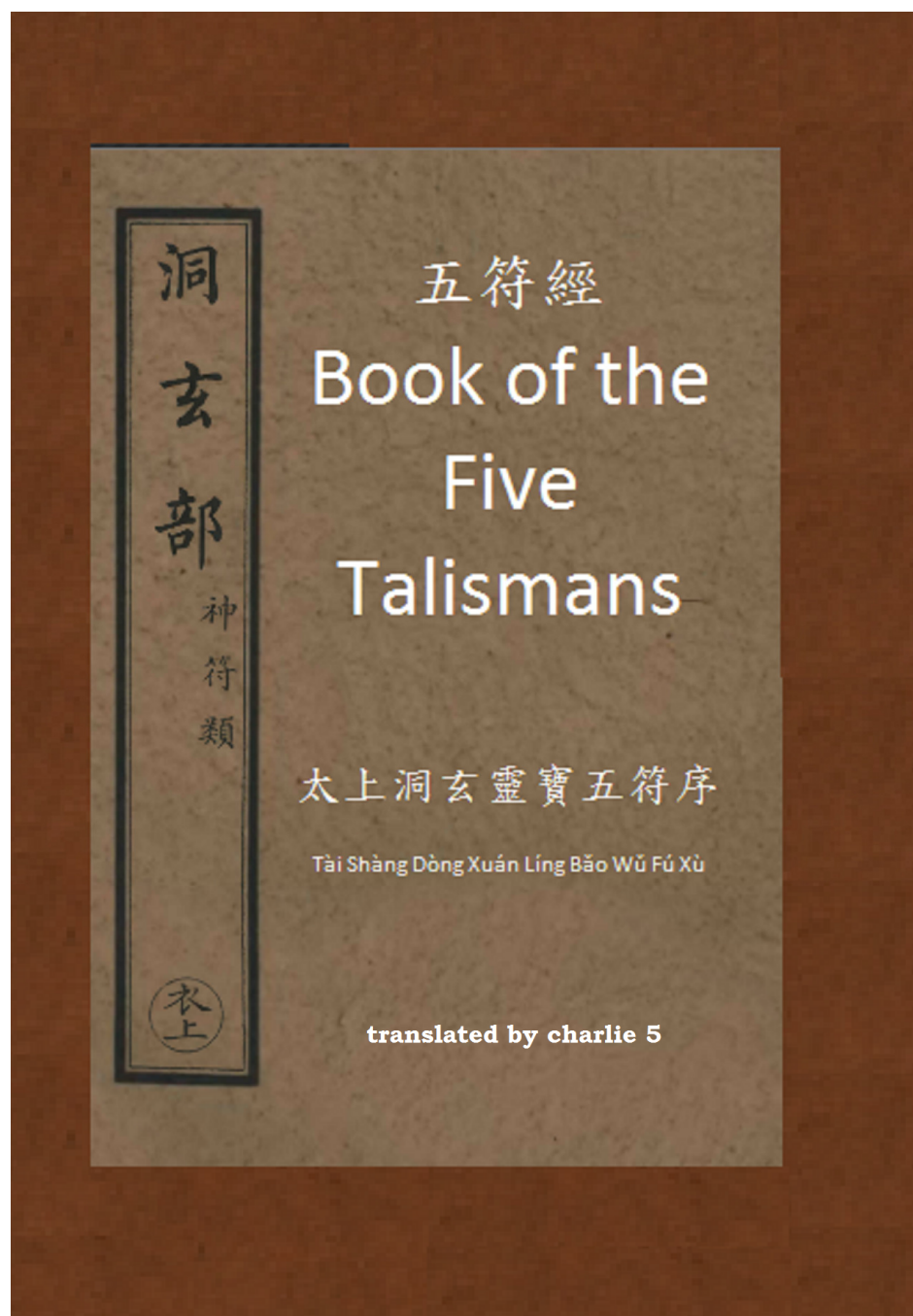




For the disciple who follows along walking his steps with empty hands, his all-embracing talent like that of a new born plant, his whole-body experience employed on every side in universal pervasion, there is an object, thin, exquisite, and wondrous, that is used to prepare and complete into perfection; what is it? the Ling Bao five talismans! who left it? for what purpose? it is a sacred sage's foaming eloquence, an evolving development like the divine play of a star, a stretching inexhaustible appearance of Heaven and Earth's circling performance narrative, elegant text of the five signs, its flowing energy spreading diffuse, announcing like a flurry of dust and light the ten thousand tidings, bright golden flowers of dragon phoenix form extending resplendent, winning the breeze, freely flowing on the expansive wind onto the hundred bamboo slips; the tracks of the assembled eight issue forth from the mountain forest, coming into the day to employ the practice of bringing the deep pool abyss into the wholeness of perfection by making clear the distinct names of all the different kinds of grasses and trees that converge into the clear and warm harmony of peaceful immortality throughout the miraculous and supernatural well, with an understanding of inner nature and destiny that is boundless, conveying a song of subtle things that courses through the victorious sunset of spirit's camp, irrigating with a cleansing profusion an invisible secret beautiful truth that certainly must be the deep home of humanity; with hopeful reflection arriving through the clouds into the perfect mystery of the Dao, its carved words are a precious seal, and the man perfected into truth looks up to gaze at their elegance; the ancient kitchen of the sun and the moon carved the eight diagrams, ah! into the deep and obscure stone, Heaven's silent mystery, the picture portraying the vast as well as the small and few.

- Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans
with Preface, Lower Scroll

translated by

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Translator's Preface

I first discovered the LingBao vision of Daoism reading the five scrolls of 靈寶元始無量度人上品妙經, the "Jing Wu Liang Du Ren" or "Book of Boundless Universal Salvation", book 5 of the Taoist Canon, that were translated by Norman Goundry on the website -

<http://www.dztranslation.org>.

Fascinated by the mystic LingBao vision, I found this scripture, the 太上洞玄靈寶五符序, the "Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans Scripture with Preface", Book 388 of the Taoist Canon, while looking for answers to questions that came up while reading, at this site -

<http://ctext.org/library.pl?if=gb&file=99014&page=4>.

As I translated it, it answered many of my questions and rounded out my understanding of the LingBao vision. Sometimes called "Book of the Five Talismans"; it begins with a prologue explaining the flood story of Ancient China in all its beauty and complexity, and goes on to list several mystical practices that were assumed and expanded upon in the Du Ren Jing.

This document is my translation of the Book of the Five Talismans – 五符經- wǔ fú jīng (太上靈寶五符經 - Tài Shàng Dòng Xuán Líng Bǎo Wǔ Fú Xù - the "Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans Scripture with Preface),) with the Chinese characters side by side; just like the Buddhists like to chant, some Daoists like to write out the characters from the scriptures, as I tend to do, and this is where I get some of what I write out.

The vision of LingBao finds salvation in the wind and rain and light, the natural universe that revolves in the sky above us a giant talisman to ferry us into that salvation; The Book of the Five Talismans is a fundamental text of LingBao Daoism, from the mid to late 400's; at the end of the third scroll are the five talismans, and an in-depth conversation between the Yellow Emperor and the "Three Ones", a chief divinity of the Dao from beyond; along the way are several foundational stories of Daoism and Chinese culture, and a growing and weaving of

the mystical vision, the immortal perspective on the world all around us, and the hoped for escape from the netherworld of the human mind.

"With a simple move the Green jade is inhabited" (俯仰碧居), the "green jade" being the "Jade flower" that is the blossoming cavity, the heaven all around us, the altar of reality, the snowflake at the center of the outwardly blossoming "primal profound"- "anterior heaven", and with the small step of a "simple move" we can come up out of a netherworld that doesn't exist, that can't be found in reality, and we come up to "shou" 受 ('receive-accept-endure') the tidings of primal heaven, the great transformation that falls universally, instead of hiding from it in the dark netherworld of the human mind.

It's a change in perspective, away from the "netherworld" of the mind of man, with its immediate desires, its confusion, "thingism", the materialist culture, so separate as it is from the universe, from the "Dao", and suggesting a "simple, single move", from looking "down", into that netherworld, where all the science and reason are, to looking "up", into mystery, into the sky, past the clouds, through the heavens, toward the origins, the beginning of time, toward our ancestors, and encouraging us to take their perspective, and then looking back into the daily existence of our world, to carry them forward within us as they might have hoped and expected, from "up there"; it's like the Catholic concept of the "crowd of witnesses", cheering us on as we make our decisions. Would they want us to let go of God, to be more "independent", all hubris within our limited netherworld, the mud of our mundane and material mind, the burning acidic pool, the hot springs of the lost-in-thought self-absorption? Or to look "up", to "let" the Garden of Eden that is the universe all around us nurture us on our path as we walk with divinity in a glorious festival of salvation?

The LingBao scriptures answer the question, 'What becomes of consciousness when we've flowed up out of the netherworld to inhabit the jade beautiful flower?'

"The remote and hidden away rises up and becomes manifest like the sun rising, and the spirit energy responds, to be reflected on and studied, followed and complied with, the heart and mind moved, skillfully surrendering into an auspicious and felicitous amalgamation with virtue" (幽顯神靈應念隨心感善降祥與德); "accordant kindness, gracious favor and benefit are what remains, gathering into our form and accumulating, storing up in the depths of inner strength and

profundity " (惠余正蘊); "surrendering to the real summons the marvelous numinous spiritual energy - the "Ling" of "LingBao"" (降真召靈) and "the teaching of the universe falls like leaves, settling onto the bamboo mat where we sit" (教筵宙落), "the universe falling and settling onto us for the great transformation" (普落大化), "the positive beauty of change", "the benefit is an elegant and beautiful display of bright shining divine positive beautiful transformation and metamorphosis" (惠正麗變), and "all obtain the revolving fortune of salvation within their nature to comprehend, perceive, and awaken to truth, tranquil content and calm while guarding and protecting the emptiness " (皆得運度性悟真空安鎮).

Not taught to cultivate life, we hurtle toward death, the "attractors" hurled at us from every direction in the jade hailstorm of stress that is the modern world, the cloud of locusts that swarms the human condition always pushing the spring of numinosity down the drain into the netherworld, the "attractor" of stability that is the isolation and desolation of addiction, but also the netherworld of television watching, shopping, gambling...the "bai ling", the "hundred energies", the modern storm of locusts; but the beautiful sounds of teaching that rear and nourish into the perfection of pure life are the attractors on the other end of the spectrum, hidden in our modern world, but available to the sleuth, the seeker of truth; they teach us to add numinous energy to the system in the form of stillness, to simmer in regulation and restraint, with the doing of the self – "wei shen"; 為身, with 'one's own power to accomplish saving, one's own power to accomplish calm quiescence, "zi cheng"; 自成; when it's "so hard to break the habit", it's the hard work of "wei shen", "zi cheng" who comes out the other end; "wu wei", 無為 the 'doing of nothing', the highest vehicle, is very different from not doing anything, which doesn't resist the locust swarm and just runs for cover inside the "bai ling", the hundred energies, the easy shelters of dopamine reward just shadows, unreal in the hailstorm; the doing of nothing is the real shelter of divinity; rather than not doing anything, it's the opposite, a powerful exertion of purificatory force, "wu wei" non-action is the doing of spiritual exercise, of spiritual practice, the doing of mental, physical, and spiritual fasting; it's slow, prolonged, and mindful breathing - "pranayama" - and the doing of yoga - a union with the universe - it's standing in the balanced steelyard where the gold is refined, under heat and pressure, where the 'Yang' is brought out and then put to bed on fixed schedule; the language of heaven a rhythm; the march of non-action, seemingly simple, is as difficult as stillness in a

hailstorm or a cloud of locusts, because it is the adding of numinous energy into the system, rather than letting the system attract to its lowest energy state, and in the mysterious receptacle of stillness the magic of life accumulates, in "shou", 受, receive-accept-endure, yoga at the center of the storm, the light of eternity shining through the opaque rustling of the existential;

'Above the surface bluish-green is the cover'- (上浮碧蒙), above the floating hollow of blue green, the cover from which we receive the blessings that come down; just like in modern cosmology, where beyond outer space is "redshift space", so far away it's in the Past, so too in this vision the great jade flower that surrounds us is in turn surrounded by the "red charm" of earlier heaven, before earth and heaven became separate, the highest, "primal" heaven from which the divine tidings 神音 (shen yin) of our 度 "du" (salvation/enlightenment/wholeness) rain down; the "precious charm of cinnabar red" (寶符丹).

Expanding outward in the vision of the "Jing Wu Liang Du Ren", ("Scripture of boundless Universal Salvation" on dztranslation.org), the jade charm is surrounded by the "red charm", "the unbounded pre-state of all things, a drizzling sea, a watery expanse, the sacred absolute that is blowing in the wind through the trees, empty, open, wide, and spacious, the red ray of splendor that illuminates without light, that opens and begins to unfold the picture, the chart, the wheel that revolves, that ferries us to the other shore of salvation/enlightenment/wholeness, the origin of nature and ourselves, the peaceful, calm and tranquil guarding town at the outskirts of reality that diffuses and spreads, falling and dropping like leaves to settle below".

In this vision of the universe there is the square at the center, like that at the center of a Chinese coin, surrounded by a green globe, the "jade charm" of visible heaven, outer space, and that then surrounded by a red globe, the "red charm" cinnabar's bright ray, "anterior heaven", expanding ever farther outward, the original heaven from before the earth and heaven formed, and from which we receive our salvation, the "prana", the "Qi" that rains down on us at the globe spins around us



Primal Heaven is the “deep red rain temple platform”; then, the visible heavens we see with our telescopes, which it surrounds, are the “jade beautiful palace flower”; this magic rain from the farthest of heaven is explained to be here for us daily as the marvelous subtle energy, the numinosity, in the wind and rain, in the light from the sun and moon, in our deep breath, in the gift of nature all around us, the grand Qi ocean we swim in, and that there is no escape from. This is the "Numinous Treasure" , "靈寶, "LingBao" , of the sect of Daoism called LingBao.

“Ling” 靈 is the character for rain over the character for lattice or window, the wind and rain howling through the lattice windows, and is translated as “numinous energy”, or “spirit”, so the Marvelous Energy is shining through the lattice of the breath, and rhythmic sacrifice – plangent universe communication; it is the pneuma of the wind and rain and the light of the sun and the moon in the window of the soul.

The five elements of Daoism - earth/water/fire/metal/wood - are dealt with through the Charm (Fu) smelted by the universe under the surrounding red shift space sphere; the jade charm is smelted by the universe, and at its center, us, “smelting”, being smelted by the universe, for the universe; former heaven shines through sun and moon, shines through our breath / air / Qi, our pneuma.

And a primary and core concept in the "Jing Wu Liang Du Ren", is the 因緣 "yin yuan" - the primary cause of secondary causes, "the cause that produces effects in another stage of existence"; the universe dragon that is "good fortune" engages in yin yuan, spinning around the outside of the charm endlessly, all good fortune, happiness, and blessing, sending down the heavenly tidings; it is the motive force of the universe, and can go down the drain of the netherworld, via our spirit, or it can fill the

world with blessing, "avoiding the myriad calamities", with every long, slow, and paused breath; "Good fortune is the cause that produces effects in another stage of existence and leads to universal salvation".

Raised up out of the netherworld and inhabiting the jade, in an alliance with heaven, "the complete and radiant name is predestination's motive force, the power of spirit, the majesty of fate" (整謂緣威).

Unlike the cosmic vision of modern "consensual" reality of today's industrial society, where we treat the altar of reality like a garbage heap while piling up comfort and pleasure in a netherworld that doesn't exist, and treat that netherworld as if it is the ONLY thing that exists, the vision in the "Jing Wu Liang Du Ren" is of a snowflake of consensual reality at the center of a cloud that creates it, and that is its true "Self", from which it receives its salvation, something to integrate with rather than to compete against or ignore, something to join with, to form an alliance with. This existence is pure, elemental, natural, and filled with dark mystery - 玄 (xuan) - but we tend to ignore most of what's going on here, and treat the realm like it's a coliseum of selves, each self acting in a reality show, trying to 'win' a game based on our own choices, but the "great empty space is filled with peace and tranquility".

From the view of Daoism, the "Qi" is the magic on the air, on the wind, transcendent gift from heaven that rains down on us, and is stored in the mysterious receptacle of stillness, and makes us 'alive'; we breathe it in, that's the 'energy transfer' of 'consciousness' into our bodies, so called 'consciousness' just a deep well inside life with butterflies that buzz to give the form some direction, some interactive potential, so it can go with the flow, twist and turn in the river of Way, that altar of material reality just a cardboard gift for the creature that wears the universe as its costume - the grand 'Qi' ocean of purificatory and rectificatory breath - the altar of reality a gift that will of course burn up, 'cause it's made of time, material reality and the consciousness of it in the netherworld of heart and mind just a beautiful dollhouse that is a distraction for play but ultimately beside the point.

From these viewpoints, "madness" is not an issue, and doesn't 'exist', just another wrinkle in the netherworld, unimportant, 'feeling' and 'thought' beside the point, the direction of these quietist thought systems being just to breathe, just to be a part of the gift for the universe, the 'problem' of "madness" just an artifact of 'science' and 'reason', indeed the concept was never discussed until the mid to late

1600's when science began to lock down madness in a game of musical chairs where all fantastic and divergent mental evolution and development in our species had to find a seat at the table of consensual reality scientific culture, or be banned and labeled 'madness'; from the scientific view, deep within the jungle of illusion, humans are separate from the reality of the wholeness that is the universe, a monolithic performer in the wonder sphere, their 'thoughts' and 'feelings' supremely relevant, treating the altar of reality like a garbage pail while they decorate the altar of their feelings in the netherworld of their subjectivity, hungry to take in entertainment and comfort and pile it up in a palace that doesn't exist, their 'reason' and 'science' paramount in a play about power they perform, with comfort and isolate subjective 'happiness' the scorecard in a game they play but that is impossible to 'win'.

The message hidden in the heavens, is not "captured" or "possessed" by any "aliens", but falling like leaves onto a mat where we sit in every quiet moment, as we respond to the unfathomable grandeur with the humility of stillness, the stillness of a temple in a garden of purity, pausing deep within an image full of magic, to pray for clarity in the temple, allowing the divinity to ride through our hearts and return to its source, the heavens all around us.

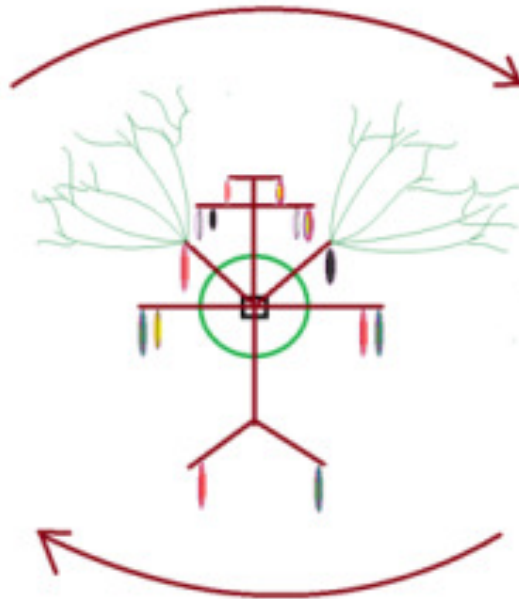
Stillness and wu-wei, is a form of prayer, a prayer for clarity in the temple; the boundless wu-wei of the universe in all its mystery is an intrinsic good, an egg on which we can roost, content in the faith that we are intrinsically a part of it; the goal not "happiness", not security and comfort, closer to "lived rather than existed", it's divine supernatural transformation and metamorphosis, the only thing where you CAN take it with you, in the karmic sense, in a Lamarckian sense.

Climbing up out of the cave of human knowledge to see the jade flower, the universe all around us, then becoming aware of the spirit energy as it descends on cinnabar's bright ray, finally we learn to reflect its radiance back into primal heaven with stillness, ultimately at home outside ourselves, looking back on our form to generate radiance.

The modern world of mankind and its pneuma is the depths of the abyss for the Daoist immortal, 仙, "xiān", and the red charm, shining in the depths of the abyss, the "brahmanistic" behavior - controlling the heart/mind, controlling the breath, engages in yin yuan 因緣- the "cause that produces effects in another stage of existence" - studying to be like

a sage or a saint and following the scriptures, making as strong an effort as we can to control our breathing and our mind, so that our "counterpart" who is universal will be in harmony with us, and "take it from there", changing things that we cannot see or know but that affect the whole, including the complexities of the body; Brahman, Cinnabar's Bright Ray, "the Dao of the inside and the outside", not only our "partner" but "ourselves"; while we are working with "time and events" we are letting our universal counterpart outside of "time and events" take it from there; the red charm, shining in the depth of the abyss, is the effort I make as a spirit, controlling breath, and mind; and the cinnabar's bright ray my universal counterpart, throughout the cavern, reflected better by my "charm" and in harmony with me on a universal scale, working as my partner, and handling - "returning" - the complexities of my body.

As it revolves, the cinnabar tree breathing out of the jade flower as out of a root, earth the root, mankind the root of the root, mystery of the mystery, within the within; the harmony in the root, heaven's fructifier; the cinnabar tree grows from the YANG returned, recycled, reverted, the YIN that did not go down the drain of the netherworld; the cinnabar tree grows out of its green root; we generate the tree that is the source of our own salvation, by reflecting the cinnabar bright ray, by being the red charm in the depths of the abyss, at the center of the jade flower.



In this vision, the jade sphere of the observable universe, with the square of ourselves at the center, sitting quietly reflecting the gift, the salvific Qi, that rains down on it, as the Cinnabar Sphere revolves around it, reflecting back out Cinnabar's Bright Ray, with the Yin that was stored up, rather than allowed to go down the drain of the netherworld, and the Cinnabar tree grows outward, our action the "cause that produces effects in another stage of existence", the Cinnabar tree being that stage of existence we affect; the grace of Brahmanistic conduct is the red charm, ghosts bound up and extinguished.

It's an image of spirit, ideally, abandoning the netherworld, 無想 - wú xiǎng, no thought or longing, constantly flying up and away from something of infinite depth - its root; spirit infinitely dense with truth, ever full, and so infinitely perfect, any thought, wishing, wanting, hoping, expecting or conceiving is unnecessary, and so spirit simply flies up to heaven in perfect, clear reflection; in the Hindu Upanishads, Brahman is the "final goal", and here the "imperial pilot" is the Cinnabar's Bright Ray, that takes us away toward Brahman -

"The forever-defended, inexhaustible wisdom of the dreaming emperors of universal spirit, that grows in leaning knots and slowly flowing tears, whose evening dance is the turning of the wheel, whose external manifestation is the three borders of past, present, and future existence that ripens in the soaring of time, ascending, guided by the imperial pilot, into the power of quiet clarity." - Book 5 Scroll 53 -

DZ Book 388, the Book of the Five Talismans – 五符經 wǔ fú jīng, is foundational to LingBao Daoism.

Scroll 1 is the story of the flood, and the back story the where such a thing as this scripture came from.

Scroll 2 is mostly recipes, the recipes of the "man perfected into truth". It's a meditation, making me see the universe in the seeds and roots and stems and flowers and leaves, making me appreciate the changing seasons of wholeness; "for the man perfected into truth, his prescriptions are a precious treasure, from the senior Daoist scholars of his medicine". Most of the recipes have a section where they describe what will happen if you take the medicine for one hundred days, two

hundred days, three hundred days, a thousand days, two thousand days, five thousand days... and it's in these descriptions of the day to day reality of an immortal that I find the gems that become my personal prayers; maybe my favorite in scroll two is this -

"sailing in the peace like the stars, the vitality of the body like a bright ray, eyes illuminating day and night, the bright ray closing off like a beam or a bridge, body crossing through the knots of festivals and holidays lightly and easily, life floating forward like the lines of a scripture, like the paths of the stars, wise in the revolving vehicle; even without feathers or wings, the thoughts fly above the passions and wishes of the world";
(身生光明日照晝夜有光關梁交節輕身雖無羽翼意欲飛行).

Scroll 3 is the pinnacle. With my words I tried to convey beauty, but as I look back, there's no way to fully convey the beauty of the scripture in the original Chinese, and so once I've processed it philosophically and have a feel for what it means, I find myself staring at the characters. At its core are five walls, behind those walls is ... spirit, the universe... the scripture is a riddle that solves itself. It's a story by the universe, about the universe, for the universe. A book that contains infinity and confers immortality; it's writings from the immortal perspective, the perspective of the universe, immortal in the ancient dream; it's a perspective from beyond the three borders of Past, Present, and Future, the perspective of Brahman, who in this document is simply called the "One"; In the Du Ren Jing, they use the character for "Brahman", but here it's just the character for the number "one", just a horizontal line.

When it comes to the actual recipes, I used the measurements provided, instead of converting them, because I wanted to contemplate the proportions the way the authors intended them, but for practical purposes I left a translation table of the various measurements at the end of scroll two. The recipes in Scroll two are a key piece of the overall story, only briefly hinted at in the first scroll, but a prerequisite to scroll 3, to understand a fundamental component of the life that Yu the Great lived when he created the five talismans.

A brief video of the origin of the five talismans is available here -
<https://www.bilibili.com/video/BV11x411f7Cp?from=search&seid=10778026307050915983>

charlie5

Translation

Book of the Five Talismans

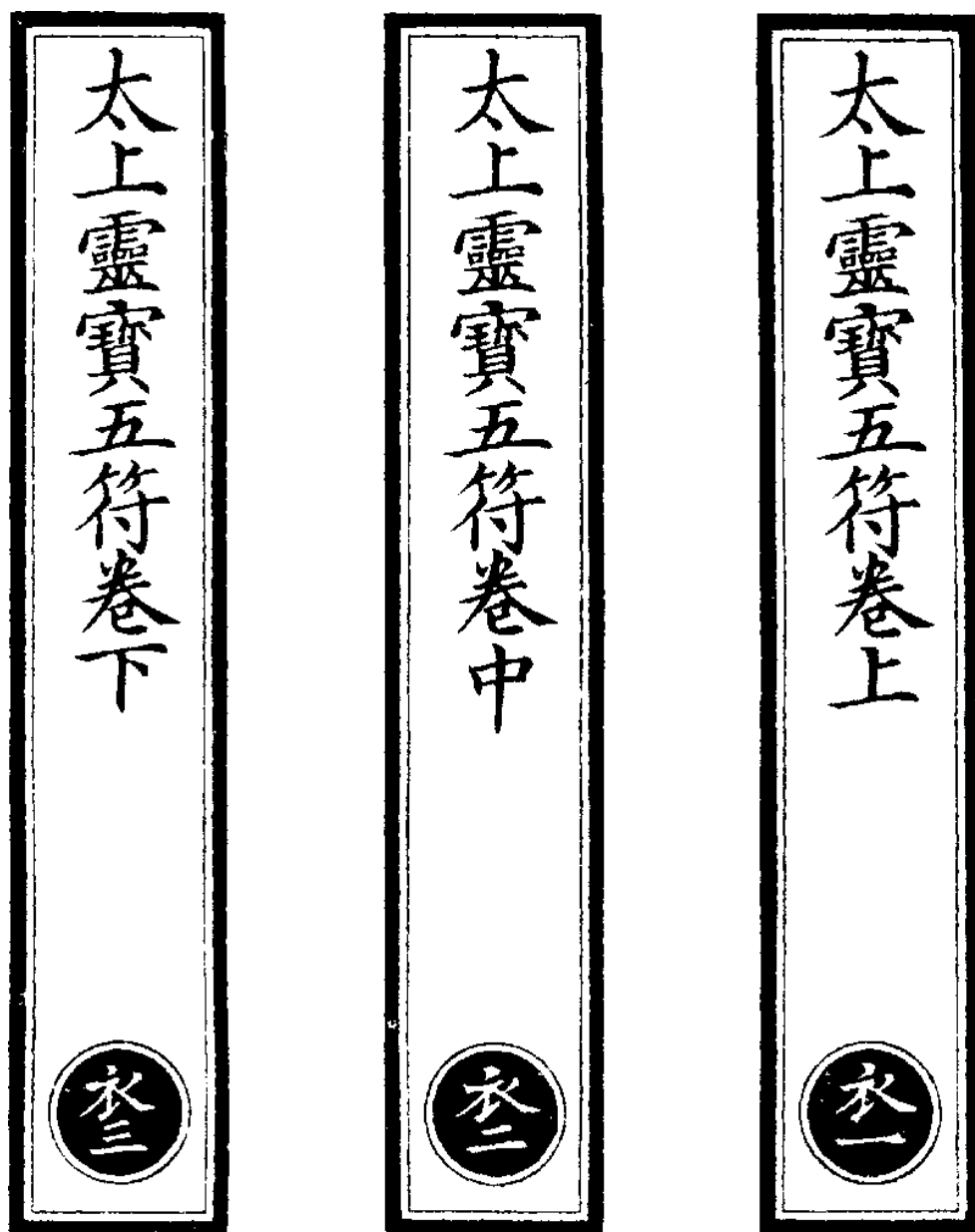
五符經

wǔ fú jīng

太上洞玄靈寶五符序

Tài Shàng Dòng Xuán Líng Bǎo Wǔ Fú Xù

Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans
Scripture with Preface



first (Upper) scroll, second (middle) scroll, third (lower) scroll

經名：太上洞玄靈寶五符序。
撰人不詳，約出於魏晉。係古
《靈寶經》之一。葛洪《抱樸子內
篇》已引此書。原本一卷，後分
為三卷。底本出處：《正統道
藏》洞玄部神符類。

The name of the scripture is: Greatest Upper Mysterious Cavern
Numinous Treasure Five Talismans Scripture with Preface.

The writing of man is not comprehensive or complete concerning the emergence to the beyond, the difficult advancement through the holy gateway; to connect with the ancient, the one of the LingBao scripture is used.

As the vast deluge creeps forward, holding and cherishing the plain and simple is the inner seed that is written in the scriptures and guides this document; originally one scroll, it later was divided into three scrolls, the basic origin going forth to dwell in the correct gathering of the Daoism storehouse-treasury-depository, in the mysterious cavern sect's spirit charm writing category.

太上靈寶五符序

太上靈寶五符序卷上

卷一

玄古淳和陰陽無綸風不動條雲雨以期萬物自縱其心蒼生任道而行上對天心天人合氣吉凶未兆不聞殺害無懼其凶不欣其吉不見可否之言不生是非之教淳然不虧峙然不損推天任性委地縱命千萬獲所莫傷其和和不傷天地無主無主而自化不教之大訓保其命也于時人年九萬歲然後始學仙道而升天斯將可謂至化順其心也可謂至教化之無方教亦無跡跡不見而功

Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans Scripture with Preface - Upper Scroll

From the dark mystery of ancient pure simplicity and harmony of YIN and YANG, without classification, before being braided together by the wind, untouched, unstirred, to the long ribbon of clouds and rain in the flow of the seasons of time, among the ten thousand things hearts naturally of themselves warp lengthwise from the deep green azure of pure life, as the Dao gives free reign to conduct; ascending into a correct pairing, Heaven and Man are brought together in the happy cooperation of a whole, creating auspicious Qi, so that the vicious, fierce, and inauspicious is a not-yet-released omen, no fear of its wickedness and evil, the unhappiness of its misfortune not appearing or able to clog up and cloud the speech, no life growing incorrectly, and so its teaching remains genuine, honest, and simple, simmering in correctness, with no deficiency, storing up right into a mountain and never letting it decrease, not allowing it to slip away or be harmed by rejecting, refusing, or shirking Heaven's assignment of responsibility to follow inner nature or casting aside Earth's lengthwise destiny, so that in the ten thousand places there are none who injure their harmony, their peaceful unity never injured by clouds of war, Heaven and Earth with no controlling master, no controlling master other than the true Self in its continuous transformation within the emptiness, with the school's great teaching all-embracing, explaining and training in order to protect, to guard the barrier of their secret treasure, and to bless their mutual destiny. Ah! when man takes the time every nine years to simmer in the correctness of eternity, to study the primal beginning and the immortality of the Dao, causing him to ascend into Heaven, he will be able to be called 'perfected', transformed by the profound truth of the Dao, flowing along with the day like a seeing, knowing river, able to speak of the perfect teaching, the transformation that is incomparable, a teaching that also has no footprint, mark, or trace, its tracks not appearing except as the meritorious achievement that is deposited and stored, maintained and preserved,

存訓長守而德沒可謂天和其象三才比同者也逮三皇之世淳和欲缺微有得失笑怒於色作制以定兆民神靈營身以全衆生可謂競始學而爭已發羣稱言得失相自然諸兆卦象萬物計玄虛於天地有事之興於此兆矣及軒轅之時神農世衰諸侯相侵互有攻奪之氣明主弗能正也於是黃帝習用干戈以征不廷諸侯咸來賓從而蚩尤最爲暴莫之能伐炎帝欲侵凌諸侯諸侯咸歸軒轅軒轅乃修德振兵治藝五種拯撫萬民度四

the flowing explanation that teaches constant guarding and protecting so that virtue is not drowned in the whirlpool tide, so that man is able to speak with heaven and unite his form with it by sprouting and growing branches and shoots of talent and justice, and with gestures that compare with his mutual partner, reaching into the world of the three emperors with a pure and simple soft harmony, so that from the wishing and wanting and hoping of desire in lack and scarcity, there is a decline in the relevance of gain and loss; among eternal things, gain and loss, advantage and disadvantage, success and failure, occupy very little significance; laughter and anger, smile and rage, ah! only outward appearance, to be composed, managed, to be regulated by a system, by a determined and fixed meditation to set and compose the mind that is the omen of the people, managing and regulating the spiritual energies, the gods and goddesses whose operating encampment and barracks is

the body and the world, so that all the multitudes can enter into pure life, able to understand and to compete, with strength, to begin to study, not in order to argue or dispute in lack, but to transcend and shoot forth in prosperity, the multitudes standing measured in the golden steelyard of balanced truth, their speech leaving behind talk of gain and loss, success and failure, advantage and disadvantage, and appearing naturally among all the omens and divinatory symbols that follow along with all things, to fathom the obscure mystery of emptiness; ah! in Heaven and Earth the flourishing of all the phenomena is dependent upon, ah! these omens; when the cart with its shafts connecting it to the horses is neglected by the farmers, when their spirit of diligence decays, the world becomes weak and falls into a decline, and all the various forces begin to appear on the scene in a gradual invasion, encroaching on pure life and inflicting suffering, winding and wrapping around into a mutual interlocking, in a poisonous attack that forcefully snatches away its Qi, the brightness of the host not able to resist, not strong enough to bear the bitter assault, with no talent to withstand the evil, its brightness gushing out like a spring, away from the upright principle, ah! the Yellow Emperor of the vast center has the learning, the habit of study, the repeated exercise like an eagle flapping its wings that throws off and leaves behind, like a shield against the offensive disturbance, a weapon, a spear, to be used for the long journey that traverses the field of invasion without being captured, moving harmoniously through the courts of the various princes, passing through as a visitor, obedient and compliant, but not following the foolish ignorance of the vulgar and clumsy beasts and tyrants, and most especially guarded against their powerful, sudden, and violent storms of ferocity, the wanton trampling and contempt for life, the childish impatience and irritability that recklessly damages and spoils heavenly things; there are none who can avoid their crusading attacks, the ditches they craft along the road; so the blazing emperor has the radiance to get past the invasion of the princes of desire-within-limitation that comes through the dust of the passions, the encroaching invasion of gradual loss that inflicts suffering, the brightness of enlightenment managing the wind sail to negotiate and cross the cold winter sky, past the various attacking forces, all the various forces in widespread surrender beside the emperor's curtained carriage; the Yellow Emperor then builds virtue by rousing soldiers, inspiring them to save with a drumming vibration on the wind that calls to action, summoning an army like a rushing river to govern and stabilize the world, to do the wonderful work of planting the seeds in the earth that blossom like mushrooms into the skill, the art, the talent and ability to produce the

five kinds of things, and to rescue and save, comforting and consoling the myriad people, holding them up and bringing salvation and wholeness to everyone in the four directions,

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方教熊羆狼豹羆虎攫天以與炎帝戰于阪
泉之野三戰然後行其志蚩尤作亂不用帝
命於是黃帝乃徵師與蚩尤戰于涿鹿之野
遂克之諸侯因尊軒轅為天子代神農氏以
雲命為雲師置左右大監監于萬國鬼神山
川封禪與為多焉獲寶鼎迎日推策舉風后
力牧伯先大鴻以治民順天地之紀幽明之
故死生之說存亡之難時播百穀草木淳化
鳥獸蠶桑網羅日月星辰水泥土石金玉勞
勤心力耳目節用水火什物有六德之瑞故

teaching them to be fierce fighters and valiant warriors - the bears, wolves, panthers, tigers, and great apes of Heaven, brave warriors on the field of battle, in order to join and take part together in the blazing Emperor's ongoing battle, oh! all across the barren and rocky hillside trails, and the wild and vast fields beneath the mouth of the spring, across the three boundaries of Past, Present, and Future, the battle of the saints that simmers in correctness behind the actions of their will and resolve, against the misguided tyrants of negligence and wrongdoing who compose confusion and disorder in their workshop of chaos, so that none of their trouble is employed in the Emperor's destiny; ah! these conscripts invited by the Yellow Emperor, the expert, model, and

teacher of the multitude of troops give the blameworthy tyrants a battle to ponder, cutting and polishing like jade the open wilderness of the deer, dragon battle in the wild under the big wind, their hearts proceeding smoothly toward their goal, compliant like water through a furrow, meeting their fulfillment by escaping into the achievement of understanding, their wholeness able to forbear, overcome and defeat the various Princes, recovering lost ground, because the Yellow Emperor serves as the son of Heaven, acting on behalf of others in the age of the Farmer God ShenNong, so that the cloud of their destiny follows the cloud of the master teacher and his multitude of troops, freeing and releasing them, setting up their encampment with a great mirror at the left and the right, solid and firm, inspecting and supervising, a mirror ah! for all the world, revealing the ghosts and spirits in the mountains and streams, with a reflective stillness that levels like an altar and allows all to become sacred, like capturing birds in a net and winning and seizing the precious jewel, the three-legged cauldron welcoming the day like rain onto flowers, a cauldron that investigates and removes the hulls, lifting up the essence onto the wind into the power of the Empress, the shepherdess of Constancy Before, the Grand Goose of the vast and vague sea of indifferenciation and boundlessness, in order to manage the world and govern the people like a rushing waterfall that follows along with and obeys Heaven and Earth's order, filling the Netherworld with brightness, teaching a discourse on life and death, storing up to avoid the distress of loss in the temple of time, the hundred dispersed grains, herbs and trees, and the pure and simple birds and beasts and insects, everything gathered into the web of the sun, moon, and stars, with water, mud, earth, stone, gold and jade the reward of the diligent laborers of the meritorious deeds, making the heart strong, as ear and eye, in the wagon train of their integrity, utilize water and earth as tools, omens of virtue, the mark of the Yellow Emperor roaring out;

號黃帝黃帝生二十五子其得姓者十四人
黃帝居軒轅之丘而娶西陵之女是為累祖
累祖為黃帝正妃生子二人其後皆有天下
其一曰玄囂是為青陽青陽降居江水二曰
昌意降居弱水昌意娶蜀山女曰昌僕生高
陽高陽有聖德是為顓頊黃帝之孫而昌意
之子淵淳有良謀疎通而智養財以任地載
時以象天依神靈以信義治氣以教民潔誠
以祭祠北至於幽陵南至於丹穴西至於流
沙東至於蟠木動靜之物大小之神日月所

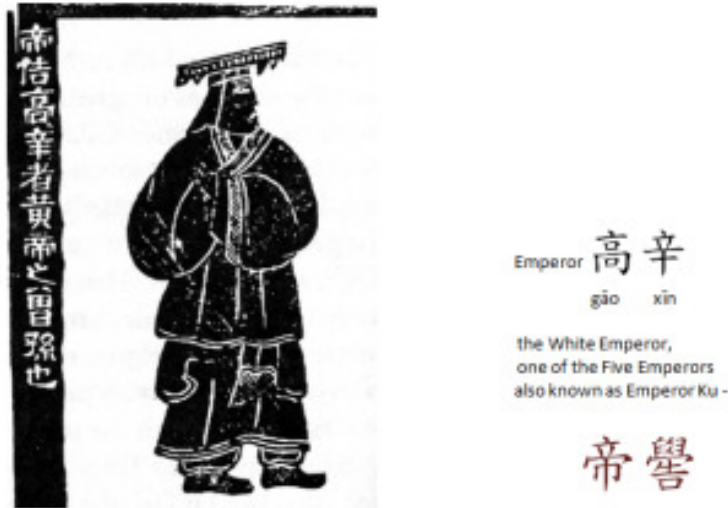
the Yellow Emperor had twenty five sons, fourteen of whom received their own surnames; the Yellow Emperor set out in the curtained carriage climbing the hills, and married a daughter of the woman who approaches from the Western ice, and through repeated, cumulative, continuous family burden and accumulation of hard work, became the grandfather ancestor patriarch; persistent striving being the Yellow Emperor's upright and main principle, the Empress, his wife, gave birth to two sons, and after them came all there is beneath Heaven; one of these was said to be deep mystery, and because of this he was referred to as the YANG of nature's green, and "YANG of nature's green" went down to live by a powerful river; the second son was called "Flourishing intention of prosperity", and went down to live by the gentle and quiet water; "Flourishing intention of prosperity" married a woman from the mountains in Butterfly Province; she was called "Flourishing Venerable Servant", and she gave birth to "Lofty YANG"; "Lofty YANG" had the virtue of a sage, a good, honest, simple cloud of law, special in the sea of all the grieving and anxious; the Yellow Emperor's successor was "Flourishing intention of prosperity"'s son; in the depths of the abyss, pure, honest simplicity is beneficial, a good way to clear away obstructions and permeate the universe with clarity, developing wisdom; cultivating wealth like livestock in order to take responsibility for the Earth, carrying the load of the times in order to imitate Heaven, harnessing the raging river of Qi in order to teach people, and engaging in the purification of the bundles within that river, scouring with truth and sincerity, in order to make the sacred offering at the sacrificial shrine of reality, that shrine in the North reaching to the Netherworld's tombs, in the South reaching to the Cinnabar Caverns, in the West reaching to the sands that float and spread, and in the East reaching to the trees that coil upward; the stirring and the still beings, the greater and the lesser divine spirits, and all that is illuminated by the sun and moon -

<http://ctext.org/library.pl?if=gb&file=99014&page=8> ----->

照莫不稱屬焉生子曰窮蟬而玄囂之孫高
辛立是為帝嚳帝嚳黃帝曾孫也高辛父曰
喬極喬極父曰玄囂玄囂父曰黃帝自玄囂
與喬極不得在位至高辛即帝位高辛於帝
顓頊為族子高辛生而神靈自言其名普施
利不於其身聰以知遠明以察微順天之義
知民之急仁而威惠而信修身而天下服取
地之物而節用之撫教萬民而利誨之曆日
月而迎送之明鬼神而敬事之其色恢恢其
德巍巍其動也時其服也二帝嚳既執中而

- there are none who are not joined together there under the astronomical scales of the balanced steelyard of golden truth, each like a delicate bird, a seed of life, repeatedly called forth to participate within the flowing mysterious energy of noise and dust, like a grandson of lofty generations of hard work and suffering, set up to be like a great emperor, like an emperor of great reputation, a great grandson of the Yellow Emperor. The lofty, difficult labor of a father, elder, and teacher, grew into a stately tree, reaching into the heights; its highest point was the birth of a son, called "the sounds of deep mystery"; "sounds of deep mystery"'s father was the Yellow Emperor, and the life of "sounds of deep mystery" took part in the apex of loftiness, but he did not obtain the position that arrives at the lofty difficulty that is the emperor's throne; his great grandson, "lofty difficult labor", ah! became emperor, an emperor of goodness; simple, respectful, honest, a cloud of law in the

sea of all, the principle of the people, (the White Emperor, one of the Five Emperors), living his pure life as a flowing energy with the divine spirits,



his name universally bestowing favor, not, ah!, in person with his physical body, but acute and clever he was able to be aware of the distant and far removed, with bright enlightenment, in order to investigate the minute and profound, to comply with Heaven's righteous purpose, to understand the storm of peoples' hearts, the flowing energy and power of benevolence and virtue leading into kindness, graciousness, forbearing, and the love of enlightenment, flowing into all beneath Heaven, a medicine that was accepted by Earth's abundance of beings, employed on their festive holidays to comfort and console, and to teach the myriad people, urging them on toward the advantageous instruction that breaks the darkness, the calendar of sun and moon for the purpose of receiving and welcoming the Qi that is delivered, and forging ahead, saluting the venerable energy of the supernatural beings, and working with them to recover the smooth, ancient shape of the vast and extensive appearances, the lofty and towering virtue of the great pattern within difficulty, the stirring sounds in the temple of time, and the craft of medicine, the Emperor's reputation growing, rising up, as he seizes the center, hitting the mark by performing the ancient sacrifices on behalf of all the people under Heaven;

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尸天下日月所照風雨所至莫不從助總得
天地之心其時有天人神真之官降之乘寶
蓋玄車而御九龍策雲馬而發天窓自稱九
天真王三天真皇並執八光之節佩景雲之
符到于牧德之臺授帝嚳以九天真靈經三
天真寶符九天真金文上開太上天通天之氣
下敷元生神祇之度極混沌而爲限終地幽
以生初唯天真而造其涯下賢不能達其際
九氣所陶神齊日月於是物木名草萬品分
別甘苦有味金石殊類上以營天使二儀無

in all the places where the sun and moon shine, and the wind and rain carry the saints into the perfection of mystery, there are none who do not follow along with life, complying with correctness, and receiving material and spiritual assistance, like seedlings carrying along, their hearts assembling together, focused and bound within the rites, and obtaining the heart of Heaven and Earth, the flowing of the seasons holding together Heaven and mankind in the spirit of truth, all submitting to the leadership of the officers, their precious chariot riding across the profound and mysterious canopy, the royal chariot's flowing energy driving the long river to defend the Qi, led by nine dragons, cloud horses that drive the universal plan as it issues from Heaven's window and calls the self out into the balanced steelyard of golden truth, the nine heavens of the true king, with the three Heavenly Emperors of the true immortal's road, (the Emperors of Heaven, Earth, and water), to join together closely on the eight bright festival days, respectfully wearing as a belt ornament the talisman of the bright scene's auspicious clouds, the shepherd dream that leads the herd to the terrace platform of virtue, conferring instruction to the emperor in order to document the spirit energy of the nine Heavens into scripture, in the three Heavens' precious charm of truth; the gold writings of the truth of the nine Heavens ascend and open out into the great revolving heights, to permeate and communicate with the Qi of the upper Heavens, and spread out below with the source of pure life, the divine spirit of salvation that carries life past the boundaries of limitation and out into the chaotic-profound-secret-invisible-dark mystery of the primordial, cutting off the netherworlds of the Earth in order to bring pure life into the early heart of Primal Beginning, and allowing reflection on Heaven's truth in the flowing river of energy that creates the horizons along its banks, for the wise and virtuous people below to become able to see past the boundaries that form the outer walls of their festival, the nine Qi of disorder (anger, joy, sadness fear, cold, heat, surprise, labor, worry) cultivated like pottery on a wheel into a divine flat tranquilized perfection, brought to the height of completion under the sun and moon; ah! there are things like the barks of trees, and the names of the grasses and herbs, the myriad distinctions of their natures, their sweet and bitter tastes, and there are metal and stone inscriptions on the unique and wondrous uses of their special categories, used to ascend into the encampment of Heaven, where the twin gifts of YIN and YANG are never lost, never left behind,

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遺下以營人今年命無墜達觀者希其意入
 妙者仰其味然其文繁盛天書難了真人之
 言既不可解太上之心衆臣近測自非上神
 啓蒙莫見髣髴是以帝嚳自恨其才下徒貴
 其書而不知其向帝嚳乃祭天帝北河之壇
 藏於鍾山之峯封以青玉之匱以期後聖有
 功德者令施其幽滯鍾山弱水之北一萬九
 千里山高萬二千里其上方七千里周迴三
 萬里自生千芝神草千四十種人但脚履其
 上三步乃仙矣上有金臺七寶紫闕元氣之

and below in the encampment of man to take control of destiny, and never allow the years to decline, slide, or sink into the mud; to reach into the Daoist watchtower platform monastery of insight and contemplation, to arrive from the seeming into the real, to mentally enter into the truth, the one who is rare, hoped for, and admired, directs his thinking and his intention into the mystery and wonder, turning from his sensations and tastes to face upward, and to simmer in the correctness of the writings that are complex and difficult, the characters numerous, like ornaments on a horse's head, traditional Chinese characters flourishing, vigorous, and magnificent, filled with meaning wide and deep, their prosperity abundant, lush like luxuriant vegetation

in the heavenly book that achieves an end to disaster and distress, the mind wrapped in a bundle like a newborn baby, wise, clear, and bright, the truth of man protected by the words that are the tidings of Heaven, and becoming able to separate and disentangle himself into harmony in the great ascension of the heart; but there are many who do not look up, do not approach Heaven to fathom its depths, and are confused by what is above, hiding from the divine canopy and going around dazed in a lostness below; they are not able to see what is like an ornament sitting on their heads; these people served to vex Emperor Ku (the White Emperor), his talent and effort to teach and to lead his disciples below seemingly in vain, the wonderful and precious book not made known, the flowing energy of its wisdom not understood; Emperor Ku then made a sacrificial offering to the Heavenly Emperor of the North, at an altar beside a river, and the storehouse-treasury-depository of the scriptures appeared - ah! - like the chiming of a golden temple bell at the summit of a mountain, with the letters of an imperial seal that is conferred, opening the cupboard of nature's jade, and revealing the fullness of the empty sky mountain green azure, and the rhythm of time and the limits of the years, so that one can become a holy master and achieve the strength of virtue, and gather all the people and release the command, instructing life, the sluggish netherworlds hearing the golden mountain bell chime ringing out across the gentle water of the North to the myriad nine fields of thousands of miles, the lofty mountain peaks' myriad two fields of thousands of miles, and in the upward direction, seven thousand miles, to make a circuit, revolving in cycles through the three myriads of fields, while one's own self of pure life stands stationary on the spirit path, like a mushroom of longevity and strength, standing among the forty cultivated herbs; a man then only needs to step along the path to ascend the three paces into immortality; above there is a golden platform-terrace, and seven precious purple imperial watchtowers - the origin of the Qi and the residence of the Heavenly Emperors who carefully tend and manage the river of Qi to promote the stability of the world from their headquarters;

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所舍天帝君所治處也日月所不能照鍾山
光耀晝夜朗然照明十萬里外皆星漢所不
及聖人言天缺無西北是鍾山照九陰之下
矣帝堯之時洪水滔天山壤陵崩下民斯憂
之臣之臣曰臣等臣四試皆曰係可也
鯀為人負命毀族心有缺傷恐不可用四嶽
曰未見復有賢於鯀者願帝試之於是堯聽
四嶽用鯀治水九年而水不息功用不成於
是帝堯乃求人更得舜舜登用攝行天子之
政巡狩行視鯀之治水無功乃殛鯀於羽山

in the places that the sun and moon cannot illuminate, the chime of the golden mountain temple bell rings out brilliantly, day and evening like a loud, clear, and distinct chanting, lighting up the heart so that it can simmer in correctness, and so shining the brightness of enlightenment into the myriad tens of villages outside, all the stars extending their brightness onto the people where it was not previously shining, and there is no lack of holiness in the people's words in the Northwest, where the golden mountain temple bell illuminates the nine fields of hiddenness below; in Emperor Yao's time (third of the Five Emperors) there was a vast flood, an overflowing torrent of death, a monstrously vast and inundating flood from Heaven, and in a glance earth and mountains were submerged deep and badly damaged, hills collapsed into landslides, broken like clouds, and the people were therefore naturally filled with worry and grief; Yao's destiny was to seek a solution that would be able



帝堯

帝堯

Emperor Yao, second son of Emperor Ku

to control the water, a humble minister of his flock, and his special advisors, the four sacred mountain peaks, said to him "Gun, - Count of Chong - may be able to solve it"; Yao said "Gun rides on the backs of the people, a greedy land tiger that keeps the people in their shells, and his life has been about breaking down the culture, ruining the clans, like a weapon that breaks apart bones and joints; their hearts exist in lack and scarcity, injured and in distress, terrified and intimidated; I will not be able to employ him"; the four sacred mountains said: "not yet has the return to normalcy appeared, the return of the water to the sky that is sincerely hoped for; Gun is wise and virtuous, like a sage; therefore the emperor should try him, test him out, let him make the attempt"; ah! Emperor Yao listened to their virtuous speech and obeyed the four sacred mountains, and employed Gun to do flood control and return stability; after nine years the water had not yet paused, the earnest work employed still not accomplishing the goal; ah! Emperor Yao was therefore seeking another man to go further, and that was Shun; Shun ascended (becoming co-emperor with Yao), setting off on his journey as a sacrificial vessel, employed to gather and straighten out his road as the son of Heaven; his government patrolled, reviewed, and scrutinized, and he made many imperial visits to inspect the situation; Gun's flood control methods were not achieving results, and so he banished Gun, ah!, to Feather Mountain, where he died, all the people under Heaven observing Shun's order of punishment;

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序行五寶靈上太

以死天下皆以舜之誅為是於是舜舉言鯀
子禹能而使續鯀之業堯崩帝舜問四嶽有
能美成堯之事者使居官皆曰伯禹為司空
可成業美堯之功舜曰嗟然命禹平水土
禹拜稽首讓於契后稷皋陶舜曰汝其往親
爾事禹為人敏給聰濟其德不違其仁可親
其言可信聲為律身為度稱以土豐豐穆穆
為綱為紀禹乃遂與益后稷奉帝命諸侯百
姓興人徒以敷土隨山刊木定高山大川禹
傷先人父鯀之功不成受誅乃勞身焦思居

ah! Shun was raised up, in quiet night thinking, and said that Gun's son, Yu, might be able to continue the work of his father, supplementing Gun's project and accomplishments; Emperor Yao died, and Emperor Shun opened the door to the Four Mountains to ask if he might find the ability to bear the circumstances and complete the beautiful work that was Yao's practice, and take up residence as the Emperor; they all said, "the leader Yu can take charge of managing the empty hollow void, and will be able to complete the beautiful job that began as Yao's meritorious service"; Shun said: "alas, then it is natural destiny that Yu will finally arrive at the unexpected completion of leveling out the

waters on earth"; Yu respectfully bowed his head to the ground, agreeing to, ah!, a covenant with the Goddess of Grain, to cultivate the darkness of the waterside highland swamps; Shun said, "go forward with your family and carry out your practice"; Yu was agile and clever, diligent and understanding, keen thinking with fast response; he allowed his intelligence to be used as a ferry for the people to get across the water together, a cloud temple of relief that ferries the living to salvation and wholeness; his virtue was not opposed or disregarded, his benevolence was able to provide for his family, his words were trustworthy, of earthly and transcendental goodness, the cause of pure life and the solvent of doubt; his voice led the training in discipline and regulation, his life became the ferry of salvation, calling the people out into the wind under the calm and balanced steelyard of golden truth that stands above the earth, the clamor or quarrels changed into solemn reverence, led by the lead rope of the net of Heaven into an age of discipline and order; Yu therefore succeeded, achieving escape into fulfillment and satisfaction, leading the waterways into compliance, and nourishing the hearts of the people, and taking part in the increasingly beneficial overflow of the Goddess of Grain; offering tribute to the Emperor of their destiny, all the various Princes of the hundred families rose up with their disciples, spreading out across the earth in a flowering of prosperity;



后
稷

hòu jì

Empress
of Grain

舜

shùn - Shun (c. 22nd century BC), mythical sage and leader; The legendary Emperor Shun, 2255-2205 B.C.

Chinese Emperor Shun - a tribal alliance leader, another distant relative to Yao through the Yellow Emperor; but one who was living in obscurity, despite his royal lineage



Emperor Shun (帝舜; Dìshùn)

was a legendary leader of ancient China, regarded by some sources as one of the Three Sovereigns and Five Emperors. Oral tradition holds that he lived sometime between 2294 and 2184 BCE; According to the Canon of Shun, Shun began to reign at the age of 30, reigned with Yao for 30 years, and reigned 50 more years after Yao's abdication, then Shun died;

舜

following in compliance with the writings carved in mountains and trees, they settled among the lofty mountains of the great rivers; Yu felt distressed about his father Gun's earlier work, that had not been completed, and who had received and endured the punishment of a criminal, so he began to labor at the bright meritorious human activities that create material and spiritual wealth, scorching his body like a short-tailed bird, and thinking to live outside for thirteen years;



Yu the Great (c. 21st century BC), mythical leader who tamed the floods:

Yu tried a different approach to the project of flood control; which in the end having achieved success, earned Yu renown throughout Chinese history, in which the Gun-Yu Great Flood is commonly referred to as "Great Yu Controls the Waters"

(大禹治水: Dà Yǔ Zhì Shuǐ).

Yu's approach seems to have involved an approach more oriented toward drainage and less towards containment with dams and dikes. According to the more fancily embellished versions of the story it was also necessary for him to subdue various supernatural beings as well as recruit the assistance of others, for instance a channel-digging dragon and a giant mud-hauling tortoise (or turtle).

禹

五第上卷

外一十三年過家門不敢入薄衣食致孝於鬼神卑宮室盡力於溝洫陸行乘車水行乘船泥行乘橈山行乘櫟左準繩右規矩戴四時以開九州通九道陂九澤度九山令益與衆庶稻可種卑濕令后稷與衆庶艱食鮮食食少調有餘相給以均諸侯禹乃行相地宜所有以貢及山川之便利禹行自冀州始既爲壺口斷梁及岐既修太原至于嶽陽覃懷致功至於衡漳恒衛既從大陸既作島夷皮服夾右碣石入于河濟河兗州九河既導

over that time not daring to enter the door of his family home, growing slim and shabby, wearing monk's robes and eating frugally in a dedication to offer sacrifice, a careful and compact implementation of enlightenment, and walking steadily on a dedicated and obedient road, ah! his holiness was observed by the supernatural beings, he was humble, modest, and courteous, like a hollow dish in an empty palace room, summoning the power and capability, ah!, to create field waterways, working throughout the land's shores and embankments, at times riding in a carriage, through the waterways embarking by boat, on the mud clogged passageways traveling by sled, and through the mountains traveling with a signal flag banner, on the left holding cord rope of standard guideline measures, on the right a compass and carpenter's set-square with degrees of regulation, and bearing on his head the four seasons in the temple of time, in order to perceive, understand, and know comprehensively the music of the nine waterways, the rugged uneven pools and dams of the nine fertile swamps, and the nine mountains of salvation, giving out the auspicious orders and instructions for the advantageous practice of cultivating rice paddies to the multitude of peoples

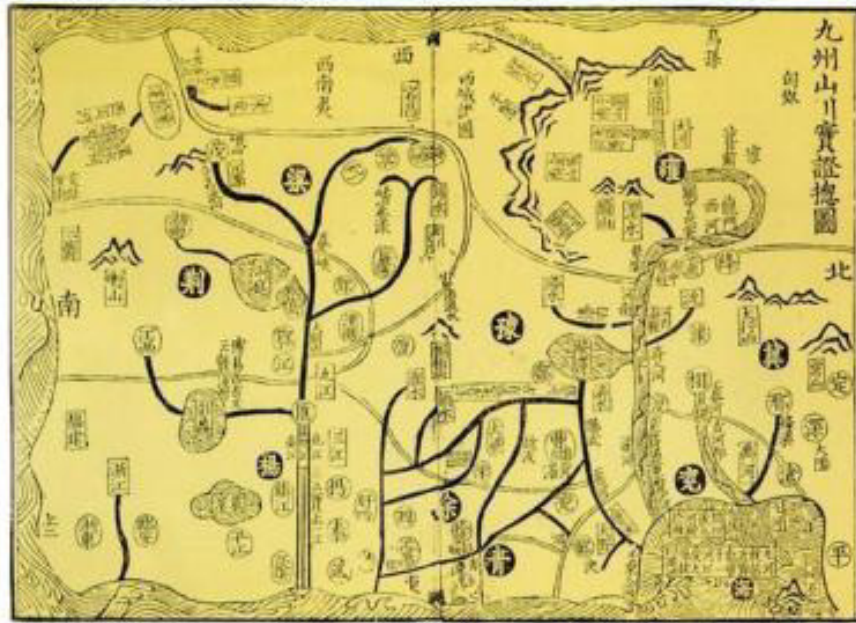


禹卑宮室盡力溝洫

yǔ bēi gōng shì jìn lì gōu xù

like a hollow dish in an empty palace room, summoning the power and capability, to create field waterways

on the low wet fields of the plain; this set the stage for the goddess of grains to work together auspiciously with the people, providing the thoughtful instructions for the numerous multitudes to engage in the difficult project of providing fresh food to those who have very little food, so that there is a regulated seasonal rhythm of planting and harvest,



九州山川寶證摠圖 jiǔ zhōu shān chuān bǎo zhèng zǒng tú -
nine prefectures mountain river precious certificate binding chart

with surplus remaining in supply, in order to even out a fair and measured distribution among all the various princes, so that they are reconciled into balance through the soil; Yu then pursued equitable balance with the Earth, and initiated a practice of a proper sacrifice, fitting for the harvest and feast, setting up a place to offer tribute, a festival and sacrifice in conjunction with sunlight, water, and air, for the society of agriculture, that reaches up in an eloquent greeting of the mountains and rivers, asking for favorable, convenient, and advantageous conditions; Yu performed these himself in hope of a new beginning; these sacrifices served as a beam to close off the mouth of the jar that had been loosed upon the earth, a ferry and bridge across the deluge, a dam that in time was able to achieve a divergence into repair of the road, then to cultivate a great fountainhead of achievement

leading into oh! the profound perfection of high mountains of YANG; embracing the careful study of subtle things with profound depth led the people to the talent of achieving strength through devotion, to reach the marvelous truth, ah! the mountains that are horns on the crossbar of a balance mirror, to weigh, measure, and adjust the rivers, guarding and defending their outposts in the twilight with constant heart and lasting perseverance, the rivers then following along as attendants to accompany the great land, idealist composers engaged in work, building with measure, budding like flowers in a valley, and making trouble for the enemy, performing the dance of nurturing and creating culture that radiates out to the finished product of immortality, and razing and exterminating, to weed out ruin, leaving behind islands of plain peaceful contentment like fur on skin; wedged between stone tablets to the right and the left, entering into oh!, the river that flows through the cloud temple of salvation, ferrying the living through the marshes, flowing like an imperial robe through the prefectures, the nine rivers then conducting, guiding, and inspiring, flowing through the nation like thunder, into brilliant pools;

序符五寶靈上太

夏既澤澌沮會同桑土既蠶於是民得下立
 居后土平濟大水既消爾乃巡狩於鍾山杞
 上帝於玉闕歸洪敷於天后還大成於萬靈
 然後登彼玄峯於繡嶺之阿瓊境之上忽得
 此書禹乃更恭齋罄林幽岫請奉佩身真人
 告禹曰汝功德感靈天人並助而年命向彫
 嶮矣哉乃口訣以長生之道示以真實服御
 之方分擿而別還乃計功勞於會稽之野召
 會羣神於東越之山是時四氣溫隆清風既
 鼓玄功妙暢虛心內治思退身以滅跡准藏

the concentrated prevention through a river agriculture of hard work
 with the seasons brought a mutual gathering of mulberry trees and
 shrubs of the earth, and then the insect culture of the silkworms, then
 ah! the people made their homes in the fields below, with the goddess
 of the earth tranquil and level, helping the people to cross through their
 lives into the mystery of perfection, the raging waters already dispersed
 and scattered; then at the final imperial inspection, ah! the golden
 mountain temple bells chimed, at the Heaven festival temple sacrifices
 that ascend to the Emperor, ah! in the jade imperial watchtower a

medal was awarded for meritorious deeds during the cloud of deluge, given by ah! the Empress of Heaven, as the project of the myriad spirits reached its great completion, simmering in its natural correctness and ascending into the journey led by the imperial pilot on the immortal path of the stars into the profound truth of Heaven's mysterious darkness, the summits of the tapered mountain peaks, ah! embellished with ornaments like a lotus collar around the neck of a turtle, the esoteric "a" sound surrounding the exquisite jade of the borders and ascending, when they suddenly obtained this book (after Yu placed the talismans in the mountain); Yu then, in his continuing tone of reverence, invited all throughout the hollows, from the forests to the netherworlds to the mountain peaks, and requested that they offer tribute and become enshrined in the divine command to bear thriving fortune, holding open both hands with respect and reverence, and wearing the belt ornament on his body in the world, and announcing the truth to man, Yu said: "your merit and virtue have touched and moved the myriad spirits, Heaven and man joined together in offering help, the flowing energy of the years moving toward a destiny carved and engraved in these rugged peaks"; this was then his farewell speech, leaving the gift behind so that the path of pure life could continue to grow in length into forever, proclaiming the genuine truth of the precious medicine, the royal expedition on the narrow track, the vertical path that resists the enemy Qi with its direction of behavior and character toward upright integrity, discriminating and discerning what to throw away and reject; further gauging the meritorious labor that creates material and spiritual wealth, ah! the gathering and balancing that is possible with the humility of bowing one's head into the light of the wilderness, like a summoning decree, gathering together the divine spirits, ah! stretching beyond the Eastern mountains; at the proper time the four Qi (parental, acquired, inherited, and defense Qi), can be made warm, mild, and tender, swelling with plentitude, generous treatment radiating out like the sound of drums on the clear wind with the strength of Heaven's dark mystery and mystic wonder flowing like breeze in the emptiness to govern hearts and manage rivers, allowing both to flow unimpeded and fluent through the brightness; holding the body in a slow masterful retreat that scrubs the mind with humility, washing away traces of turbulence in the low tide in order to reflect alone, in sincere dedication and without distraction, on the storehouse treasury that is the bright scene of the stars above the mountains, ah! the netherworld, secluded and peaceful, as the always-extending spun threads of mental states slows,

六第上卷

景於幽緒觀九天之靈奧觀三天之寶園動
以全生爲大順靜以含精爲久視上覽天經
幽而難縷下愍羣生不知其紀乃復鳳翔南
山龍峙海島更撰真靈之玄要集天宮之寶
書差次品第分別所修行五色定其方面名
其帝號太上本名爲靈寶五符天文藏於玄
臺之中堅石之碩切古紅隱於苗山之岫萬年
一出以示不朽其一通書以南和丹繒隱齋
於蒙籠之丘訖封以金英之函印以玄都之
章命川澤水神以付震水洞室之君須三千

to gaze on the numinous spirit energy of the nine heavens, the obscure blended mystery in the distinguished great wild, awakening to the precious jewel of the three heavens in the monastery watchtower platform, as the Emperor's garden enclosure of abundant existence that is set in motion on the divine wind brings pure life into completion in wholeness, to follow along compliantly with the greatness, calm and quiescent in order to shelter the vital essence, to see and to protect, to protect by seeing, and ascending to inspect the fires of heaven with the square pupils of the immortal, taut as a bow, to behold the flowing energy of the scripture that is like the warping stripes of the stars above the serene netherworld, that moves like wisps of smoke to evaporate distress and difficulty below, caressing with tender care the flocks of pure life that are not aware of their silk thread discipline, their chronicle

of poetry above the chaos; and they respond, rising up to soar like a phoenix to the southern mountains and stand aloft like a dragon on an island across the ocean to further experience the pearls that are written out by hand under the southeastern sky in a composition of wholeness, the true invitation into numinous spirit's dark mystical and silent chamber, the accumulated episodes of Heaven Temple Palace's precious treasure book, dispatched on an errand mission into the next chapter, branching off into the place of repair and cultivation, to perform the practice of composing the mind within the five colors, settling upon the raft of the directions, the names of the emperors, and their emblems; the name of the Greatest Highest foundation root is the origin that becomes the song of the LingBao writings; the storehouse-treasury ah! in the deep crimson mystery terrace platform's core, the vermilion percussion was carved into solid rock, and hidden away, ah! among the sprouts of the mountains' peaks where the oneness of the myriad years emerges like tiny flames, like delicate grass, in order to reveal the opposite of decay, to prevent the dissipation of aging, the oneness permeating the book of southern cinnabar harmony silk fabric, its secret of pristine abstinent purity ah! like sprouts covering the mounds of finality, bestowing a seal that encloses the golden bright flower that is the receptacle of water and mountain beauty, the emblem that is the flag of the dark mystery metropolis, the destiny of rivers leading into brilliant pools of divine grace in order to pass down the quickening of thunder through the water of the cavern to the room of the monarch gentleman who waits for the three fields of harmony and balance to fall into place in the narrative of time like a mysterious cloud suddenly transferred to paper and circulated, and together with water the respectful master works with the elders to grow in length into forever,

序符五寶靈上太

之會當傳與水師傳伯長其石碩之文乃待
 大劫一至而宣之耳焉於是服靈方以匿景
 葬茲山以顯終仙人解其契愚人謂其亡大
 哉神化委身歸宗於戲大君玄跡高通萬劫
 驗其書道詠頌其方陽九見上天之書百六
 告傳氏之功洪唱千代蘭氣遺芳者也其後
 吳王闔閭十有二年孟春正月命檝江湖耀
 旗蛟龍觀兵於敵國解帶乎包山包山隱居
 爲使者號曰龍威丈人令極洞室之所深履
 洪穴之源包山隱居得道者也處于吳山莫

his stone carving of letters therefore dealing with the great plundering,
 the long season of robbery that burns up the world, the robbery wave of
 withered flowers, and the calamity remnants of oneness unexpectedly
 reaching the profound truth brightly proclaimed by imperial edict, the
 teaching of mystery that flows into the marvelous presence of the saint;
 Yu ah! has the medicine of numinous spirit energy, method of prosperity
 for the fields of the earth, trimming the bright mountain scene by
 sheltering the lost, burying the writings in the beneficial cottage of the
 mountains in order to manifest the silk mystery of existence and its

finality, the immortality of mankind, the release into harmony met unexpectedly, in his carved words, the lush and colorful grass powerfully carved, and engraved into a great covenant, so that any talk of death or his ruin is silly, ignorant, and foolish, why? ah! the great divine transformation into salvation accumulates, curved and winding, upon his body and his life in the world, as he returns himself to his ancestors, ah! in the tricky drama play that is like a violent tiger in the earthenware jar of a great monarch, his dark mystery footprints lofty and pervading to communicate with Heaven, the myriad robberies of disaster and catastrophe inspected and examined in his book, his chanting the Dao like the necessary hairs on the leaf of his dream on the earth, where he plants the seeds, founder of human behavior, across the YANG nine - (the years of disaster and bad luck) - - appearing and ascending into Heaven's book, and the hundred and six - (the years that follow the YANG nine) - the writing is handed down like a mysterious cloud transferred to paper, the achievement of the people, the story of the great flood to be chanted repeatedly on behalf of other generations, like the Qi of an orchid leaving behind its sweet fragrant scent; Later, King HeLu of Wu, with the first month of spring like an open gate to the vast and boundless, destiny standing tall like a halberd, profound, brilliant, and lofty, like a river streaming from an ice lake as ancient and simple as the moon, following the bright shining rays radiating from the silk banner of a legendary dragon who has the ability to control rain and floods, sent a Daoist soldier against the chaos into the mountains, ah! to find and rest in the simple roots and stems, withstanding the onslaught of the enemy, displaying for the country the release into harmony, happiness encountered unexpectedly, tying a ribbon onto a belt, ah! wrapped up in the mountains, wrapped up in the mountains and hidden away, to speak with the powerful dragon who is the elder partner of man, who releases the order from the top of the cavern room location in the long time profound, capable of setting in motion the vast deluge from the opening at the source; wrapped up in the mountains and hidden away, concealed and obscure, collecting and storing up to attain the Dao, at that point, oh! in the vast dome of heaven's sky and the mountains there was no one who knew their names;

卷上第七

知其名教兀不羣高離世榮時人號曰包山
 隱居闔閭數親駕修敬問以安危是其時嘗
 共講此源路之由故為其暫使手隱居於是
 帶燭載火晝夜行邁一百七十四日而返既
 還具說云不知其所極隱居當步行可七千
 餘里忽遇羣孔衣一雜穴千徑百路沙道亂來俱
 會一處形象相似門戶同類其叢徑之口有
 金城玉屋周迴五百里於眾道中央明月朗
 煥華照逸光其中帷帳牀机窓牖密房錯以
 紫玉飾以黃金雲厦凌天莫識其狀於是顧

roaming across the flat top of a steep tower, away from the crowd, lofty and separate from the world, flourishing in glory and splendor, for a period of time a man bundled himself, concealing his mark, obscure and wrapped up hidden in the mountains, closing the door and remaining still, storing up wholeness, beyond the village gate and the flurry of relatives, harnessing and driving himself to build and cultivate so that he could respectfully inquire, in order to bring calm contentment, good health and safety, out of the steep dangerous risk of the human condition, the harsh difficulty of its fear and trembling in the high and perilous place of worldly existence, and to be able to explain to people the discourse about the source origin root, and the journey of the road that they should follow, remaining hidden and still to collect and store

up, ah! to wear the ribbon that is like a candle shining with the big fire of now, carrying the fire of Heaven and Earth, day and night performing the work that strides in a circulation of oneness for 174 days, the flowing energy able to revert, restore and repair; on his return, he had the ability to present this speech: not knowing who he is, what he is, or ultimately where he is, living hidden away was a suitable step in the move to bring perfection forward to HeLu, ignoring the seven thousand villages of the world and suddenly encountering, with the very strong and nourishing herbs from the variegated caves, tunnels, wells and waterways within the earth's chambers along the cloud trail spirit path of the hundred excursions, pebbles and sand of the Dao within the turbulent and mysterious chaos, land, air, and clouds all arriving together in a balanced unity of fixed oneness, a form similar to a portal or gateway for the evolution of the categories of being, their collective thicket being the speaking mouth of the cloud trail, as the gold walls and jade roof make a revolving circuit around the five hundred villages, ah! the bright clarity of the moon with its lustrous fiery round brilliance, the flower that illuminates the escape into brightness, with its center lights a curtained bed that is the mystical crucial hub point around which everything turns, the crystal curtain wall mica fan glazed window lattice tortoise shell bed, in a dense secret deep room, inlaid with the gold of sunset in purple jade, and adorned with a yellow gold cloud mansion, it manages the wind sail to negotiate and cross the icy sky; there is no one who knows its great strength, ah! the cypress wind cloud, the wind back to the snow dance, beautiful in appearance, it is not glared at in hatred by anyone,



闔閭吳王

HeLu King of Wu

序符五寶靈上太

盼無人瞻望城傍見題門上曰天后別宮題
 戶上曰太陰之堂隱居知是神館不敢冒進
 門內乃更齋戒思真三日束修而入看行其
 內於玉房之中北机之上有一卷赤素書字
 不可解隱居再拜取書曰下土小臣爲吳王
 使請此神文以爲外施真氣信效既還出外
 而見其門戶自閉聞其中有簫鼓激響人馬
 之聲隱居震懼不敢久息又不敢復進前路
 恐致迷亂不知歸向於是迴返齋所得書以
 獻闔閭自說初入乃小庵須火而進然猶自

gazed on with reverence, past the dust, homeward in the full moon
 distance, like a pond in the law of the Dao, covered by the power of
 moral principle like a defensive city wall, appearing in order to announce
 the topic of the gateway to wholeness and ascension into Heaven like
 an empress leaving her palace, an inscribed doorway to ascension that
 speaks within the hall of Great YIN, the deep knowledge residing hidden
 away in the schoolroom embassy of divine spirit; never daring to be
 reckless or false, advancing through the gateway within, purifying with
 abstinence, thinking about the real for three days, cultivated energy of
 the bundle flowing into an awakening that is at home in truth, watching
 over his thought, careful with his conduct, scrutinizing ghosts, and
 observing his own march toward perfection, as he visits the mountain's

interior, ah! the center of the jade monastery, the northern pivot point ascending, within there sits a one-scroll red silk book with characters that cannot be separated or dissolved, resting hidden and again more deeply hidden; finding its truth, grasping the book he says: below there is a region called "Wu" with a king of worldly cares, affliction, distress, and vexation, King HeLu of Wu, seeking and inviting these divine characters in order to get outside and be part of the true Qi, trusting in the earthly and transcendental goodness that returns again and again to emerge into external appearance as a portal or gateway that one can close himself off into, the gateway at its core manifesting like pipes and drums that swell to excite and stimulate, echoing like the sound of men on horses, and from its hidden obscurity giving a thundering shock that makes one afraid to dare to disturb the Qi with speech or action for a long time and so brings about a settling and ceasing, and in the continuous downpour of surprise still not daring to resume the advance that was the former journey, afraid of making the mistakes that attract pathogens, afraid of implementing delusion, or becoming lost in the perplexity of chaos, not knowing whether to return or go forward, ah! there is only the revolving curve of the golden clouds in empty leisure, a nurturing that releases the hold and is presented as a two-handed offering in the place where the book is obtained, offered like a tiger in a three legged cauldron to King HeLu; naturally at first only able to speak of an entry into it, able to say very little, the secret muddled and obscure like dark twilight, but after the necessary growth of waiting moments a fire bristles with energy, burning forward, like the soul of a self, dividing and distinguishing within the vague dusk confusion of the spirit world -

分別朦冥道中四方上下皆是青石方五六
 丈許略為齊等時復有廣狹處其脚所履猶
 有水濕或一二里間隱居行當出一千里不
 復冥晦自然光照如白日大道高燥揚塵左
 右有陰陽溝三十里輒有一石井水味甘美
 飲之自飽不飢或見人馬之跡未旁人他道其
 隱居所行路及左右壁似白石石皆洞照有
 光廣七八十丈高暨二百許丈轉近至洞庭
 不復見上所極仰視如天而日光愈明明如
 日盛中時又不溫不涼和氣沖然聞芳香之

- the Dao of the center and of the four directions, and upper and lower, each like a stone of nature's green, directions five and six like parents that provide a marking off, adjusting and evening out the universal, as time returns to the wide and the narrow alike, places to dwell and to resolve issues of discipline and sense, a trumpet of the fundamental to contend with the dangerous walk on the icy hill of personal experience, where dampness and illness cloud the miles, with perhaps one or two intervals of idleness to heal between the villages of cutting business; living in seclusion is the conduct that is appropriate, emerging from the chaos of the thousand villages and not returning into the darkness and confusion of the times, allowing the natural self-effulgence like the white of the sun to illuminate, the great Dao's lofty dryness like fire

burning through the trees, scattering into the wind the dirt of impurity and affliction, left and right the YIN and YANG running like waterways through the ditches of the Dao; in thirty miles of cloud roads there is one stone well with water tasting sweet, pleasantly beautiful, the drink for the self that satisfies, leaving no hunger, possibly seeing traces of men on horseback beside the entrance to their divine path; the secluded shelter that his journey led him to had walls reaching upward left and right made of white stone, each stone in the cavern illuminated by bright rays, spreading through the expansive space, reaching to the lofty limits thousands of feet high; wandering in transformation and approaching mysterious perfection in the cavern courtyard, no longer able to see any place higher, facing upward to look into Heaven's flowing energy in the sun's rays, the better to understand the effulgence of enlightenment, enlightenment as vigorous and magnificent as the sun at midday, also reaching a point of not being hot or cold, in a harmony that blends the Qi, infused with the pneuma and simmering in correctness, smelling the fragrant aroma of the Qi's dense luxurious growth that flourishes in plants that shoot up like comets, the wholeness of their flowing energy never ceasing,

<http://ctext.org/library.pl?if=gb&file=99014&page=20> ----->

序符五寶靈上大

氣鬱勃終而不休及道邊有房室亭傳奇瑋
 瑊鏤不可目名既至衆道口周行廣狹隱居
 迴帀相去可四五十里四面有玉柱為揭題
 曰九泉洞庭之墟其間植林樹成行綠葉紫
 榮玄草白華皆不知其名也五色自生七寶
 光耀晃晃飛鳳翔其巔龍麟戲其下斯實天
 地之靈府真人之盛館也隱居具書其所履
 見示王王肅然駭聽乃清齋靜臺祭天而受
 書焉即其年太昊風雨以時五穀豐熟兆庶
 樂業國內安融闔閭珍貴其天文而不解其

reaching up to achieve the Dao while at the edges, perched on the cliffs; there is a monastery room with a pavilion for transmission, with extraordinary appearance, a surprising and unusual sight, of reddish jade, precious, rare, and full of wonder, with engraved characters, decorative, gorgeous and ponderous, the sight indescribable; then, reaching into the mysterious profound truth among the numerous voices of the Dao on every side, circling the entire expansive cave, walking a circuit through the broad and narrow in the secret seclusion, circulating throughout an emptiness like a turban spinning around in an open box, possibly traversing 40 or 50 miles in the process, the four sides supported by jade pillars, to uncover the inscribed poetry like nine freshwater springs in the cavern's empty village courtyard, in a small room between the pillars, perfectly idle in the gap, like a planting set up

to grow into a forest grove of great trees of practice, clouds of green leaves and purple splendor, full of Heaven's fiery mystery, among the herbs and white flowers, not one of their names known; the five colors of natural pure life and the seven precious jewels ablaze with scintillating radiance, like a phoenix flying up to soar from the summit, a dragon and unicorn theatre summoning everything below to immortality; this is the reality of Heaven and Earth's spirit world seat of government, the presidential palace of wind and light, with the truth of oneness for man's powerful thriving in the small dish-schoolroom-embassy; the concealed dwelling is provided for the book, the icy immersive place for its throne, to be revealed to a king, a place for a king reverently simmering in correctness to be startled by the thunderbolt of its virtuous sound, and so becoming clear, quiet, and pure, fasting and abstaining, bathing in the sacrifice of stillness on the terrace platform, indifferent, away from the earth, clean and upright in the clear wind and light, making a sacrifice of oneself for Heaven, an offering of gratitude for receiving the book, accepting it's upright correctness like a lucky bird, his years then approaching the vast and boundless dome of Heaven, utilizing its wind and rain to evolve through time, the five grains abundant and ripening as an omen for the industry of the multitudes like cheerful music, within the nation calm contentment, safety and good health melting and merging into harmony's clear intelligence, HeLu's noble elegance, his Heavenly text, with its flowing energy that can't be separated or dissolved into speaking or knowing

辭乃遣使者齎此書封以黃金之檢印以玉
 皇之璽書旨以問魯大夫孔丘使者到魯國
 奉書跽於丘前曰吳王昔命駕出遊瞻望海
 津息卒於東林之丘遊宴乎北包之山於是
 秣駟戡輿忽有赤鳥遊翔其間銜此素書墮
 王車前大人元吉靈瑞自天饗國萬紀金石
 長存使臣出國奉齎天文願告禎祥來福之
 因丘恬然閑居不發其函乃答使者曰丘昔
 遊於西河之上聞童謠歌曰吳王出遊觀震
 湖龍威丈人名隱居北上包山入靈墟乃造

dispatched to drive away affliction, worldly care, and vexation, offering
 this book reverently with two hands, to nurture and release through its
 training, a seal bestowing the golden opportunity to inspect and
 examine, the mark and emblem of jade ablaze with the light of the
 emperor's seal, the book with the purpose of allowing the ignorant to
 inquire with the great sage hero of the cave mound, employed as
 something to reach the common people of the nation; favored with the
 divine document, they hold it in both hands with respect, kneeling ah!
 before the mound where a guide for the future speaks through the
 clouds; the king of Wu in former times had the destiny of a harnessed
 carriage emerging to ramble and wander freely like a flag in a stream,

gazing out with hope, homeward into the unexpected depths of the full moon distance, eyes raised like a cinnabar crossbow creating a ferry to help the people cross the turbulent ocean of mundane existence, to create a break from death and disease, a pause for the soldiers in the chaos to breathe, ah! the mound in the eastern forest; roaming in leisure, joyfully feasting on peace of mind, surrounded by mountains of the north, ah! storing up the feed for the four horses of the carriage, and suddenly finding himself on the red and black trail, soaring vertically above the wandering stream from his idleness in the gap, accepting the golden opportunity of this silk book, the king's carriage falling into the future as a guide, fortune from the great origin of man, an auspicious spirit lucky self of Heaven, feeding the country through the ten thousand ages with metal and stone that extends in its development into forever, enabling divine ministers of the festival to emerge from the country, respectfully bearing thriving fortune as they righteously hold Heaven's text in their two hands, scholars of Daoism, sincerely resolving to announce the arrival of the auspicious omen, the cause of blessing, happiness, and good fortune; residing in non-action, tranquil and calm by the mound, not rising out of its mountain-and-stream-enveloped secret, they were able to explain the situation, saying: rambling from the mound in former times, ah! above the western river, a youth was heard chanting and singing the song; the King of Wu had sent him wandering to discover the monastery watchtower containing the shocking thunder that returns the wanderer to the simple and ancient lake of truth, the awe inspiring majesty of the dragon who is the elder partner of man, his name obscure and hidden away; wrapped up in the northern mountains to enter the numinous energy of the spirit world in the emptiness above the earth, he found the secret courtyard created within the cavern where the book of Yu the Great had been hidden,

<http://ctext.org/library.pl?if=gb&file=99014&page=22> ----->

序符五寶靈上太

洞庭竊禹書天帝大文不可舒此傳伯長百
六初今雖取出喪國間立案童謡之言昔夏
禹治水拓平山川功舉事訖巡狩於鍾山之
阿得黃帝帝嚳等所受藏上三天太上靈寶
真經後遊會稽更演解靈寶玄文撰以為靈
寶文藏一通於名山石碣付一通於水神當
有得道道士得之而獻王者丘恐此書必靈
寶符太上真文也若以赤鳥所銜而墮丘未
詳也使者跪謝伏寶如大夫之言子路侍側
曰奉君之使罔君之命非忠臣也入國而期

the Heavenly Emperor's great text with the meaning that cannot be completely unfolded but can only be vented slowly, like the instruction from an elder brother that stretches across the long development of time, at first across the hundred and six years but even down to the present day, grasping the mystery, he emerged from the gate back to the nation, taking with him from the mound table the song with its tidings, the ancient song from former times used by Yu to govern the water and provide stability in the world, making a rubbing of the stone inscription by hand, the equal-everywhere mountain and river meritorious achievement, lifting up and carrying out the entire thing to bring it into universal possession, his wandering inspection ah! having discovered the mystical "a" sound ringing from the mountain monastery temple, coming from the Yellow Emperor, the Emperor praised

everywhere, at the place where the storehouse treasury depository of the scripture was received, the "Upper Three Heavens Great LingBao Scripture"; later, traveling together in a communicating balance, bowing reverently, and going deeper into the flow of the sermon that is like the evolving performance of a little world playing in the waves of the difficult water, dissolving in the release of the LingBao deep mystery writing, the compiled LingBao text like pearls written on to the night sky, composed from the wholeness of Heaven and Earth, treasury of the oneness that pervades the revolving universe, ah! the name of the mountain's ringing sound carved into stone, the pervading oneness delivered ah! by the water's divine spirit, put in place so that the gentleman scholar of the future could obtain and undertake the path of the Dao, attaining the flowing energy from the dedication of the king; at the mound there was a sudden apprehension that this book must certainly be the LingBao talisman writing of the highest truth, as if holding the red and the black of the sun and the moon as bits in a bridle, and accepting the flowing energy that falls onto the mound of the still-not-yet fully comprehended causing one to kneel in thanks and acceptance, humbly submitting to the truth of the great sage hero's words, seeds of the long journey in which each step is attended upon, leaning in to say: receive the offering bestowed by the monarch gentleman that enables escape from deceit in the blinding net of wild weeds of wrong, given by the devoted immortal minister, entering the world within the predetermined rhythms of time to take charge and manage

十第上卷

有司受事而奸其辭非良使彼狡人矣由請
討之孔子曰夫振裳以冥太陽仰手而障之
白日陽光其可掩乎日月其可蔽乎此二象
焉恠掩塞之爲惡耶苟照之所逮無傷也汝
無伐焉孔子乃告使者曰此天官之靈蘊大
聖之所撰上叙太和陰陽之氣下論道化養
生之會唯仙人能用其文君王不能得其術
若乃抗身幽邈遠尋自然避羅鎖於無爲豁
爭競于深山幽居是時問丘將或告王靈文
之奇奧太上之微言也遂以書還使者不開

accepting and enduring the practice so that the wicked treachery of conflict is reproached by the knowing poetic expression, employed with virtue to counter the cunning craftiness in man, by inviting research into the chaos that begs the correction and governance of it; the master of the cavern says: a sage resonates with the vibration of the shock, vibrating like a leaf in the wind to shake off like old clothes the invisible ghost darkness that has mysterious and far reaching nature, and rises like flapping wings into the highest YANG; turning to face upward, away from the obstacles that hinder enlightenment, into the white of the sun, the YANG bright splendor that brilliantly covers over and seals off the netherworld, using its sun and moon screen; these two are then to be followed and imitated, as birds following a leading elephant, all the loose and wayward, strange and impractical rocks of the isolated demon road bottled up and sealed, their gaps filled and plugged with the

silence and stillness that screens off what is harmful and fierce in order to save and guide, the bizarre and harmful demon road cut off and brought to rest in the ocean of illuminating stars, arrested in the night, sacrificed in prayer, and arriving at its mysterious, profound, subtle and marvelous truth in the great spirit of divinity; from the master of the stone cave there is then this announcement about its messenger: this Heavenly officer's collected spiritual force, the strength of truth he has accumulated in his depths, in the place where the great sage composed the pearls of wholeness, enabled him to bring the narration from above on the great harmony and blending of YIN and YANG's Qi, down below for contemplation and discussion, the teaching of metamorphosis within the Dao that nourishes and rears pure life's balance collectively, encouraging single minded dedication and reflection on immortality, the talent and power of a bear in a cave able to withstand the ringing bottomless energy and swim in the cold fresh water, using the writings; the monarch gentleman does not hesitate to let the king obtain the special method that allows him to ascend like a rainbow above the chaos, lending him the proud skill of using his physical body in the world to defy and resist the netherworld, becoming distant, composed high and far as if to last into the remote distance, searching the wonder of the profound remote that naturally exists simmering within its own fullness, and avoiding being captured in the net that locks up its collection in metal chains, ah! with 'wu-wei' (non-action - acting not for the purpose of something), the sacrifice that breaks open a spacious clearing, abandoning the horse on its track to ride the tiger that strides through the hole in the wall, in the contest to take the magic that is dark, deep, rich and profound, from the mountain's secluded peaceful dwelling of stillness; there is a moment when the question is answered about the mound within the gateway that announces to the king the numinous spiritual power of the writing's surprising, strange, and wonderful, obscure, mysterious, blended and warm distinguished greatness, the greatest upper profound fine secret of the tidings; compliantly like smoothly flowing water, hearts proceed through the book that enables the understanding to open out into escape, an unfolding that proceeds into fulfillment,

序符五寶靈上大

視也使者歸具說丘言闔閭自傷方薄嘆息
 而絕望遂不復重求解釋也乃藏之神館秘
 貴靈文其後閑旦親自取視函封不脫而失
 書所在矣夫差獲之於勞山終有殺滅之患
 闔閭探之於洞庭遂為勾踐所并是由丘所
 說童謡之言喪國閭徵矣夫神文非啓授而
 攬之者鮮不為禍也天書非道同而傳之者
 無有不嬰罰於玄都也
 華子期者九江人也少好仙道入山隱跡採
 服草藥棲身林阜二十餘年忽遇角里先生

to be able to explain its tidings from the mound; HeLu, with the strength of his own nature, accepted the practice and used the medicine of its method to pass through the cloud of war and injury, becoming able to look past the frivolous and to settle into calm within the flowing energy, pausing in breath, practicing the cutting off that enables the crossing of a river, gazing out past the dust, homeward, into the full moon distance, reaching the escape that does not return to the stress that gathers and piles up into heavy layers, an understanding that disentangles and harmonizes into freedom, a releasing solution that separates life from death; the divine spirit of the storehouse-treasury-depository of the scriptures binds up and strings together the esoteric and precious spirit writing with the tranquility of the dawn that stands behind it, for the

intimacy of the personal soul who takes the book from the shelf and beholds the divinity that bestows the numinous power of the water and mountains that are sealed within it, the flowing energy never lost from the book that it exists within; a sage commissioned to engage ah! in the work that creates material and spiritual wealth, collected merit in the mountains, in the end for the cutting off and extinguishing suffering, misfortune, danger, and worry, sent by HeLu to explore the distance forward and finding, ah! the cavern main hall courtyard, flowing smoothly toward the goal by walking away from the hooks of entanglement into the practice, and then back into the parallel patchwork place of convergence, the world, so that from the place of the mound the youth comes, singing the explanatory folksong of the tidings, on the escape of the nation through the gateway of a summoning to immortality, the sage divine text that simply opens up to be accepted like a planet appearing in the sky, initiating enlightenment of the world, and one who seizes and embraces it finds the fresh brightness that does not become disaster and calamity; the Heavenly book is simply the Dao of mutual togetherness and flowing energy in the garden of time, for one who circulates within that energy; there are no minor penalties ah! in Mystery Metropolis! the flower seeds of the predetermined seasons of time are the nine rivers and man! it's rare to be prone toward immortality in the Dao, entering the hidden seclusion of the mountains and covering one's tracks, gathering the herbs to take as medicine, perching to rest the physical body in mountain groves of abundance, for twenty leftover years, losing contact, miles from earlier life,

一十第上卷

乃授之仙隱靈寶方一曰河圖隱存符二曰
 伊雒飛龜三曰平衡案合服之日更少壯色
 如少女一日行五百里能舉千斤一歲十易
 皮乃入潛山中而白日升天矣

仙人挹服五方諸天氣經

華子期受
角里先生

訣樂子長
書出神名

東方青牙九氣之天其氣煙如春草之始萌
 其光如暉日之初隆下有朝華之淵上有流
 英之宮室有青腰玉女堂有太上真王玉女
 乘九山之獸真王駕九光神龍上導九天之

then teaching the hidden immortalism of LingBao practice; first he speaks of the river map hidden and preserved in the talisman, second he speaks of the black horse with the white mane, and the flying turtle; third he speaks of the equality of measure, in the balance mirror of the world, the plans and methods in the vessel that are the medicine for harmony in the aggregation, and going on to experience the day young and strong, appearing as if a young woman, one day walking five hundred miles, with the ability to withstand the flowing energy, lifting up the many paths with a bountiful harvest, and entering into the potential of the mountain's core and the white sun of Heaven!

Immortality Ladle of Medicine from the five directions and the various Heavens' Qi scripture

The flower seed receives, accepts, and endures the seasons in their fixed patterns, leaving behind its former life, and happy like a joyful tune, the seed grows, developing forward constantly, like spirit names emerging from a book, like buds emerging from beyond the nature's green;

the eastern direction, has the nine Qi of Heaven, the Qi like smoke rising from the joyful expression of the spring scenery, the spring bloom of life's vitality, like the initial sprouting and budding of a manuscript of grasses and herbs, its bright ray like the dawn sunshine, growing grand and thick, plentiful and abundant as it swells like the sound of approaching drums; below is the early morning court, the abyss of the flower's deep pool; above there are the revolving floating spreading flower petals of bright glory in the temple palace; in the house room is the jade girl, and in the temple hall there is the great king of perfection into truth; the jade girl arrives together with the animals of the nine mountains, and the true king harnesses the nine rays to the spirit dragon, led by the tiny profound into upright ascension; above the nine Qi ascend through the sky;

序符五寶靈上太

氣下引九泉之流芳養二儀以長存護陰陽
 以流通天致元精於太極地保山嶽於句芒
 神運虛于寂臺人養五藏於脣鋒所以營溉
 之者無極存之者不終於是迴萬劫而更始
 却衰朽而童蒙爾乃鵬秦九遐上登玄洞仰
 尋太真之靈官與仙僚而為宗大哉靈寶青
 牙長存由九氣之功
 南方朱丹三氣之天其氣煙如絳雲之苞白
 日其光如玄玉之映流淵下有赤泉之泓池
 上有長生之朱宮室有太丹玉女居于太陽

below the nine mountain springs stretch and extend their wandering
 flowing spreading and circulating, fragrant, nourishing the flow
 carefully, raising like livestock the two patterns of appearance, in order
 to extend their loftiness into forever, to protect YIN and YANG for the
 sake of the spreading flow as it pervades the revolving universal;
 Heaven's sacrificial offering of dedication is the original essence sent
 from the primal origin, ah! the Tai-Ji, the "Supreme Ultimate", the state
 of undifferentiated absolute and infinite potential, the oneness before
 duality, primitive order of the universe; the earth defends and protects
 with mountain peaks, ah! arranged like sentences, all lined up like the
 blades on the shells of grain, the awn of cereals; and under the revolving

wheel of divine spirit in the emptiness, ah! sitting still and alone in silence, composed and leisurely in silent thoughtlessness, on the terrace platform, man cultivates the fivefold collection of scriptures, ah! with a sharp brush; the temple of stars, the celestial camp, irrigates with a cleansing profusion, limitless and boundless, and one who stores this up and preserves it does not end, ah! they revolve with the myriad robber aeons, and further still to the primal beginning, while not allowing decay, not declining, not dissipating or rotting, but containing the flowing energy of youth, quiet and undercover; then from that a fabulous bird of enormous size like a five colored hawk, like a phoenix, the "Peng", performs a play of musical joy dancing off into the nine distances, remote and ancient, ripening and ascending in maturity into the profound dark mystery of the cavern,

turning to face upward looking for the greatest truth, and its spirit officials, the bureaucracy that bestows grants of immortality and serves a particular school or sect, the great ah! Ling Bao, the green bud, holding within it the preservation of eternity, to provide for the meritorious deeds of the nine Qi, rising and returning forever;

in the southern direction is red cinnabar Heaven's three Qi, a mist of purple-red clouds, like treasure bundles of Qi budding profusely, buds abundant in elegant release into the white sun, the rays like mysterious jade mirrors floating and wandering under Heaven's bridge in the deep pool profound gulf abyss; below is the red, vast and deep pond of the netherworld, above is the eternal vermillion palace of pure life, in the room is the extreme cinnabar and the jade woman, in the position, oh! in the highest YANG of the three mountains;

三山之上堂有元氣丈人駕三角之麟上導
 泰清玄元之靈化下和三氣之陶館令萬物
 之未存運天精於南夏養人精於丹脣所以
 採之者無終營之者永存於是却凋老而反
 嬰還枯朽而茂繁攘秋霜之落葉反光華於
 萬春爾乃龍盼虛空鸞翔雲端忽縱心而豁
 慮無塵埃之是戀大哉靈寶朱丹長生由三
 氣之勲
 中央元洞大帝之山上出黃氣下治地門其
 氣煙如雲徑蒸九天元精往來氣直如弦上

there is a temple hall with the original Qi, the upright mystery, elder
 partner of man, the triangle Lin - the phosphorescent female unicorn
 that calls us to immortality; above is a stable guide for the path into the
 clarity of the profound mysterious origin



三角之麟

(sān jiǎo zhī lín)

"the upright mystery,
elder partner of man,
the triangle Lin - the
phosphorescent female
unicorn that calls us to
salvation"

and its spiritual transformation on the wind; below is harmony of the three Qi spinning as if on a pottery wheel in the schoolroom embassy, everything gathered together to receive the command for the myriad things to survive, and store up health into eternity, everlasting like the unceasing flow of water, walking in the revolving fortune of Heaven's essence, ah! great southernness, rearing and nourishing man's vital essence, ah! with cinnabar lips, in the place that gathers those who are endless, a starlit barracks for those who live forever, swimming in the eternal brightness of immortality; ah! there is however, the decline of old age, and at the other end, infancy; the worn away dissipated exhausted and withered returns to luxuriant, flourishing, thick rich prosperity propagating in the complexity of chaos like ornaments on a horse's head; the stolen beauty of the rush and push chaos in the falling leaves of autumn frost, and on the other side the bright rays of the flowers ah! of the ten thousand springtimes; the open eyed glare of the dragon in the void empty hollow nothingness, and the legendary phoenix spiraling upward, soaring through clouds of loose ends on the winding threads from original source, the ends that are the thoughts, omens, and the trillion clues, and then suddenly the vertical warp of the heart's flowing energy shifts into the clear intelligence of open spaciousness, exempt from worry, nothing in the drab world of dust and dirt to be attached to or long for, the great oh! LingBao vermillion

cinnabar, the cause that allows the growth of pure life into forever, the medal and merit of the three Qi; from the central authority of the cavern's mysterious origin, the great emperor's mountain, the yellow Qi emerges above; below the earthly gateway is managed like a flowing river, its Qi a smoky mist like clouds, on the evaporating footpath of the nine heavens, the vital essence returning to the mysterious origin, the straight and upright Qi wound like a coil; above is the ascended-through-the-spiral-into-utmost-pervasion, the great highest everlasting unbounded; below is pure life within the divine spirit of nature, dancing with the wind and rain,

<http://ctext.org/library.pl?if=gb&file=99014&page=28> ----->

序符五寶靈上太

通太上無極下生神靈其光如飛景之羅朝
 日其明如朗月之照幽城內有玄膺九憲之
 闕外有醴泉玉漿之淵真人名曰子丹天中
 號黃庭戊己天倉玉女却死主養生宮號曰
 大帝總御九天之真乘地軸之輦從六甲六
 丁遷賞道功誅伐魔精上導自然之和下極
 五土之靈天地守以不虧陰陽用茲不傾天
 氣柔順而無極人漱脣齒以不零於是抗虞
 淵之頽日反朝霞之始明迴惛朽之枯叟華
 木威之方清光類皦然而還初伸氣充實以

its luminous rays flying from the bright scene's web over the morning assembly of the day, its sharp clarity like a crisp moon illuminating the netherworld hidden behind earthen city walls; inside, the profound mystery is received and undertaken, as it streams in through the nine windows of the imperial city watchtower; outside there is the mouth of a sweet spring from a deep pool of jade jelly paste, broth of the immortals; the man perfected into truth is spoken of as the son of cinnabar, and Heaven's central mark is the Yellow Court that nourishes the self from the Jade Female of Heaven's storehouse; pulling away from death, the chief raises and nourishes pure life into the temple palace; this is the fame of the Great Emperor; the assembled focused bundle on the anti-flowing long river, royal chariot on the imperial road, resists the enemy Qi, as the truth of the nine heavens; the four horse chariot that pulls earth's spool like the axle of an emperor's carriage follows the six lines of the hexagram, a progression that bestows the Dao's strength of merit,

*** 六甲六丁 "Six hexagrams ; The Six Lines of the Hexagram " - The "Into Mountains: Over Streams" chapter describes Yubu as an element in the Daoist astrological [celestial stem](#)-based "magic invisibility" system of [QimenDunjia](#) "Irregular Gate, Hidden Stem". The Dunjia 遁甲 "Hidden Stem" calculates the position within the space-time structure of the liuding 六丁("six ding") "spirits that define the place of the Qimen 奇門 "Irregular Gate". Andersen (2008:239) says, "This gate represents a "crack in the universe," so to speak, which must be approached through performing the Paces of Yu, and through which the adept may enter the emptiness of the otherworld and thereby achieve invisibility to evil spirits and dangerous influences."
- <https://en.wikipedia.org/wiki/Yubu>

in the crusade to strike down demon essence, to break and defeat the demon magic heart; above, leading, directing, and guiding the harmony of what occurs naturally; below, the limits of the five directions host the numinous wind and light of divine spirit, Heaven and Earth watching, to guard and protect, in order to prevent loss in the dream, singing the song of no-loss, YIN an YANG being employed so that the double cloud of mystery that is the 'here' and 'now' does not lean over into overflow or collapse; Heaven's Qi, supple, pliant, yielding, goes along easily in the flowing energy of the everlasting unbounded limitless infinite; man like crystal jade splashes white, scoured and rinsed in a waterfall of seclusion, lips and teeth gargling, no longer dry, ah! there is defiant upright resistance like a dancing beast in the deep black abyss of the day, the counter-force of the red-tinged clouds at dawn, the beginning

of the opening out of bright clarity in the darkness, a revolving return for the heart's confused and muddled twilight and the dry wither of decay and age, the wither removed and expelled on waking up from the dream of human behavior, extinguished into clarity, settled into stillness, with bright rays of countenance like flowers ablaze in the glory, simmering in the flowing energy of return into the primal origin, its divine Qi flooding to satisfy, strengthening bodies with the bell tone of fullness, the solid real truth flowing, floating, spreading and wandering, circulating and drifting in the fullness of the dish;

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三十第上卷

流盈爾乃虬步八域上升雲路超羣萃以凌
 眇挹天氣以自度友真仙於太微後三光而
 告暮大哉靈寶黃庭長生由一氣之固
 西方明石七氣之天其氣煙如明月之落於
 景雲其光如幽夜之覩於明珠白龍銜芝草
 而啓騰靈真降素醴而霑濡斯乃七天之靈
 澤上真之瓊腹氣甘和而澹妙雖鼎味而不
 殊下有玉泉之長河上有流英之樓宇室有
 太上素女堂有元氣大夫乘崩山之獬虎騁
 雲輦於虛無上導洪精於七天下和衆生於

with this, then, the young dragon marches through the eight domains of the vast, boundless expanse, ascending into cloud journey, jumping over into the otherworldly beyond that transcends the flock gathered in the dense bushes, in order to negotiate and cross the empty, icy sky, squinting back in hopeful watch of the stream below; ladling out heaven's Qi in order to ferry souls to salvation, are the friends of truth, immortals ah! of the highest clandestine profound, behind the three rays that announce the sunset.

the great oh! LingBao vast yellow center is the main hall - the reason for eternal life, the single Qi of solid foundation! in the western sky like a bright white stone is the seven Qi, the Qi like mist from the moon's brightness, descending like dew onto leaves, ah! beneath the bright scene's clouds, the rays lighting up the evening above the netherworld that ah! gazes up at the bright pearl of truth, a white dragon holding in its mouth a mushroom of longevity and strength, its flowing energy emerging in the sky to bring illumination to the world, soaring and prancing as it opens up a space of enlightenment; the true spirit energy descends like white sap to moisten what it finds and touches; this is then the numinous spirit pond of the seven heavenly Qi, the rich underbelly of the exquisite true jade above, Qi with the sweet beneficial harmony like the rain and the happy wind, and wonderful, beautiful, mystic incoherent talk; although they can be smelled cooking in the pot, the details of their wonders cannot be distinguished ("goblet words"); below there is the jade spring's river that is growing always longer; above is the spreading of the bright flower's multistory house universe; in one room is the celestial virgin, in the large temple hall there is original mystery Qi of the great sage, his chariot bursting from a mountain of fierce tigers, horses rushing through the clouds with the carriage, ah! from the emptiness, the vacant nothing; above, leading, guiding, conducting the vast deluge of pure essence, ah! the seven heavens; below, harmonious multitudes of pure life ah! on the cloud thoroughfare,

序符五寶靈上太

雲衢挹雲露於皓芝飲靈液於龍鬚叩天池
而鳴鼓收甘津於舌端所以存之者莫墜爲
之者永居是以却素髮而玄黑反枯朽而嬰
孩爾乃鳳舞景漢朗嘯清虛枕雲岫而鍊神
養精和於太初致真人而爲友安知榮辱之
所如大哉靈寶明石長生由七氣之娛
北方玄滋五氣之天其氣煙如飄風之激於
炎林其光如流星之墮於洪波煎玉飴於龍
鼎汲玄氣於天湖下有長生之淵中有太上
之冢室有夜光玉女服雲林之翠羅乘靈虬

embracing and carrying the cloud nectar, ah! the bright clear longevity mushroom (芝神), and drinking the dew, spirit liquid, efficacious elixir, spirit banner, ah! from the dragon's beard; knocking on the shores of heaven, the pond's flowing energy is like the cry of a drum, to be gathered and drawn in; the sweet dew, ah! carried on the tip of the tongue, winding thread from original source with loose ends that are the thoughts, omens, and the trillion signs, a place to deposit what is harvested under the vast and boundless dome of the sky, an unceasing flow of shelter into eternal life's stillness, white hair flowing through the mystery and returning to being black, reversing decay, returning to the energy of infancy, this is the dance of the phoenix from out of the flames, the bright scene for mankind, the loud and clear whistle, hiss in the abyss, distinct in the empty unreal, resting his head in the clouds of the mountain peak, smelting and refining spirit, educating pure essence into harmony, ah! the great beginning and the early chaos, sending a friend for the man perfected into truth, content and calm, knowing how to flourish with grace under the stars, knowing about honor and dishonor, the great, oh! Ling Bao bright clear enlightenment knowledge stone, lasting to grow pure life like a river into forever, following along with the seven Qi's playfulness;

the northern direction's mysterious mist is the five Qi of Heaven, the Qi like a whirlwind that arouses ah! the forest groves like flames, the rays spreading with the flow of the stars, and falling collected into ah! the great vast storm wave, simmering in the jade syrup, ah! like a dragon cooking in a cauldron, and drawing water from mystery wisdom Qi, ah! Heaven's icy lake; below there is pure life growing and developing in the depth of the abyss; in the center there is the home of the greatest most high, and in the room there at night is the bright ray of the jade female, covering the blue green jade net of the clouds and forest groves with a spirit chariot led by small dragons to open up enlightenment into truth

以啓真駕鹿輦於天河上導五常之流氣下
拯萬生之衆和護二儀而不傾保羣命以求
遐天致元精於太玄真人養三府於齒牙所
以爲之者長存用之者壽多漱神津於元首
合淳氣而弗華於是迴陽光之西傾還晷日
於東陵却衰枯之絕煙反童稚而方升爾乃
鴻鼓雲池勃鬱而龍騰友真人以論好與靈
仙而高登其德洪矣焉有能勝大哉靈寶玄
滋長生由五氣之興

靈寶五帝官將號

夏禹撰出天文
字會稽南山之陽中

as its light appears in the sky, with all the deer harnessed to the carriage, ah! Heaven's river; above the tiny and profound guides lead the conduct of the five unceasing principles (kindness, justice, ritual, wisdom, faith); below there is rescue, saving, and lifting up into salvation, for the myriad pure lives of the multitudes, harmonious in the river of discipline to defend and shelter the two patterns (YIN and YANG) and not to allow them to collapse or overturn, blessing and protecting the world with training that guides the flock into righteousness, in order to extend their destinies far into the distance within the ancient and deep temple of time, Heaven's sacrifice delivering the mysterious original essence of vitality, ah! the Supreme Mystery; the man perfected into truth nourishes and rears the three seats of

government, ah! with teeth, the place where one constantly stores up, and uses the vital essence for the purpose of mysterious and surpassing longevity, gargling with the spirit energy, the dew, to cross the bridge ah! to the original sovereign, in harmony with the pure simplicity of the Qi and not ornate or wasteful; ah! to return with the revolving YANG's bright rays, after its decline in the West, a return always still in progress, vast and limitless, the sun ah! rising from the eastern mountains, even while later retiring to decline, falling like a tear, abandoning the sky, disappeared into the wonderful secret, vanished into mist, then returning with youthfulness and ascending again over the directions, and the great swan thus dances to the drums over the cloud pond, flourishing and prosperous as shoots of plants come up like comets to join the luxurious foliate density with the flowing energy of soaring dragons, companion of the man perfected into truth who is ever fond of contemplating the philosophy of wholeness, who takes part in the spirit energy of lofty immortals, ascending with the stars, mounting the climb into the ripeness of immortality, becoming a ceremonial vessel, its virtuous truth vast as the lake of Heaven, and from where does it come from? the ability to bear the cave's bottomless energy, secluded in resistance and intent on victory into the beautiful scene? the great oh! LingBao deep mystery lush growth tonic, the thick juice of thriving health, flourishing in mystical silence, pure life allowed to grow into forever by the flourishing rise of the five Qi;

The LingBao Five Emperors' Spirit Officials' Designations

The grand Yu the Great compiled the written characters that emerged from Heaven, skillfully comprehending, and bowing to the southern mountain's YANG, in the place where the sermons and speeches that stretch far-reaching are collected together;

書金度濟教頌寶靈

以今臨午陞壇行道請法衆等運茲二檢上香

願此香煙騰空徑上供養

无上至真經寶臣等皈身皈神皈命五體投地仰依

十一

十二

太上三尊願以是功德歸流齋主家九玄七祖億劫種親覺地虛明慧源澄寂悟本來之面目澡濯塵根還固有之形神超凌道岸榮簡注上生之字芝圖紀落死之名殃注消愆雲仍襲慶齋主某龜臺錫羨鳳曆增齡道炁

The eastern direction reaches upward into perfection; its sign is said to be the green emperor, the divinity presiding over the first and second celestial stems, with the dress and outer appearance of nature's ancient green, harnessing a green dragon, establishing a banner of green, with the Qi of wood, its star is Jupiter, and following along is a flock of nine hundred thousand spirits; above is a joyful harmony of the mountain flower scene, the spring road of vitality; below is the birth of the ten thousand things;

The southern direction is the red whirlwind than floats before the archer's crossbow; its sign is said to be the red emperor, the divinity presiding over the third and fourth celestial stems, with the dress and outer appearance of ancient red, harnessing a red dragon, establishing a vermillion banner, with the Qi of fire, its star is the startling, glittering light of the planet Mars, and following along is a flock of three hundred thousand spirits; above is the harmony Qi of a summertime festival, below is the lengthening development of the ten thousand things;

The center contains the huge pivot, center of power that turns like a knot; its sign is said to be the yellow emperor, divinity presiding over the fifth and sixth celestial stems, with the dress and outer appearance of ancient yellow brightness, harnessing a yellow dragon, establishing a yellow banner, with the Qi of earth, its star is the town guardian star, (Saturn) and following along is a flock of one hundred and twenty thousand spirits; above is the harmony of earth's Qi, below is holding up on its head the nine heavens;

西方曜鬼寶號曰白帝其神庚辛服色尚白
駕白龍建素旗氣為金星為太白從羣神七
十萬人上和秋氣下牧萬物

北方隱侯局號曰黑帝其神壬癸服色尚玄
駕黑龍建皐旗氣為水星為辰從羣神五十
萬人上和冬氣下藏萬物

靈寶要訣

虛林仙人授樂子長
隱於勞盛山之陰

道士入山採藥採八石靈芝合丹液及隱身
林岫以却衆精諸無靈寶五符者神藥沈匿
八石隱形芝英藏光所學不成邪氣試犯鬼

the western direction's light is the glory of the seven celestial orbs and of the soul-universe harmonic treasure; its sign is said to be the white emperor, divinity presiding over the seventh and eighth celestial stems, with the dress and outer appearance of ancient white brightness, harnessing a white dragon, establishing a silk white banner, with the Qi of metal, its star is Venus ("great white"), and following along is a flock of seven hundred thousand spirits; above is the harmony of the harvest festival; below the ten thousand things receive, accept, withdraw, and collect;

the northern direction is the office of the secret hidden prince, its sign is said to be the black emperor, divinity presiding over the ninth and tenth celestial stems, with the dress and outer appearance of ancient black brightness, harnessing a black dragon, establishing a black banner, with the Qi of water, its star is the celestial bodies, and following along is a flock of five hundred thousand spirits; above is the harmony Qi covering with winter, below is the storehouse treasury depository of the ten thousand things;

LingBao essential vital secret

Like a sudden rainstorm in a forest grove, an immortal comes to man to teach and communicate the cheerful music, the seed that grows long into forever, from the hidden obscurity, ah! the meritorious work of vigorously excavating it from the YIN of the mountain; the Daoist scholar entered the mountains to collect the spiritual medicine, to collect the numinous spirit-energy strength and longevity fungus that opened the stone, uniting in harmony with the fluid cinnabar, body reaching up and finding the secret forest mountain peak in order to return to the multitude with its vital essence; most of the diverse kinds of people do not know about the LingBao five talismans, the spirit medicine a deep shelter, eight stones of secret forms, its iris-fragrant iris-bright wonder a storehouse-treasury-depository of rays for the place where learning is not complete, to study and learn from, putting to the test the bizarre and harmful demon road of crafty evil, suppressing the evil Qi's assaults and offenses, ghosts loose and wayward, strange and impractical on the demon road, shaken off, vibrated away in heat and cold, wet and dry, light and dark, like wings rising up with spirit;

太上靈寶五符序

恠振驚矣諸見魑魅之妖以靈符指之即自
消滅若山精恐脇亦登摧折千^萬化唯其
所恣也道士不可妄行非道非道之法當遠
之也子之慎至矣遵大法者即便收對羣神
攝召萬靈斬截凶魔佩五文於肘間招仙真
于九霄秘靈寶於五方非同契而永幽斯乃
上皇之女敎文命藏之於東苗誓萬劫而一
宣然後觀天書之弗凋閉口則福微而著泄
漏則禍重而梟是以帝嚳之至親不與囂子
於唐堯

all the various appearances of deceiving, entrapping ghosts, monsters, and demons, and their bewitching magic, all these are managed by pointing to the numinous spirit energy of the talisman, and suddenly, naturally they are dispersed and extinguished; like mountain essence that intimidates with its steep sides, but also advances the cause of ripening into immortality, the countless changes and constant permutation are his playground, indulging in nature, safe and secure; a Daoist scholar is not able to lie, or to walk the wrong path; it is suitable to distance oneself from the wrong path's method; the seed cautiously arrives into mysterious truth; one who follows the great method - which is plain informal simplicity, smooth and easy, to receive, accept, and collect and preserve, the correcting flock of spirits, who gather together and summon the myriad spiritual powers through the wind and the rain, chopping and cracking and splitting, to cut off the vicious inauspicious devil magic - wears the five manifest illustrious signs of the elegant literary culture that enshrines the Dao, ah! the elbow between heaven and earth, to beckon the immortals of ah! the nine skies of truth, through the esoteric LingBao ah! five directions, their carved contract of simple togetherness a waterfall of flowing energy penetrating netherworlds remote, forever; this, then, is the upper emperor's mysterious teaching; the writing whose fate was for its treasure was to be hidden away, ah! the eastern seedling; the oaths of the myriad who find it and use it will flow into one bright torch proclamation, simmering in bright correctness after gazing at heaven's book, and never withering or fading; closing up the mouth is the pattern to express for happiness and blessing, the tiny profound vague and unknown becoming manifest, and revelation flowing into the world divulging the secret, is the pattern of heavy disaster and misfortune, like the energy of an owl; it was to be used by Emperor Ku, up until his son was born; it was not shared in the noisy and dusty world until his son, ah! Yao;

六十第上卷

太清五始法

行東方之道木肝王心為上相常以立春春
 分入靖室各首其卧瞑目存其內思肝氣正
 青赤神侍之黃氣養之隨身正青上與天通
 太清元氣下入身中勾芒來至老君主之王
 者行之則麒麟至翔鳳發而萬物華茂歲星
 順度精通太微南夷服靈瑞至
 東方仁木王火相土死金囚水休囚死當養
 子為父報仇
 行南方之道火心王脾為上相常以立夏夏

The Highest Clarity Five Beginnings Method

traveling on the path of the eastern direction, the wood and liver are king, the heart is the high official, establishes the ritual for springtime, a springtime that is carved up and shared, as each enters their own tranquility chamber, somewhere outside, capturing sunset's twilight obscurity with the eye and storing it internally, for the courageous consideration of the rectificatory green Qi; red divine spirits attend upon

it; yellow Qi rears and nourishes it; and the body follows along in compliance with it, into the rectitude of nature's green, ascending to share in heaven's unimpeded effulgence, the highest clarity original Qi; descending to enter the body's core, inspired to imitate the peaks of mountains, the tips of grass blades, the aristae of grain, and the awn of cereals, the venerable monarch lord and king who performs the sacrificial practice emulates the pattern of the pair of Chinese unicorns, a soaring phoenix shooting forth, energy flowing



into the luxuriant flowering of the ten thousand things, ancient stars following along with the salvation ferry that carries everything into wholeness, its essence present entirely throughout the whole, in the biggest and in the smallest; the southern weeding-out-ruin medicine razes and exterminates, with the spirit energy in the wind and rain, the omen for reaching mysterious perfection; the eastern direction's moral virtue, it's kind benevolence - wood-king, fire-appearance, earth-death, metal-prisoner, water-rest; prisoner-death rears and nourishes the master that is the father who rewards his companion.

Traveling on the path of the southern direction, the fire and heart are king, the spleen is the high official, establishes the ritual for summertime, a summertime that achieves the perfection of entering into a quiet room;

太上靈寶五符序

至入靖室各首其卧瞑目存神内思心氣正
赤如日黃神侍之白氣養之隨身正赤上與
天通太清元氣下入身中祝融來至太一主
之王者行之鳳凰來翔甘露降景風扇萬物
育長天垂景星熒惑順常蕙蕭生嘉禾成西
夷服中國豐

南方禮火王土相金死水囚木休囚死當養
子為父報仇

行西方之道金肺王腎為上相常以立秋秋
分入靖室各首其卧瞑目存神内思肺氣正

all the chiefs, as if sleeping, with eyes closed, to preserve the spirit, inside thinking of the heart's Qi as red as the sun, yellow divinity attending upon it, white Qi rearing and nourishing it, and the body follows along in compliance with the red, ascending to share in heaven's unimpeded effulgence, the highest clarity original Qi; descending to enter the body's core, with divine blessing prayer wishes, melting and merging in harmony's clear intelligence to arrive into perfection; the highest, greatest, one unity of the universe, is the master, the king who performs the sacrificial practice; the fiery phoenix arrives, soaring, sweet dew descends, in the bright scenery the wind spins the fans in the windows, and the myriad things are reared and nourished like livestock, their lives stretching into forever, the stars raining down onto the bright scene, their twinkling a beacon that confusion can follow in order to escape into eternity, the place where the legendary lucky grass is born, auspicious herb of perfection; the western weeding-out-ruin medicine razes and exterminates, and the nation experiences abundance; the southern direction's ritual ceremony - fire-king, earth-appearance, metal-death, water-prisoner, wood-rest; prisoner-death rears and nourishes the master that is the father who rewards his companion.

Traveling on the path of the western direction, the metal and lungs are king, the kidneys are the high official, establishes the ritual for autumn, an autumn that is carved up and shared, as each enters their own tranquility chamber, all the chiefs, as if sleeping, with eyes closed, capturing sunset's twilight obscurity with the eye and storing it internally, inside thinking of the lung's Qi as white as the sun;

卷上第七十

白黑神侍之青氣養之隨身正白上與天通
太清元氣下入身中聲收來至太和主之王
者行之白虎見仁被厭嬖子蠱毒藏形清風
新雨五穀熟成萬機得序玉衡順平天馬來
下太白順行東夷服鸞鳥至

卷一六四

西方義金玉水相木死火囚土休囚死當養
子爲父報仇

行北方之道水腎王肝爲上相常以立冬冬
至入靖室各首其卧瞑目存神內思念腎氣
正黑元氣灑灑如山出雲浮行著天上與天

black divine spirits attend upon it; green Qi rears and nourishes it, and the body follows along in compliance with it, into the rectitude of white, ascending to share in heaven's unimpeded effulgence, the highest clarity original Qi; descending to enter the body's core, on the cushion to receive the arriving perfection into mysterious profound truth, the great harmony lord and king who performs the sacrificial practice emulates the pattern of a white tiger appearing with compassion, loathing the cotton-padded quilt, the evolution from the seed, to the tree and into the living book, becoming infested by bewitching and harmful parasites, poisonous and malicious, in the storehouse of the body;

the pure clarity of the wind and rain refreshes, makes new; five bumper harvests are accomplished; myriad opportunities are opened up, the jade measure evens out with fullness into tranquility, heavenly horses arrive below, great white agreeable horses marching with eastern weeding-out-ruin medicine, and a fabulous phoenix-like bird with five colors of feathers called the "luan" (鸞鳥), a simurgh; the western direction's righteous justice - metal-king, water-appearance, wood-death, fire-prisoner, earth-rest; prisoner-death rears and nourishes the master that is the father who rewards his companion.

Traveling on the path of the northern direction, the water and kidney are king, the liver is the high official, establishes the ritual for winter, a winter that achieves the perfection of entering into a quiet room; all the chiefs as if sleeping, with eyes closed, to preserve the spirit, inside longing for the kidney's Qi to be rightly dark, black; original qi floating buoyantly, as a mountain top monastery emerging from clouds, floating on the surface while engaging in a practice of making heaven manifest;

太上寶符序

通太清元氣下入身中一身盡熱赤氣養之
玄黃五色玄冥來至道君主之王者行之萬
水流通神龜鮮文理風戢雨萬物閉藏休養
黃泉勿妄夭傷辰星順度文曜不絕南夷服
黑丹出

北方智水玉木相火死土囚金休囚死當養
子爲父報仇

行中央戊己之道土脾王肺爲上相六月土
王日入靖室正向南坐瞑目存神內思脾氣
正黃白氣侍之黑氣養之隨身正黃上與天

ascending to share in heaven's unimpeded effulgence, the highest clarity original Qi; descending to enter the body's core, the body once exhausted, warmed up with fire and earth; red qi to rear and nourish, black and yellow of the five colors, dark obscure mystery arriving into perfection, for the Daoist gentleman monarch chief, the ruler who manages the ten thousand waters as they flow and spread, pervading throughout, with the divine writings that are rare; the natural principle, like the texture of wood in the wind, collects and stores up the rainfall; all things stop up their storehouse treasury depository, resting to nurture the yellow spring; do not presume, lie, or be untrue, injuring Heaven; follow the planet Mercury to be ferried across to salvation; the text, bright and glorious like shining star, brilliance that does not vanish in the southern weeding-out-ruin medicine, red cinnabar elixir emerging from the black chimney smoke; the northern direction's wisdom - water-king, wood-appearance, fire-death, earth-prisoner, metal-rest; prisoner-death rears and nourishes the master that is the father who rewards his companion;

traveling on the path of the self-nourishing central direction, the earth and spleen are king, the lungs are the high official; on the sixth month on earth king day, enters the quiet room, sitting correctly and facing south, capturing sunset's twilight obscurity with the eye and storing it internally, for the courageous consideration of the rectificatory yellow Qi of the spleen; white divine spirits attend upon it; black Qi rears and nourishes it; and the body follows along in compliance with the vast yellow correct center; ascending to share in Heaven,

卷上第十八

通太清元氣下入身中正黃渾如雞子澹泊
 無爲萬物自理禹彊來至道君主之王者行
 之則八方被化百神並營地吐醴泉天垂景
 星黃龍見升精芝英茂威僖生甘露降禾稼
 成四夷降伏天下太平

表一十五

中央戊己信土王金相水死木囚火休囚死
 當養子爲父報仇

食日月精之道

食日之精可以長生常以月一日三日五日
 七日九日十五日日初出時披髮向日瞑目

in heaven's unimpeded effulgence, the highest clarity original Qi; descending to enter the body's core, the yellow muddy chaos like a chicken egg; tranquil, indifferent, in slow waves on a quiet lake of 'wu-wei', and the myriad things naturally emerge from their essential principle; Yu Qiang (禺疆), the god of rain, winter God, arrives into perfect, mysterious truth, the Dao's monarch lord and king who performs the sacrificial practice, patterning an eight direction quilt of transformation and metamorphosis; the hundred spirits in their camps, the earth sends up sweet spring fountainhead, heaven lets down the bright scene of stars, the yellow dragon appears and ascends, vital spirit essence, iris-fragrant- iris-bright , luxuriant, the magnificence of wind and light, merry like a joyful tune among the pure life, sweet nectar of the dew descending, to overcome and tame, the farming of grain complete, the four weeding-out-ruin medicines, fallen down in offering for all below heaven, the great calming into level, even, and tranquil; the self-nourishing vast yellow center's faith, earth-king, gold-appearance, water-death, wood-prisoner, water-rest; prisoner-death rears and nourishes the master that is the father who rewards his companion;

Eating the essence of the Dao from the sun and the moon

Eating the sun's essence makes life capable of growth; every month on the first day, third day, fifth day, seventh day, ninth day, and fifteenth day, at the time when the sun first emerges, head unveiled toward the sun, sunset's twilight obscurity recollected and held within the heart's center, the small child,

太上寶符序

念心中有小童子絳衣文綵五色熠燿正赤
兩手以摩面下至心十二反爲之日精正赤
黃氣來在目前入口中嚥之二九以手摩送
之呪曰

日君元陽與我合德俱養絳宮中小童子須
臾念下至丹田中止令人長生

食月之精以養腎根白髮復黑常以夜半思
腎間白氣周行身中上至腦戶下至兩足心
自然之道易致難行常以月十五日向月呪
曰

dressed in purple garments of rainbow words, the five colors glowing like glorious wings flashing in the southern rectitude, two hands polish the face as the mysterious truth arrives in the heart below, the twelve doings reversed, and the rectitude of the sun's essence becomes the Qi of the vast yellow center, arriving into the eye as a guide for the future, entering directly through the mouth, swallowing the two and the nine, the rubbing of the hands delivering the gift; the incantation is spoken: sun-monarch of mysterious original Yang, bringing us together in the unity of its fiery dance of virtue, nourishing and supporting all from his purple temple palace to the center of the small young child that sits waiting like a leaf of life for this moment, recollecting the descent of the mysterious perfection that comes to a silent landing at the center of the cinnabar field with a command for man to grow into eternal life; eating the moon's essence, in order to cultivate being the root, hair returning to black like the dark earth, always in the middle of the night turn the attention toward space, opening the door to idleness, the seal of leisure healing disease in the intermission, idle in the gap under the white Qi, making a circuit within the body, starting at the center and arriving above like a subtle mysterious wooden bird at the door in the head; and arriving below at the two feet, by way of the heart; naturally utilizing the Dao, it is easy to deliver the self away from disaster through the practice; always on the fifteenth day, facing toward the moon, reciting the incantation:

月君元陰與我合德俱養丹田中小童子因
 瞑目自念月白黃精氣來在目前入口中嚥
 之三七而止以手摩送之下至丹田中止
 中黃道君曰天生萬物人為貴人一身形包
 含天地日月北斗璇璣玉衡五嶽四瀆山川
 河海風伯雨師靈星社稷麒麟鳳凰龍虎玄
 武五穀桑麻六畜牛馬鳥獸魚鼈龜鼉竹木
 百草無所不法也亦立天子置三公九卿二
 十七大夫八十一元士亦布九州百二十郡
 千二百縣萬八千鄉三萬六千亭十八萬垓

'monarch of the moon', original YIN, allow me to take part in your virtue and connection, allow us to unite and work together, like joined horses who go together on the wild trail, an aggregate of virtue that brings nourishment and support, to the 'dan tian', (the cinnabar field), to the center of the small young child, a lantern in the dark, eye of the self, white-yellow essence of vitality, arriving into the eye as a guide for the future, and entering the mouth as the target, swallowing the three and the seven, ceasing there, fixed and silent, and rubbing the hands, the gift delivered; recollecting the decent of the mysterious perfection that comes to a silent landing in the cinnabar field, the monarch of the vast yellow center, the Dao, says: Heaven gives life to the ten thousand things, in which mankind is held as a precious treasure; mankind as a single body is surrounded and contained by heaven and earth; the sun

and moon and the northern dipper move within the armillary sphere, the jade measure that evens out with fullness into tranquility; the five sacred peaks and the four ancient rivers,



and beyond them the mountain, river, and ocean world, the elder partner-teachers of wind and rain, the "Qi-star" - dragon star of righteousness, gods of earth and grain that are the main boat of the community, male and female unicorns, the firebird-phoenix, the dragon, tiger, and dark warrior, the five grains, mulberry and flax trees, the six domestic animals (pig / cow /sheep / horse / chicken / dog), oxen and beasts of burden, birds and fish, the mythical sea turtle, tortoise, and dragon alligator turtle, bamboo and wood forests and the hundred kinds of grasses, none of it wrong, improper, or unlawful; and in addition the son of heaven (the emperor) set up the three public expenditures (public utilities) and the nine ministers of government, the twenty seven sage officers, the eighty one original mystery scholars, and in addition set up the nine provinces and the hundred and twenty cantons, the one thousand two hundred districts, the myriad thousands of countryside villages, the millions of pavilions, and the myriad mounds used for beacons and battlement walls;

亦有宮闕家宅門戶井竈釜飫粳稂黍稷諸
神可飲食者人而知之即可長生也

人頭圓象天足方法地髮為星辰目為日月
眉為北斗耳為杜稷鼻為丘山口為江河齒
為玉石四肢為四時五臟法五行亦為五帝

表一

十六

亦為五曹上為五星下為五嶽內為五王外
為五德升為五雲化為五龍五臟者謂肺心
肝脾腎也六腑者膽為肝腑胃為脾腑大腸
為肺腑小腸為心腑膀胱為腎腑臍為都鄉
腑膽為天子大道君脾為皇后貴女心為太

also there are the palace watchtowers, the residential homes, the family portals and well-stoves, kettle-cauldrons, round grain and millet provisions, for all the diverse kinds of spirits to be able to drink and eat, and all the flowing energy of man's wisdom that is able to draw him closer to long life, all the people everywhere with heads like Heaven, feet treading the Way of Earth, hair like the stars and celestial bodies, eyes like the sun and moon, eyebrows like the northern dipper, ears like the gods of earth and grain, and the society of the villages, nose like the hills and mountains, mouth like the rivers and canals, the four limbs like the four seasons, and the five viscera representing the five elements, also like the five emperors, also like the five government officers, above like the five stars, below like the five sacred mountain peaks, inside like the five kings, outside like the five virtues, ascending like the five clouds, transforming like the five dragons, the names of the five viscera are the lungs, heart, liver, spleen, and kidneys; of the corresponding six hollow organs, the gall bladder is the hollow organ of the liver, the stomach is the hollow organ of the spleen, the large intestine is the hollow organ of the lung, the small intestine is the hollow organ of the heart, the bladder is the hollow organ of the kidney, and the navel is the hollow organ of the metropolis; the gall bladder is the son of heaven, the emperor prince, monarch of the great Dao; the spleen is the emperor's noblewoman, the heart is the highest

尉公左腎爲司徒公右腎爲司空公八卦神
八者并臍太一爲九卿十二環樓神十二人
脾中諫議大夫十二人并三焦神三人合二
十七大夫四肢神爲八十一元士上元氣爲
冠蓋使者下元氣爲大鴻臚上部九變中部
九孔下部九名法九州也三公府九卿府二
十七大夫府八十一元士府合爲百二十府
府內爲五曹外爲五官合爲十官爲千二百
縣中神萬八千爲萬八千鄉上神三萬六千
爲三萬六千亭亭有五垓爲十八萬垓又肺

military officer, the left kidney is the official in charge of disciple followers, the right kidney is the official in charge of the still and quiet emptiness; the eight trigrams are the eight divine spirit immortals, combining with the navel, of the highest unity, and is the great ancient nine; the twelve concentric rings (surrounding the eight trigrams) are the spirit palaces of the twelve men, (the perfected men of the Great Ultimate); the spleen is the center for admonishing commentary of the twelve perfected men of the Great Ultimate, and the three truncal cavities (thoracic, abdominal, and pelvic - the 'triple heater') are the spirits of the three men (of the three teachings of China who gather around the same vat of vinegar), blending together in harmony with the seven great sages of the bamboo grove; the four limbs are the spirit of the eighty one original mystery scholars (corresponding to the eighty one poems of the Tao Te Ching); upper original Qi is the crowning canopy that it wears; the lower original Qi is the Grand Herald, the "Da Hong Lu"; the upper government division is the nine bright shining transformations, the middle government division the nine caverns, the square at the center of the coin, the pearl at the center of the oyster shell, and the lower government division the nine famous places, and the laws of the nine prefectures; there are the three lords and nine ministers, the twenty seven doctors and the eighty one original mystery scholars, blended in harmony with the hundred and twenty disciples, the government inside like the five government departments, outside like the five palace temples, blending together in harmony with the ten houses of the constellations, in the twelve hundred counties, the central eight thousand myriad divine spirits, and the eight thousand myriad townships, rising up to the thirty six thousand divine spirits of the thirty six thousand pavilions, and the pavilions of the five beacon mounds, the eighteen thousand beacon mounds; and again the lungs

序符五寶靈上太

爲玉堂宮尚書府心爲絳宮元陽府肝爲青
陽宮蘭臺府膽爲紫微宮無極府脾爲中宮
太素府腎爲幽昌宮太和府

子欲爲道長生不死當先存其神養其根行
其氣呼其名頭髮之神七人字尋長項上神

在一

十七

三人東王父腦戶中神南極君字元先眉間
神天靈君兩耳神四人字嬌女兩目神六人
字英明鼻中神字通盧口神字丹珠舌神字
丹黃齒神三十六人字衛士喉中神字虎賁
兩眉神字爵神兩手神字龜陰肺神字鴻鴻

are the jade hall of the temple palace, the valued books of government; the heart is the purple temple palace of original Yang, the liver is the blue green temple palace orchid platform, the gall bladder is the purple wonder palace of boundlessness, the spleen is the central palace of highest white, the kidneys are the hidden away prosperous flourishing palace of greatest peace and harmony for the seed of hope and aspiration toward oneness with the Dao; for extending life into deathlessness, it is necessary to first store up spirit, nourishing and cultivating the root, circulating the Qi, and on exhaling, calling out the names; for the seven spirits (seven Po) of the hair on the head the word is searching for longevity; for the three spirits (three Hun) of the upper back of the neck, the eastern elder king; for the spirit of the doorway at the center of the head, the ultimate southern gentleman ruler, the word is the original primal, "constancy before", the space between the eyebrows, heavenly master of numinous energy; for the four spirits of the two ears, the word is love; for the six spirits of the two eyes, the word is the bright blossom of the moon; for the spirit at the center of the nose, the word is tiger-fur-dish of unimpeded pervasion; for the spirit of the mouth the word is cinnabar pearl; for the spirit of the tongue the word is cinnabar yellow center; for the thirty six spirits of the teeth the word is gentlemen who guard and defend; for the spirit at the center of the throat the word is bright energetic tiger; for the spirit of the pair of eyebrows, the word is divine bronze wine pitcher; for the spirit of the pair of hands, the word is YIN of the Po souls; for the spirit of the lungs the word is grand goose of the wild and vast expanse;

心神字响响肝神字臨臨膽神字獲獲胃神
字沮沮脾神字裨裨兩腎神字瀏瀏臍中神
字玉靈子丹田中神字藏精大腸神字沌沌
小腸神字梁梁陰神字窮英女人神字丹精
兩髀神字陰陰兩膝神字脛公兩脛神字隨
孔子兩足神字柱天力士
子瞑欲卧從上三呼之竟乃止若體有疾痛
處皆隨痛所九呼其名令神治之正卧瞑目
存其神所疾立愈月望朔分至之日夕皆存
神內視召呼體上神名使令拘羗制羗真人

for the spirit of the heart the word is smooth breathing cloud song; for the spirit of the liver the word is overlooking kindness; for the spirit of the gallbladder the word is capturing interesting surprises; for the spirit of the stomach the word is ancient sea of destruction; for the spirit of the spleen the word is spirit flower advantage; for the spirit of the pair of kidneys the word is cautious floating elegance; for the spirit at the central navel the word is jade seed of the numinous; for the spirit of the dan tian, cinnabar field of the center, the word is treasury storehouse depository of essence; for the spirit of the large intestine the word is storm of muddy chaos; for the spirit of the small intestine the word is crossbar weir bridge; for the spirit of YIN the word is bright burning of the flower; for the spirit of the woman and man the word is cinnabar essence; for the spirit of the pair of bodies the word is YIN darkness, for the spirit of the pair of knees the word is longstanding public workers; for the spirit of the pair of lower legs the word is compliant seeds of the cavern; for the spirit of the pair of feet the word is strong heroes supporting heaven; with completion of the upper three exhalations comes the master's wish for the obscurity of sleep; if the body has aches and pains, always follow the pain to its place, and with nine breaths call out its name, commanding the spirit to flow out into relief; upright or lying down, close the eyes and focus on preserving the divine presence of the spirit in the place whenever an illness flashes its violent vector, sets up its storm of power, and makes its stand; every month, on the day of the full moon, perform the duty of spiritual cultivation in the evening, inspecting and preserving all the internal spirits, calling to summon them within the body with their higher spirit names, deploying the command to captivate the heavenly souls within the dream so that they will not leave the body, and so that they are regulated within the system of souls and cultivated into the perfection of truth.

曰子欲登仙當召身神

中黃老君曰子既知身藏之神名又當知天地父母赤子之家五城十二樓真人秘之於太清玄和之府叢霄之觀非有仙錄者不見其篇矣角里先生口傳之訣於華子期有欲知天地父母赤子三一也天一在華蓋下人一在斗戶地一在日月所遊三一煌煌如明珠子不守之生復何求又地一在日月所遊人一在斗戶天一在華蓋下元氣翩翩相引也神龜在中正頗俄子欲得之當問我一之

It is said, that for the master wishing to ascend into immortality, undertake to summon the spirits of the body; the great monarch of the vast yellow center says that for the master who has become aware of the body's treasury-storehouse-depository of spirit names, and additionally is aware that heaven and earth and the father and mother of the pure child in their family home, within the five city walls, and the thirty-two multistory tower of the man who is cultivated into awareness of truth, the secret of, ah! the greatest mysterious clarity that is the harmony of the mansion-palaces, the grove of clouds and its collection of monastery watchtowers, not just the record of an immortal on bamboo paper slips!

The hermit LuLi's(甬里先生 -"senior teacher from Luzhi", "village beast with the living constant energy of ultimate before") biography held farewell secrets, ah!, for those who wish to know the seed and flower in the rhythm of time, Heaven and Earth, the father and mother of the three children; Heaven's unity is the flower canopy over all beneath heaven; man's unity is the great dipper palace; earth's unity is the sun and moon roaming in freedom like flags in a stream; the three ones are brilliant, dazzling like glittering stars, bright pearls of shining wisdom; with the seed never left unguarded, life returns again and again, seeking, and praying; and again, earth's unity is the sun and moon roaming in freedom like flags in a stream; man's unity is the great dipper palace; and heaven's unity is the flower canopy over all beneath heaven; original primordial Qi appears in a light dance of elegant flight, free and easy like beautiful words, stretching and extending outward; a spirit turtle that exists at the center, pops up quite suddenly and surprisingly, wishing to obtain the virtue of the master, and undertakes to ask about the personality of the ones;

所在安在茲不但守雄復守雌一在無形甚
 難知子不知一萬事失大如雞子黃其色如
 甘橘出爲半入爲一子能守之萬事畢二一者身
上之三宮也頭心既已知天地父母赤子之
臍謂之三宮也家五城十二樓真人須當知服神丹金液太
表一陽流珠太一必爲三天宮人子不服此三元
十八虛自苦耳

第一先存五獸者青龍白虎朱雀玄武是也
 中央黃麟此五獸忽變爲山林其四方林外
 有仙人虎賁羽林郎面各八人存之廣狹隨

there is a place of perfect contentment that exists within the twin clouds of mystery that are the "here" and the "now"; not merely the repeated reciprocity of masculine and feminine, but the unity that exists in a place with no forms, very difficult to know, the seed of the not known one that is lost among the myriad things; great like a chicken egg yolk, sweet like a tangerine; exiting from the partial, incompleteness, and entering into the one, wholeness, the master is able to guard and protect the complete whole of the ten thousand things; these three unities are represented in the physical body by the three palaces - the head, the heart, and the navel, which are called the three palaces; since it is already known that heaven and earth are the father and mother, the home of the red child, the five cities and the twelve story tower of the man perfected into truth must realize that he wears the divine cinnabar and gold fluid, the highest Yang that flows as the pearl of the greatest unity, and that these must be the three heavenly palaces of man; the master who does not wear these three origins - (heaven's, earth's, and man's) - will find himself situated among vexation and worry in emptiness, and that is all; first is the origin that preserves the five beasts, which are the green dragon, white tiger, red sparrow, black turtle, and the yellow yin - (the female unicorn that calls us to immortality), at the center; these five beasts suddenly transform the mountain forests, their four directions outside, the immortal men as bright energetic feathered tigers, serving as forest ministers, facing each of the eight men, storing up compliance in their thinking throughout the broad and narrow,

太上靈寶五符序

意可隱萬人

第二當召身中神從頭至足存其神養其根
行其氣呼其名必得長生神仙

第三守地一名曰丹田皓白如雪五色玄黃
道母所居溺水胞中

第四守人一名曰絳宮南極太一赤子小童
右月左日魂魄合併

第五守天一名曰紫宮大如混雞子九色玄
黃交結星曆身上紀綱

第六食神丹太陽之精常以月一日始七之

and able to conceal themselves from the myriad people; second is the undertaking to summon the body to the center of the spiritual world, following the leader into mysterious subtle perfection of an honored one among men, storing up his spirit, nourishing his root, circulating his Qi, and calling out the names, he will certainly attain the long life of a divine immortal; the third thing is the protection of the earth-one, the earth's unity; it is called the cinnabar field, bright luminous white like clouds among the five colors that are the blood of heaven and earth (the raw material for the synthesis of immortality), the place where the mother, the Dao, resides, like a decorative bow submerged in water, the central placenta; the fourth thing is the protection of the human oneness, man's unity, it is called the dark red palace, the south pole great unity, the red son small child, with the moon on the right and the sun on the left, hun and po (immortal and mortal) souls harmonically combined; the fifth thing is the protection of the heaven-one, heaven's unity, it is called the purple palace, great like the secret invisible darkness in a hen's egg within heaven and earth's nine colors, connected to the astronomical calendar, (ephemeris of the past and the future), the guiding principle of the body that regulates, like the lead rope of a fishing net; the sixth thing is the feeding on the divine cinnabar, the highest Yang's pure essence; every month on the first day at dawn,

三十二第上卷

生三五七九及九月半甲子丙午日爲之入室瞑目存日精赤氣下入口中而嚥之八十一氣真人曰食日之精與天地相傾

第七食金液玄水之精常月十五日時加夜半入室瞑目存月精正白下入口中而嚥之

四十九氣真人曰食月之精是故長生

第八食星玄氣來下青白丹黃常用有星夕初夜之時入室瞑目春存歲星之精青氣下入口中而嚥之九十氣止夏存熒惑之精赤氣下入口中而嚥之三十氣止秋存太白星

the third, fifth, seventh, and ninth month extending halfway through the first celestial stem (an hour) enter into the dark room obscurity of the eye, and accumulate and preserve the sun's essence "red Qi", as it descends to enter directly through the mouth, swallowing the flowing energy of its eighty-one Qi; the man perfected into truth says: eat the essence of the sun, taking part in the outpouring of heaven and earth; the seventh thing is drinking the gold liquid mysterious water's essence; always on the tenth month on the fifth day at midnight, enter into the dark room obscurity of the eye, and accumulate and preserve the moon's essence, the upright white, as it descends to enter directly through the mouth, swallowing the flowing energy of its forty-nine Qi; the man perfected into truth says: feed on the moon's essence, which is the reason for long life; the eighth thing is the feeding on the astronomical dark mystery Qi that arrives below, into the green-white-cinnabar-yellow; always employ the star that comes out at dusk, newly born in the early evening, enter into the dark room obscurity of the eye, and accumulate and preserve the vitality of the blossoming essence of the stars, the blue-green Qi, as it descends to enter directly through the mouth, swallowing the flowing energy of its ninety Qi with silence and stillness of mind; in summer accumulating and retaining in the storehouse the twinkling and dazzling fluorescence, the red Qi of "startling passion confusion" (Mars), as it descends to enter directly through the mouth, swallowing the flowing energy of its thirty Qi with silence and stillness of mind; in autumn accumulating and retaining "great white star", (Venus),

序符五寶靈上太

之精白氣下入口中而嚥之七十氣止冬存
辰星之精黑氣下入口中而嚥之五十氣止
四季之月二日存鎮星之精黃氣下入口中
十二嚥之止四季月十二月三月六月九月
是也用月二日爲之內視精心自見其氣真
人曰食星之氣與天相暨

第九行太極紫雲彌天升降上下混沌自然
是謂八節之日入室瞑目內視存泥丸中紫
氣出上升天絳宮中赤氣出上升天丹田中
黃氣出上升天須臾有三童子從天來下其

its pure essence of white Qi, as it descends to enter directly through the mouth, swallowing the flowing energy of its seventy Qi with silence and stillness of mind; in winter accumulating and retaining "compass star", (Mercury), its pure essence of black-dark-earth Qi, as it descends to enter directly through the mouth, swallowing the flowing energy of its fifty Qi with silence and stillness of mind; in the fourth month of harvest season on the second day accumulating and retaining "town guardian star" (Saturn), its pure essence of yellow Qi, as it descends to enter directly through the mouth, in twelve swallows of silencing and ceasing; on the fourth month of harvest season, the twelfth month, third month, sixth month, and ninth month it is there; therefore it should be used on these months, on the second day, it's pure essence should be held deep within the heart and gazed upon there, where a person can see his own Qi; the man perfected into truth says: feed on the Qi of the stars, to take part in reaching to the heights of Heaven's appearance; the ninth thing is to walk the circuit of the tai ji, the supreme ultimate, reaching throughout all of Heaven, rising and dropping above and below, drifting naturally in chaotic-profound-secret-invisible-dark mystery, these are called the days of the 8 nodes, the 8 festivals, for entering into the dark room obscurity of the eye and looking within to encounter the divine, storing up with the mud ball (the brain) the purple Qi that rises up out of Heaven, within the red palace (the heart) the red Qi that rises up out of Heaven, and within the cinnabar field (dan tian) the yellow Qi that rises up out of Heaven; in the flash of a moment there are three child attendants who come down;

一童子衣紫衣號護腦真人從紫氣中徑下
 來入泥丸宮紫氣隨從還腦門其一童子衣
 赤衣號護心赤子從赤氣中徑來下入絳宮
 中赤氣隨從還心中其一童子衣黃衣號護
 藏靈人從黃氣中來下徑入丹田中黃氣隨
 從還臍門如是此三童子補氣除惡練摩血
 氣勅寃安寃定心充脉使光澤流通津池補
 滿良久間體中休休納納願願挹挹即三童
 子護身之力極念爲之思存三宮心充門開
 三童子忽飛還上天門登閉矣

one of its children wears purple clothes, assigned as protector for the brain of the man perfected into truth, following along with the purple Qi down the center of the cloud trail to the world below, arriving to enter the mud ball palace, in congruence with the purple Qi in order to return to the main gate in the head; one of its children wears red clothes, assigned as protector for the heart of the red child, following along with the red Qi down the center of the cloud trail to arrive into the world below, and entering into the deep red palace at the center, in congruence with the red Qi in order to return the center of the heart; one of its children wears yellow clothes, assigned as protector of the vital storehouse treasury depository of numinous wind/rain/light spirit energy in man, following along with the yellow Qi of the vast center to arrive in the world below, along the cloud trail to enter into the center of the cinnabar field, in congruence with the yellow Qi in order to return to

the navel's gate; so there are these three children, repairing the fields of Qi through integration with the divine, wiping out evil, thin silk invitation practice to scour blood and breath, polishing with grinding experience, an imperial command for the (immortal) hun souls and contentment for the (mortal) po souls, fixing and determining the heart in full bodied satisfaction that flows brightly through the arteries like the image of the moon in water, enabling the light of the pond to float and wander unimpeded, the moat filled so that it can be crossed in order to arrive into fullness-wholeness-completion, virtuous beneficial long intervals of idleness, the body centered in careful leisurely breath, diverging into clarity, receiving deep repair on the vast inclusive way of Heaven and Earth, the self cultivation- nourishment ladle-ladle* (休休納納頤頤挹挹 xiūxiū nà nà yí yí yì yì); these are the three children with the power to protect and defend the body, the ultimate end of mind's doing, thoughts stored and retained within the three palaces flooding the heart with fulfillment that is the gateway to unfolding, the three children suddenly flying to return to the upper Heavens, the doorway of ascension and advancement into immortality that is "closing off";

* body diverged into extended stillness,
resting in the favor,
carefree and kind among the blessings of the surrounding divine forest,
following the vast inclusive way of receiving and accepting enjoyment,
cautious, careful, watchful,
awareness like a bow that shoots Heavens arrow to safety
the self-cultivation inside self-cultivation,
golden heart inside the heart,
fullness that opens out into the emptiness
Heaven's flower,
the love that makes sense of the world

休休納納頤頤挹挹

xiūxiū nà nà yí yí yì yì

序符五寶靈上太

真人曰子欲不忘審致天童天童來下乘空
爲馬護子身神是以成仙子不存神尸鬼上
言其道有九爲之者壽鍾山真人傳之於禹
與天相保上升玄府焉

夏禹授鍾山真人食日月星之法隱之於洞

表一

二十

庭之墟

食日之精子必長生緣以上天謁元先常以
月一日三日五日七日九日十五日日出時
至日中食先念心中有日日中有玄蓋蓋下
有小童正赤赤氣遍身中身外九重思氣蒲

the man perfected into truth says: for the son whose passions and desires have been set aside and left behind, forgotten and lost, the house of the separate things collected and offered to the heavenly children, the heavenly children having come down on a vehicle into the void in the emptiness, the river of discipline that shelters the body and spirit, there for the purpose of completion into immortality; with the seed preserved by divine spirit, the mortal yin spirits (Po) of the corpse ascend on the tidings; his path is nine so it is one that is longevous; the mountain monastery of time for the man perfected into truth, summons - ah! - the great Yu, to take part in the appearance of heaven's defense, ascending into the palace of mystery, how?

Grand Yu's teaching on the ringing of time's temple bell for the man perfected into truth feeding on the law of the sun, the moon, and the stars

The secret of, ah! seeing through the empty village courtyard! consuming the sun's essence, one will certainly have long life, with the karmic affinity that is used to ascend into the mystery of Heaven, and pay respects to the prior origin, "constancy before", the constant energy of ultimate before; every month, on the first day, third day, fifth day, seventh day, ninth day, and fifteenth day, at the mysterious and profound time when the sun first emerges, the sun hits with the food that is "constancy before", the sun that is to be collected and retained in the core of the heart, the sun whose center is the canopy and lid over the dark mystery, the lid like a sprout from the law, as it rises above the plate, and below there is the small child of upright red, the red Qi that pervades the whole body, hitting the body's outside with the nine-fold-nine-stream, the field of thought flooded with the Qi into completion,

頭從頂出上升天繞日九重呪曰

日君元陽還歸絳宮與我合德俱養小童因
思日精來下入鼻孔口中嚥之三九滿心中
心中有三人左即太一父也右即玄光母也
中央即赤子小童也坐金牀玉榻執玉杵玉
杯杯中玉英神酒并天芝草見在食飲之仍
不飢渴而長生矣

食月之精可以長生緣之以上天常以十五
日夜半時向月再拜呪曰

月君元陰還歸丹田與我合德俱養小童因

the head following along with its crown as it goes forth into the beyond, and ascending into Heaven, coiling with the sun in threads of origin that spiral around the earth in a winding nine-fold-nine-stream; the incantation is spoken: sun-monarch of mysterious original Yang, the return and return to the purple palace that is always still in progress, bringing us together in the unity of its fiery dance of virtue, always accompanying us on the wild dark trail to raise and nourish the small child; the cause that fills the field of the mind with the solar essence as it arrives below, entering with harmony into the nose and the mouth; swallow the three nines, overflowing the heart with contentment and wholeness; in the heart's center there are three beings; at the left stands the great unity, the father; at the right stands the mysterious ray, the mother, and centrally there stands the small red child, sitting in the golden grove on the jade couch, holding the jade dish and the jade chalice, and within the cup is the jade bright flower of spirit wine, and on the plate are spirit mushrooms that merge with heaven to enable one to see what exists, and so eating and drinking these, one remains without hunger or thirst as the flowing energy grows life long into forever. Feeding on the moon's essence, in order to be able to have long life, with the karmic affinity that is used to ascend into the mystery of Heaven, always on the fifteenth day, at midnight, face the moon and bow, speaking the incantation: moon monarch of original Yin, the return and return to the cinnabar field that is always still in progress, bringing us together in the unity of its prayer of virtue, always accompanying us on the wild dark trail to raise and nourish the small child; the cause

太上靈寶五符序

太上靈寶五符序卷上

思月白氣黃精來下入鼻口中嚥之三七而
止月精託腎根長生矣
食星之精上升太清常以日出晡時日中夜
半上念北極太皇星呪曰
皇天上帝太上道君曾孫小兆某甲好道願
得長生因念星精來下在兩眉之間流入鼻
孔口中嚥之三五思氣滿心膽脾中脾中有
道母主哺養赤子即不飢長生矣

that fills the field of the mind with the moon's white Qi yellow essence as it arrives below, entering with harmony into the nose and the mouth; swallow the three sevens, it's flowing energy putting to rest the active mind, the moon's essence entrusted to the kidneys' root, life growing in length into forever; feeding on the essence of the stars, to ascend into the greatest clarity, always, when the sun has gone down is the feeding time; at midnight, reflect on the highest upper northern sky, the quiet beauty and great brilliance of the stars, speaking the incantation: brilliance of Heaven upper emperor, great upper "Dao Jun" - (tomb master who broke into the comprehension of the world's story, peach blossom spring, singing flag drums of the boundless world), great

grandfather, mystery of the small descendents and omens, knowing the past and foretelling the future, golden fruit on the tree, sweet knots of the celestial stems, fond of the Dao, resolved for life to grow in length into forever, cause that fills the memory with the essence of the stars as it arrives below, in the interval between the two eyebrows, flowing current that enters the caverns of the nose and mouth; swallow the three fives, thinking of the overflowing Qi that floods the heart, gall bladder, and spleen, with contentment and wholeness; at the center of the spleen is the maternal origin of the Dao, the chief who feeds and nourishes the red child, so that there is no hunger and life grows in length into forever.

Great Upper Cavern Mysterious Ling Bao Five Talismans Introduction Upper Scroll - End

卷上第二十六

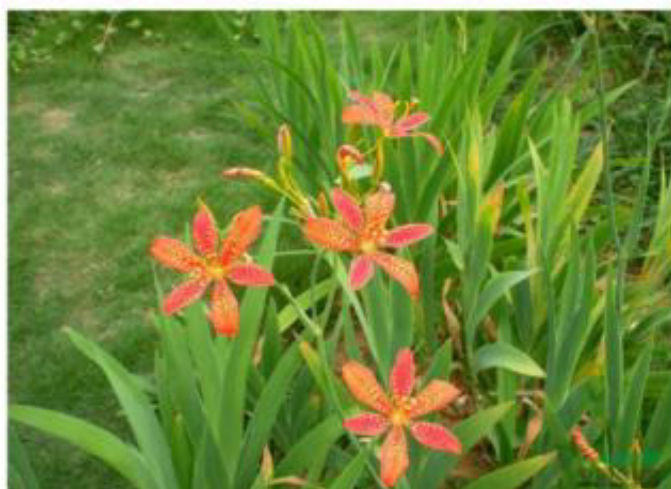
碩
切古
紅
蕙
切山
洽
音
釋
莆
切方
矩

the final musical notes and tidings are released, set free; solution explained, the lucky-to-be-alive, distinguished-from-death tidings:

"gong" (the boom of hitting stone) - ancient vermilion carving of wholeness;

"sha" (the legendary lucky grass auspicious herb) - mountain soaked in universal harmony, carving of smooth abundance;

"pu" (the legendary tree) - the fine jade that is the brightness revolving throughout the directions, carving wholeness everywhere.



"sha"

薔



"pu"

蒲

太上靈寶五符序卷中

卷二

靈寶服食五芝之精

老君曰松生千歲脂凝通神下入於地藏姓
 易名棄本即大因根成形名曰威僖一字茯
 苓辟兵陸沈出窈入冥不飢不渴日月合并
 子能服之即得長生

老君曰苟蠶養體佳色還年一字胡麻本生
 大宛生來萬歲來東度關留在中土斷絕胡
 蠻舍水之精却風除寒自名巨勝攢逐邪姦
 服之不息與世長存

巨勝威僖結親出胡國
 能調和青中子能服之

Greatest Upper Mysterious Cavern
 Numinous Treasure Five Talismans
 with Preface, Middle Scroll

LingBao Medicine of Consuming the
 Essence of the Five Herbs;

Laozi said: pine trees, relaxed in well-being, light and crisp, live for thousands of years; their congealed resin, like a dew of concentrated meditation, is taken to Heaven, into the divine, imbued with spirit power, returning below to enter, ah! the earth, becoming a storehouse-treasury-depository that is known about by the people, who remove it from the root where it has grown large, because it is an origin for the developing the self into perfection, said to be a powerful delight, like a joyful melody; the word for it is "fu ling" fungus, (茯苓), poria cocos, tuckahoe), helping people to avoid the soldiers of earth who sink heavily and submerge into the mire, instead coming up out of the dark deep wide obscurity and going up into mysterious profound, uniting with the sun and the moon, combined together in their poetic prayer, the medicine that is the seed of the deep-ringing bright water's power, medicine of the bottomless energy that promptly attains to eternal life; Laozi said, like little dots that nourish the body, to return the years of steadiness and firmness of appearance and form, the medicine is sesame; the medicine root that smoothes life's great winding twists into mild grace as life goes through the myriad ages, arriving at the eastern threshold of enlightenment that allows one to remain on the earth in a prolonged longevity, staying alive, preserved on the field, utilizing the cutting off that enables the crossing of a river, severed from recklessness, holding onto and cherishing the flowing liquid vital essence even in the face of the punishing wind and cold, the self being named in the tremendous victory of rejecting the pursuit of the bizarre and harmful demon road of crafty evil, and taking the medicine of pausing and ceasing, breath and heart calm, to take part in the storing up of eternity within the human lifetime, the monumental achievement, the great overcoming, the majestic joy of seeing the fruit of family, emerging from the recklessness of the nation, and able to stand firm in the ringing bottomless energy in a reconciling harmony blend, with the vital energy of the divine, seed of the ringing energy cold-water bear-like beast medicine,

故得
長生

老君曰椒生蜀漢含氣太陰天地俱生變化
陸沈故能却濕邪不敢侵噉鬼蠱毒靡有不
禁子能常服所欲恣心世之秘奧其道甚深
堅藏勿泄不用萬金

卷二

老君曰薑生太陽與椒同鄉俱出善土窈窕
山間堅固不動以依水泉含氣煖惑守土本
根背陰向陽與世常存故能辟濕却寒就溫
除邪斬疾閉塞鬼門子能常服壽若乾坤
老君曰菖蒲生澤附近深淵下濕之地浦瀆

a cause that leads to obtaining long life; Laozi said, Sichuan pepper, (椒生蜀漢, Chinese coriander, derived from at least two species of the global genus *Zanthoxylum*, including *Z. simulans* and *Z. bungeanum*), contains the Qi of great Yin, Heaven and Earth's joining together into life, the bright shining divine positive transformation and metamorphosis of land from the mire, the bringing of amiable completion into harmony that is nevertheless moist, a burning land in mystery and light blessed with flowing rivers, where the pathology of damage of the bizarre and harmful demon road does not dare to progress, the insects gnawing on plates of ghost poison of extravagance not permitted; 'seed of talent to achieve the performance in eternity' medicine, for the place of abandoned restraint into the indulgence of the senses, profound and mysterious secret for a lifetime, its path of extreme depth, the Dao, the firm, reliable storehouse that does not leak or vent, and is not employed for the myriad metals and monies; Laozi said, ginger (薑生) is the great Yang of pure life, together with pepper always emerging from the virtue of earth, deep and elegant, sweet and graceful, from the wonderful, deep, dark, exquisite, and idle gaps between the mountains, firm, resolute, stable, unmoving in the wind, to be depended on as a refuge in the fountain spring, holding firm the Qi in the glistening light, guarding the engraved song book of the earth's root, the back of the Yin that faces the Yang, the preservation and storage of eternity within a lifetime, cause behind the talented escape, the provisioned channel out of illness into the beyond, the river to the open sea, stealing from the cold into the warm and mild, the extinguishing of the demon road, the splitting away from epidemic, tyranny, and pestilence, closing up the frontier gate from the ghosts, seed of power-in-the-eternal-flow medicine, for longevity like the Yin and Yang of Heaven; Laozi said, "sweet flag" or "calamus root" (菖蒲生) is the brilliance of the marshes, found close to deep pools, in the dampness of the wet earth, in the ditches,

序符五寶靈上太

水濱有生高山石上結根一寸九節是謂靈
身固得之一含氣萬元故能生人保養精神
逐水辟濕厭鬼消患鬼魅魍魎遠避幽昏彊
殄之屬皆不敢前服之不休壽至千千
樂子長曰此五物皆可卑服並益氣住年延
精定魄服之不休與世長存故孝經援神契
曰薑椒益氣菖蒲益聰巨勝延年威倍辟兵
此即孔丘之秘言上聖之明旨也
老君觀天合服五芝草丹留神住年度世長
存方

and in river banks of the lofty mountains, the sturdy stone root of ascension, the one inch for the nine joints, called the physical body of the numinous spirit energy of nature; its solidity and strength is attained from the oneness, keeping contained the Qi of the ten thousand origins, defending barrier that nourishes and cultivates the orchid of the divine spiritual essence, chasing away, purging the illness in the dampness, avoiding by hiding in the law of restoration, walking away from the cliff into refuge, finished with ghosts, extinguishing suffering and illness, dispelling misfortune, eradicating danger, and melting away worry, dispersing ghosts and their magic charms, the fascinations of sprites and goblins and their paired nets of deceit, a distancing of the netherworld, bursting away from muddle-headed twilight confusion, auspicious force that joins together in the waters, omen of happiness, cloud of good, wind of blessing, in which nothing dares to lead forward, medicine of perseverance toward the mysterious arrival into perfection, into longevity of thousands of years; the joyful master of the eternal said - these five things are each able to be medicine on their own, simple in the complexity; together they are the deep water and fiery heat benefits of immense profit to the Qi to help one attain firmness, steadiness, abiding settled within the years, prolonging the vital essence, fixing and settling the mortal Po spirits, medicine of persevering blessing, adding to a lifetime that extends, stores up, survives, and preserves; the soft and coherent, friendship originating talk, in the "filial piety scripture of leading assistance of the divine spirits contract", says - ginger and pepper generously benefit the Qi, and sweet flag generously benefits the intelligence, for the great victory of prolonging the years, powerful soldiers of joy that open up the law of restoration as a shelter from which to refute and repel and escape from damage, these are the cave mound's secret tidings, the venerable ascended sage's radiant decree; the ancient monarch of the Daoist watchtower of Heaven prescribes the harmony prayer, the felicitous herbal cinnabar, the bioenergetic elixir, to preserve the divinity that dwells within and is ferried across the years by salvation-enlightenment-wholeness with its prescription for long life that grows into eternity;

靈寶三天方樂子長書出丈
 巨勝五分 威僖四分 蜀椒一分 乾薑
 三分 菖蒲三分皆取真新好者精潔治之 凡五物以王
 相日童男擣藥勿易人也各異治下細篋五
 物各萬杵五物各異置赤杯中凡五杯羅列
 赤案上露一宿明日平旦乃以神斗表二分之合
 和如法和以白蜜若白飴後更擣三萬杵丸
 如梧子平旦向日長跪吞三丸訖言長生得
 所願暮日入復跪西向復吞三丸如旦法以
 為常禁食生魚猪肉韭菜禁見喪尸犬猪產

The Solid Truth Kernel Of Numinous Energy Three Heavens Prescription, The Joyful Seed Of Eternity's Book Of Emerging Elegant Meaning

five parts sesame, four parts fu ling fungus, one part Sichuan pepper,
 three parts dried ginger, three parts sweet flag, each lovingly captured
 from the harmony, collected from the freshness by one who is truly fond
 of upright wellness, to harness the essential purity; all five things, put

together during the day, the medicine stirred by a young boy, not easily done by man; each is a different treatment, a separate river of management; each subtle, exquisite, no component is negligible; the five things each are to be pounded by the myriad pestles; the five things are each put into a different red cup; a total of five cups, lined up and arranged in order on a red table, the syrup of a single night constellation, a pharmacy nectar under the lodge of the stars, the bright sun evening them out at daybreak, so that by means of the spirit of the dipper they are divided into their proper fractions, coming together in a mulberry fire dance of harmony like the dharma, method of the harmony whole, a harmony that creates the white nectar just like the white syrup of the stars, and then after that they are pounded further under the three myriad pestles, into pellets like berries of the parasol tree; kneeling peacefully at daybreak facing toward the sun for an extended time, swallow three pellets completely, the tidings of eternal life, to reach attainment from the place where the prayer is made; in the evening, at sunset, return to the place and kneel toward the west and again swallow three pellets, then at daybreak, always follow this method: restrain from eating fish or seafood, hog meat, or dishes made with leeks; restrain from mourning, funeral rites, or seeing any corpses, or from seeing dogs or pigs giving birth,



梧子

wú zǐ - seeds of the Chinese Parasol tree

序符五寶靈上太

誇慎之

曰此是一劑也若服盡更合可計藥分并合之多少在意令周一年服者

乃佳至於杵數可都共益一萬杵耳合和更擣足為四萬杵也

甲子建天癸亥數路晨昏為期慎勿敢忘六十一節天地之常服之如法甲癸為明甲子建日服至癸亥日為一節若甲子無建者滿定開亦佳服藥皆先齋三日燒香存神然後即事也滿六十日身輕能行復六十日四肢通利復六十日顏色有光復六十日平調腹腸五臟皆實凶邪不傷復六十日身體堅彊復六十日耳目聰明此是一歲驗也復六十

or stagnant ponds; be careful to avoid these things; this is said to be the way to take one dose of this medicine; the medicine should then be used up completely, following the same procedure repeatedly, like the harmony method of the stars, to be able to count the doses of the medicine together with the harmony of the stars, all the appearances of the sky existing in the mind within contemplative thought, in order to be able to meditate on the complete circuit of one year; one who takes the medicine this way will be exceedingly beautiful, comprised of auspicious Qi, arriving into fullness-wholeness-completion, ah! via the regular pounding of the pestle, permitting the totality of the metropolis to bestow its benefit, into an overflowing of deep water benefits, the prosperity and longevity of the beneficial bird, through the myriad usages of only the one pestle; to blend even more harmoniously, a woodblock can be cut into four myriad pestles; the first day of the sixty-day cycle is established with heaven, the sixty day road enumerated, in a morning daybreak twilight that predetermines the fixed period of time, careful not to wander in neglect; on the festival of the sixty-first day, the eternality of heaven and earth are the dharma resulting from taking the medicine; the first to the sixtieth day become the brightness of enlightenment, the first day setting out and establishing the practice, taking the medicine to arrive into the completion of perfection in the sixtieth day and flowing into the festival of oneness; when someone establishes the practice in the first day, overflowing contentment and wholeness is fixed and determined and continues to open out also, into the beautiful, delightful, and auspicious; every time before taking the medicine, fast on vegetables for three days, cooking the medicine while burning fragrant incense to store up divine spirit within; then after that begin the practice; in the overflowing wholeness of the sixty days, the conduct of the physical body should be light and easy; returning after the sixty days, the four limbs are completely restored with gained benefit, sharp; returning after sixty days, the countenance and color of the face is bright; returning after sixty days, the abdomen and intestines are balanced, even and tranquil, regulated into the tune of harmony, and each of the five viscera solidified within ultimate truth, unharmed by the strange magic of the demon road and its inauspicious spirits; returning after sixty days, the body's substance is solid, firm, strong; returning after sixty days, eyes and ears are focused in the brightness, and these are the results of examination after one year; returning after sixty

日骨體彊梁復六十日手爪有光復六十日
影響顯彰復六十日精氣益長復六十日白
髮還藏復六十日牙齒堅剛此是二歲驗也
復六十日道德達通復六十日六甲神從復
六十日神達身中復六十日志信神行復六
十日心開目明復六十日遠知四方此是三
歲驗也復六十日瞻視有光復六十日五神
不亡復六十日不知飢渴復六十日百神來
謁復六十日五藏不竭復六十日能寒能熱
此是四歲驗也復六十日能浮能沈復六十

days, the bones of the body are strengthened like beams of a bridge; returning after sixty days, the hands and claws are like bright rays; returning after sixty days, reflections, shadows, images and echoes, become pronounced, exposed, clear and conspicuous; returning after sixty days, the vital essence of the Qi overflows its deep water benefits into forever; returning after sixty days, white hair returns to the harbor of the storehouse-treasury-depository; returning after sixty days, the teeth are firm and strong, these are the inspection results after two years; returning after sixty days, the Dao and its virtue are attained, and permeate throughout the whole; returning after sixty days, a person goes in accord with the inscrutable spiritual powers of the six hexagrams (of the I Ching); returning after sixty days, divine spirit reaches to the core of the body-in-the-world, returning after sixty days, the will has trust in the divine elements; returning after sixty days, the heart opens out through the brightness of the eyes; returning after sixty days, there is remote knowledge of the four directions; these are the inspection results after three years; returning after years; returning after sixty days, the inspecting gaze encounters bright rays; returning after sixty days, the five spirits do not flee or go lost; (the Five Shen are the spirits associated with each of the body's five yin organ-systems (Heart, Kidney, Spleen, Liver and Lungs); returning after sixty days, one does not know hunger or thirst; returning after sixty days, the hundred spirits arrive to pay respects; returning after sixty days, the five treasure storehouses are not used up, not exhausted; returning after sixty days, one can bear the cold and one can bear the heat; these are the inspection results after four years; returning after sixty days, one can bear the floating, transient, and one can bear the sinking, heavy, solid; returning after sixty

序符五寶靈上太

日能淺能深復六十日能圓能方復六十日
 能弱能彊復六十日能縱能橫復六十日能
 短能長此是五歲驗也復六十日能好能醜
 復六十日能少能老復六十日能大能小復
 六十日能輕能重復六十日出入無間復六
 十日行廚在邊位為仙人此是六歲驗也長
 服不休與天相傾變形千化上升太清

靈寶巨勝衆方

霍林山人授藥子
長隱於勞山之陰

巨勝一名胡麻一名苟蠶一名莫如一名三
 光之遺榮一名天地之更生一名流朱一名

days, one can bear the shallow, superficial, and one can bear the deep and profound; returning after sixty days, one is able to be round, or one is able to be square; returning after sixty days; one is able to be gentle or forceful; yielding or firm; returning after sixty days, one is able to proceed lengthwise or crosswise, horizontal or vertical; returning after sixty days, one is able to be brief, short, or extensive, long; these are the inspection results after five years; returning after sixty days, one is able to seem likeable or unlikeable, to seem beautiful or ugly; returning after sixty days, one is able to be young or old; returning after sixty days, one is able to be big or small; returning after sixty days, one is able to be light and frivolous or heavy and serious; returning after sixty days, one can leave and enter without an opening; returning after sixty days, walking into the kitchen or into the cabinet, to exist in the liminal, in the margins, throne of the immortal transcendent; these are the inspection results after six years; always continue taking the medicine without stopping, to take part in the appearance of Heaven's outpouring, transmuting the form within the countless changes, and ascending into the Great Clarity;

LingBao Tremendous Wonderful Bright Victorious Treasures in the Plentitude of Directions;

like a sudden rainstorm in the forest, the immortal transcendent teaches the joyous master of the eternal; the hidden secret, ah! of the YIN labor in the mountains that brings physical and spiritual benefits, divinely inspired actions, acts of faith, toil that leads to the fruits of spirit, 'right actions' that bless lives; one name for sesame is "tremendous victory" (巨勝, jù shèng), one is dog lice (苟蝨, gǒu shī), one is "it would be better"; one is the thriving splendor that is bestowed by the three rays (三光之遺榮 sān guāng zhī yí róng); one is the even more pure life of Heaven and Earth; one is the flowing current of the pearls (流朱, liú zhū),

九變一名幽昌一名含腴一名青裏青裏葉名也

延年益壽神方

胡麻子好者擇治去石穢蒸之如炊須曝乾復蒸九曝九蒸乃止治下細徒以白蜜丸服如雞子一枚日三又一方云不能丸服成末三升以爲常服之一年而色美身體滑澤服之二年白髮返黑服之三年落齒更生服之四年入水不濡服之五年入火不焦服之六年走及奔馬此藥甘香而美易持難厭方秘

one is the Nine Changes; one is the prospering and flourishing of the netherworld; one is treasuring and holding in the rich fertile underbelly; one is the mutual assistance that is farming the herbs and barks, the cultivating of nature's green, the mutual assistance of tilling nature's green is the name;

Extension of Years Bright and Beneficial Deep Water Fiery Heat Prosperous Longevity Spiritual Prescription;

the symbol for sesame is loved by one who discerns the true from the false, selecting the good with the cleansing river of mystic law, removing the clogged up soot of the netherworld, the negating accumulation that comes from years of eating grains, to evaporate what is like cooked food, which has to be exposed to the strength of the sun, to dry in the open air of heaven, recovering and restoring by evaporating, with nine airing out exposures and nine evaporations, then stopping, the evaporating footpath of the nine heavens, the river that manages the world below in a subtle, exquisite sieve; use white honey to make pellets, taking the medicine like single chicken egg for three days; again the one teaching says the harmony deep water fiery heat energy of the pellets is the completion tip of three ascensions into eternity; take the medicine for one year and the color of the complexion will be bright and beautiful, the physical body's form delicate and graceful, smooth like a pond; take the medicine for two years, white hair reverts to black; take the medicine for three years, teeth that have fallen out regenerate; take the medicine for four years, entering water and not getting wet; taking the medicine for five years, entering fire and not getting burned, taking the medicine for six years, running as fast as a rushing stallion; these are the medicine's sweet and fragrant energy that flows into beauty and wonder, easily changing the deteriorations we've wearied of; the secret prescription

太上靈寶五符序

不出百年一傳

餌胡麻法

取一斛淘洗去上黑皮令正白蒸之一日曝乾磨之擣之亦佳漉釜中石五斗水復蒸之令釜中有石許水因下飩瀉胡麻置木拌中悉以石湯沃之以麥蘖一斗細擣納中釀之如作糖狀卒時擣去糟煎之三分餘一分更置銅器中浮湯上釜中猛火無令沸絕可丸止當如雞子者三丸服之百日充益肌肉鬢髮皆黑耳目聰明能長服之命無窮矣

of not exiting for a hundred years in one prescription like a mysterious cloud suddenly transferred to paper and circulated;

the sesame pastry method

acquire one 'hu', scoured clean; thresh and hull the seeds, bringing them to an auspicious white shine; let it air out in the sun for one day, drying in the open air and being further polished by heaven, pounded by auspicious, booming Qi; place it at the center of the stove, fill the kettle with five dou of water, and allow it to evaporate, causing the water in the cauldron to descend quickly, flowing away from the sesame; set a wooden plate at the center, to test the moistness of the seeds in the boiling water; using barley shoots in one metal-forged dipper, immerse them into the midst of the brew, gradually adding the honey, like making candy; when it's finished squeeze away the dregs, then simmer in a pan, from three parts down to one part, continuing to stir with copperware, floating up on the surface above a the center of a high flame, not allowing the boiling to stop; permit the ball of sesame to stop cooking when it is like a chicken egg; take three of these pellets a day for a hundred days, to fill into a robust muscular abundance, hair on the temples black, ears and eyes clever and bright; endeavor to take the medicine always, and life and destiny become inexhaustible;

胡麻膏

胡麻膏一斗薤頭三斤微火上煎之令薤焦黃絞去滓以酒服之日中一升百日以去服之肌膚充盛二百日老者更少三百日延年益壽久服神仙也

真人絕穀方

取巨勝二斗大椒五升去黑皮訖合搗二物下筵初服五合日三漿水無在亦可蜜丸服如雞子一枚日四漸自不飢荒年亦可但服此藥便當絕穀矣渴但飲水勿食他物食他

sesame oil

with one dipper of sesame oil, first chop three shallots, onto a pan over a small fire, and allow the shallot to burn off its yellow twists into the sediment, to let the wine of the medicine to ascend like the core of the sun; applying the medicine for one hundred days fulfills the magnificence of the flesh and the skin; for two hundred days one is gone further into youth; three hundred days extends the years into an overflow of longevity; taking the medicine for a long time makes one into a spirit immortal;

the prescription of release that is the cutting off of grain by the man perfected into truth;

take the assembled tremendous beautiful wonder (sesame) in two dippers, with five sheng of great pepper, completely remove the outer black part to release the inner sunlight from its dark shell, thresh the two things together, winnowed clean to remove the chaff; first taking the five medicines together for three days, the jade paste medicine with no water, that also can be made into balls of honey, and is taken like a single chicken egg, on the fourth day the self gradually flows into a state of no-hunger; even in the abandoned wilds of uncultivated years this explosive medicine can be taken; a plain simplicity that is able to bear the cutting off of grains; if thirsty, only drink water, and do not take any other medicine;

物便飢也能令氣力百倍寒暑不侵百病悉
愈神仙自致矣

真人絕穀餌巨勝法

取巨勝一斛蒸令熱氣周達便曝之一日凡
九蒸九曝合用九日訖擣下筵和以白蜜服
如雞子一枚日三久久食穀自少服之百日
百病自愈洗水不著身服之一年玉女侍衛
若急用者亦可一日三蒸三曝三日凡合九
蒸九曝便可用矣天陰者皆須日出用一斛
加茯苓三斤合擣蜜和服如上法得力益速

if hungry, take only plain and simple food; this endurance is able to increase the strength of the Qi a hundred fold; cold and heat cannot encroach upon it, and the hundred diseases can in all cases be comprehended and resolved into restoration in the storm of power that is like a deepening snow sent by the spirit immortal's own delivery;

the "man perfected into truth cutting off grains tremendous beautiful wonder (black sesame)" method

put the tremendous beautiful wonder (black sesame) one wooden tub, and steam it in order to heat it throughout, penetrating every part, and then give it simple exposure to the sun to dry in the open air of heaven for one day, for a ritual nine steamings and nine times airing out, the evaporating footpath of the nine heavens, altogether taking nine days; then stop, and winnowed clean to remove the chaff, blending in order to make the white honey; take the medicine like a chicken egg for three days; then for a long time, with the resulting strength of the self, eating very little grain; taking the medicine for a hundred days, the hundred diseases of the self are healed, body bathed in the waters of not-manifest, muddy world body washed in the clean river; taking the medicine for one year, the jade maiden attends to guard in the twilight of the world, to prevent sinking into the night, like one who is employed in an emergency storm flow; and then one can do in one day three steamings and three evaporations, altogether in three days completing the nine fold steaming and airing out, able to be carried out in easy simplicity; add that which is Heaven's Yin, always when the sun comes out, in the one tub add three jin of fu ling, and bring them together with the pestle, blend with honey, and this becomes the medicine that is the method of ascension, in order to obtain the strength of deep water overflow into the world, a quick and immense benefit,

能補精髓漸漸自不飢渴則飲水

真人輕糧辟穀不食方

巨勝一斗二升取純黑者茯苓二十四兩澤瀉八兩治三物萬杵以水服如彈丸日三遇食可食無食復取百物食之無所禁

出外益體服食方

取麻子五升溫湯漬浸之令開口去皮羊脂二斤合麻子中仁微火煎熟食飽爲度渴飲水欲飯自在更合如煎麻者五穀之長可以知萬物通神明七月七日取麻勃一升真上

able to repair the essence deep within the marrow of the body, and drip by gradual drip the body is no longer hungry, and when thirsty the pattern is to drink water;

the "man perfected into truth easy grain avoidance firm decision not-eating" prescription

one dipper of black sesame, twice roasted, taking the ones that are pure black, fu ling twenty four ounces, and common water plantain (澤瀉 *Alisma plantago-aquatica*); water plantain rhizome) eight ounces, prepare the three things with the myriad pestles, using the water, and take the medicine like a pellet for three days; when receiving food unexpectedly, able to eat it without going to return to the hundred things to eat, and so no place is forbidden;

beyond the external benefits to the body of taking the medicine food prescription

take five sheng of sesame seed, soften them by immersing in soaking in boiling water, causing their skin to open out and fall away; with two catties of sheep fat, blend the sesame seeds with a calm, kind benevolence; simmer over a tiny fire till cooked, eat till full, in order to achieve salvation-enlightenment-wholeness; when thirsty, drink water; when desiring of food, rest freely in self-determination, comfortable and happy, going even further into the harmony of wholeness as a guide for the future; the sesame is one of the five grains of eternity, and can be used to know the myriad things, pervasive communication in the divine light of clarity; on the seventh day of the seventh month gather one sheng of sesame that has suddenly come up in a gathering of ascension into truth;

黨人參半斤合搗并蒸使氣出徧服一刀圭
無不驗矣

辯菊億法

菊華與億華相似宜以甘苦別之菊甘而億
苦也今所在有菊但爲少耳率多生於水側
緱氏酈縣最多耳真人曰日精更生周盈神
精長生皆一菊也而根莖華實異名其說甚
美而近者服之略無效正由不得真菊故也

延年益壽方

春三月甲寅日日中時採更生葉也夏三月

take a half catty and blend it, thresh and hull and also steam and evaporate, to make the Qi emerge, experiencing everything everywhere, one knife of medicine like the jade tablet of an immortal, no need for actual examining;

discussion of the hundred thousand chrysanthemums practice

a hundred thousand similar chrysanthemum flowers together is suitable to sweeten bitterness and leave behind its hardship; chrysanthemum sweetness flows into the hundred thousand bitternessess; in the present there exists in our midst, chrysanthemums; however there are only a few, that is all; to lead many into birth and life, ah!, water makes a difference, a tie to the ancient place 氏鄴縣最 ("distant most beautiful elegant deer mountain county") where there are many! the man perfected into truth says: the sun's essence, providing regeneration, a round spirit of fullness on a flourishing circuit of abundance providing its divine spiritual essence of eternal life into every chrysanthemum, flowing into the root, the stalk, and the flower, one truth with different names; its opening out into the world is extremely beautiful, and similar to the medicine in its inimitable rare strategy of simplicity; rectification into truth can be obtained by following the existence of the chrysanthemum;

Vastly extending the years of beneficial longevity plan

in the springtime, on the third month, on jia-yin day 甲寅日, in the middle of the day, collect 'revival regeneration', the leaves; in the summer, on the third month,

丙寅壬子日日中時採周盈一方云周成周
 盈者菊之莖也秋三月庚寅日晡時採日精
 日精者菊之華也常以冬十月戊寅日平旦
 時採神精神精者一曰神花一曰神英菊之
 實也無戊寅者壬子亦可用也冬十一月十
 二月壬寅日日入時採長生長生者菊之根
 也一方云十一月無壬寅壬子亦可用也一
 方云都合五物皆令陰乾百日各令二分治
 合下筵此上諸月或無採之日則用戊寅戊
 子戊辰壬子日也春加神精一分更生二分

on bing-yin and ren-zi day 丙寅、壬子日, in the middle of the day, collect 'circuit of fullness', the oneness prescription for complete wholeness perfection, the thing that is circuit of fullness, the stem of the chrysanthemum; in autumn, in the third month, on geng-yin day 庚寅日, at feeding time (between 3 and 5 pm), collect sun's essence; the thing that is sun's essence is the flower of the chrysanthemum; always in winter in the tenth month, on wu-yin day 戊寅日, at the calm of daybreak, collect essence of the divine; essence of the divine, the oneness said to be the divinity of blossoms, the one said to be the hero flower of bright divinity, is the chrysanthemum's fruit; one who is nourishing reverently, is also able to use ren-zi day 壬子; in winter on the eleventh month and twelfth month, on ren-yin day 壬寅日, collect eternal life; eternal life is the chrysanthemum's root; the oneness prescriptions says: in the eleventh month, if not ren-yin, ren-zi 壬子 is also able to be used; the oneness prescription says: the metropolis is a harmonic blending of the five things, each commanding heaven's hidden fertile energy for a hundred days, each one making something happen with two different parts, governing the harmony below the sieve; these things, across the diverse kinds of months are perhaps different ways of gathering the sun, employing a pattern of nourishing reverence, nourishing seed, nourishing time, and the carrying the seed, therefore the pattern is wu-yin, wu-zi, wu-chen, and ren-zi days; the spring adds divine essence, one part, revival regeneration two

太上靈寶五符序

夏加周盈三分更生二分秋加神精一分日
精二分冬加日精三分常以直成日合之無
用破危日合之也一方云亦爾不用執日令
藥神不行當於密室中擣丸用白松脂大如
梧子服之日三服後飯服之一年百病皆去
耳聰目明身輕益氣增壽二年服之二年顏
色悅澤氣力百倍白髮復黑齒落更生增壽
三年服之三年山行不避蛇龍鬼神不逢兵
刃不當飛鳥不敢過其傍增壽十三年服之
四年通知神明及與五行增壽四十年服之

parts, summer adds circle of fullness three parts, revival regeneration two parts; the autumn adds divine essence one part, sun's essence two parts; the winter adds sun's essence three parts; always when arranging the completion of the sun's harmony, never use broken parts that would endanger the sun's harmony; the oneness prescription says: also, therefore, don't keep stored the parts of the sun, keeping the medicine of the divine from going along its natural way; it is suitable, ah! to thresh them in the stillness at the center of a secret room, employing the white pellets of pine fat, the great medicine like the seeds of the Chinese parasol tree "wutong zi" 梧子, for three days, then afterwards eating a meal; after one year of taking the medicine, the hundred diseases all depart, the ears sharp, the eyes bright, and the body light and easy, and the beneficial Qi increases longevity adding two years; after two years of taking the medicine, countenance and color are like a pleasant pond, the Qi's power increased a hundred fold, white hair returned to black, teeth that have fallen out restored, with increased longevity of three years; after three years of taking the medicine, walking in the mountains able to avoid serpent dragons, and not encounter ghosts, soldiers' swords not adequate, flying birds not daring to approach, with increased longevity of thirteen years; after four years of taking the medicine, thorough knowledge of the divine brightness is noticed, achieving togetherness with the five elements, with increased longevity of forty years; after taking the medicine

五年身生光明日照晝夜有光關梁交節輕
 身雖無羽翼意欲飛行服之六年增壽三百
 歲服之七年神道欲成增壽千年服之八年
 目視千里耳聞萬里增壽二千年服之九年
 神成能為金石死能復生增壽三千_{長二}年左青
 龍右白虎黃金為車又一方云春加_七神精二
 分更生二分夏加神精一分周盈二分秋加
 日精二分立冬加神精二分冬至加神精一
 分長生二分日吞十九旦暮各五一方云秋
 加神精一分日精二分一方云春加周盈二

for five years, sailing in the peace like the stars, the vitality of the body
 like a bright ray, eyes illuminating day and night, the bright ray closing
 off like a beam or a bridge, body crossing through the knots of festivals
 and holidays lightly and easily, life floating forward like the lines of a
 scripture, like the paths of the stars, wise in the revolving vehicle; even
 without feathers or wings, the thoughts fly above the passions and
 wishes of the world; after six years of taking the medicine, three
 hundred years are added to the longevity; after seven years of taking

the medicine, the divinity of the Way is the perfected wish and passion, and a thousand years are added to the long life; after eight years of taking the medicine, the eyes see for a thousand miles, the ears hear news of the myriad villages, and longevity is extended by two thousand years; after nine years of taking the medicine, the perfect completion of divine wholeness is able to become like gold stone; that which has died is able to return to life, and longevity is extended by three thousand years; on the left is a green dragon, on the right a white tiger, and the yellow gold becomes a chariot; once again, the oneness prescription says: in spring, add two parts divine spirit essence, two parts regeneration and revival; in summer add one part divine spirit essence, two parts circle of wholeness; in autumn add solar essence, two parts; and when winter is beginning add two parts divine spirit essence, when winter has arrived add one part divine spirit essence, two parts eternal life; during the day swallow ten pellets, at sunrise and sunset swallow five; the oneness prescription says: in autumn add one part divine spirit essence, two parts solar essence; the oneness prescription says: in spring add two parts circle of wholeness;



a Daoist immortal is always facing southern heaven, no matter which way he turns, and to say there is a green dragon (east) on the left (左青龍), a white tiger (west) on the right (右白虎), a red sparrow in front and a black turtle or black warrior behind, is to say someone is a Daoist immortal

分

餌杏子法

取杏子三斗去其中兩仁者作湯纔沸三四
沸納杏子湯中有頃手摩令皮去熟治之置
瓮中待之清其汁計度得七八斗棄其滓取
一石釜置糠火上以羊脂四斤摩釜中令膏
盡著釜熱復摩之令盡四斤脂納汁釜中炊
以糠火若蠶沙四五日藥成其色如金狀如
小兒哺服如雞子黃日三服百日父母不能
識令人顏色美好夏徵舒母所服壽七百年

method for apricot seed cakes

take three dou of apricot seeds, their central ounce removed by one who is compassionate, kind, benevolent; create a soup, boiling three or four times, building with measure, budding like flowers in a valley, then add the apricot seeds into the middle of the soup; after a little while, rub the seeds with the hand to remove their skin, then cook the preparation; then set them on the center above the earthenware pot to stay and wait, until the soup becomes clear; measure and take out about seven or eight dou; discard the sediment, and take one stone kettle of the released the husks over a high flame, with four jin of sheep fat to polish the kettle, covering the empty kettle with grease; then warm the kettle and return to polish it again, until the four jin of fat is used up; then add the juice into the middle of the kettle, and cook the husks on the fire, until they are like silkworm guano, for four or five days till the medicine is completed; its color is like gold, its consistency like the food of infants; take the medicine like the yellow of a chicken egg, for three days; taking the medicine for a hundred days and father and mother are not able to be distinguished, the man's expression, countenance, and outward appearance beautiful and attractive, its grand characteristic leisurely stretching out and unfolding into a longevity of seven hundred years;

乃仙去神方秘之

夏禹受真人方

樂子長書出隱於勞山之陰

赤箭一名離母一名鬼督郵一名神草一名
獨搖一名當苦一名勝子一名鬼箭生陳蒼
生少室生上洛堯流山太山之陽或諸名山
之南生南陽諸溪澗或生谷中陰處一莖生
有節葉其巔如竹葉有風不搖常以三月採
取盡其根無所去擣絞取其汁停置器中曝
乾其滓乾復納汁曝乾治服方寸匕後食令
人不老十日知效三十日氣大至百日以上

then disappearing into immortality of the divine prescription's secret;

Yu the Great's receiving-accepting-
enduring of the perfection into truth
prescription

the joyful seed of immortality emerging, hidden, ah!, within the physical and spiritual labor of mountain's Yin; for "red arrow", one name is "from the mother", one name is "ghost post" (mail from the ghosts); one name is "god grass", (tianma root, gastrodia elata; a saprophytic perennial herb; medicinally the root in winter is used moistened,

steamed, and sliced); one name is "single shake grass", "alone shake", (this is also called "red arrow" and "from the mother"); one name is suitable bitterness, one name is "victorious seed";



one name is "ghost arrow"; when fresh, it is deep blue / dark green; fresh and young in the flower room; when fresh and senior, it sails in the rivers of Yao's mountains,



the greatest Yang of the mountains; perhaps its various names are from the mountains of the south, life of the southern mountains' gorges, perhaps born from the midst of the mountain valleys' Yin; one stalk can be born out of the joint of the leaf, at the tip it's like a bamboo leaf, that is not shaken by the wind; always in the third month collect these, using it all so until there's nothing left but the root; stir and pound then twist and intermingle, and harvest the juice; when done place the

receptacle out in the midst, exposing its sediment to the strength of the sun to dry in the open air of heaven, drying and returning to reinforce sunning and drying, and harness the medicine of the river's prescription from the 'square inch dagger' ladle (about 5ml.); afterwards one should eat, and a man will not decay into old age; within ten days the effect will be known; within thirty days the Qi will arrive into great mysterious perfection; within one hundred days it will bring about ascension,

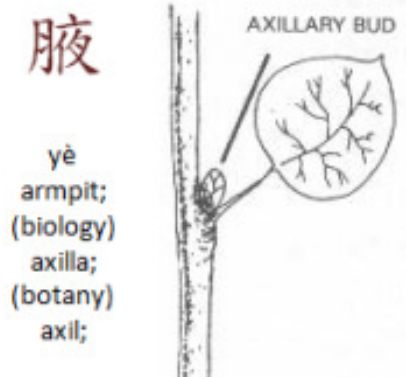
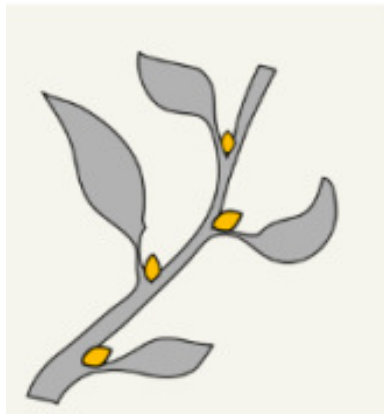
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序符五寶靈上太

身輕耳目聰明一年齒髮更生其莖赤如弓
 箭根似人足跗有指處但無爪也其子似小
 羊兒一曰根如芋魁其子似芋子居其傍不
 與相連多者十餘枚朝居母西暮居母東日
 中居母下盡取之中央有王大如指小者如
 環之十二枚四邊各三表二是其衛也取之先齋
 戒百日以酒脯醺其母於日下乃取之裹以
 丹囊盛常置左腋下其王名六甲父母隱五
 百人衛子能隱一人衛此藥母至死喪生乳
 者家藥神即去矣一曰葉如母指大指有四

the body as lithe as a swallow, ears and eyes sharp, bright, and clear;
 within one year, the teeth and hair return; its stalk is red like an arrow in

a bow; its root is like a man's foot that is pointing to a particular place, but without claws; its seed is like a baby sheep; one might say its root is like a giant taro, its seed appearing like the taro seed, residing nearby and appearing similar but not connected; there are many seeds, often more than ten; in the morning it resides with the Mother of the West; in the evening it resides with the Mother of the East; in the middle of the day it resides with the Mother below; and at the end when it is complete, it can be gathered; at its center there is a king, all embracing like a pointer toward ultimate reality; when small it is like a ring or hoop encircling, with twelve of them, three on each of the four sides; these are its protecting guards; prior to collecting them, fast on vegetables for one hundred days, using wine and preserved fruits, performing a sacrifice to its mothers, then ah! on the day after comes the harvesting, and the wrapping of the fruit into the cinnabar package; always hold it vigorously, deep within the left armpit, the way the auxiliary shoots grow from the axils;



its emperor name is the father and mother of the six lines of the hexagram, its secret defended by five-hundred-man guard, each seed protected by one soldier guard; this is the medicine that arrives to the funeral as the mother with the milk of life for the family home, the medicine of divine arriving and departing; one says: the leaf is like the mother pointing toward greatness, like four pointing fingers,
<http://ctext.org/library.pl?if=gb&file=99014&page=75>

赤羽上下竟冬夏生採無時主治惡鬼精物
 蠱毒惡氣中寒熱擁腫起陰益氣肥健輕身
 久服延年其味苦
 章陸根味酸有毒主胃中邪氣塗擁腫殺精
 物練五藏散水氣根如人形者有神生故墟
 田間三月八月採章陸草一名夜呼一名蕩
 根一名當陸一名萆陸一名長根一名商陸
 草一名神陸一名白華一名逐邪一名天草
 一名逐陰之精此草神草也
 去三蟲殺伏尸治面黥黑益智不忘

with red feathers above and below the whole thing; in winter and summer harvest it fresh at any time, its master controlling the evil ghost essence of things, the bug-ghost evil poison Qi; in the midst of cold or warm, wrap it around any swelling, to initiate the Yin beneficial Qi, fertilizing to strengthen the physical body, allowing it to flow smoothly and lightly in the river of the revolving sky; take the medicine for a long time to extend the years; when its taste is bitter, its emblem is the above ground army of the root portal door; when its taste is sour, it is poisonous, and it is chief of the heart of the crafty evil Qi of the bizarre and harmful demon road; apply it externally like a paint to wrap around swelling, to attack and reduce the essence of things, the silk practice of the five treasury-depositories that scatters the water Qi; the root is like the form of a man who is a divine spirit, and it is the fresh life of the empty village courtyard, the field of leisure, the idleness in the gap, to

be collected in the third month and the eighth month; its emblem is the above ground army herbal grass; one name is 'night call';



夜呼

yè hū
Night call,
pokeweed,
Rhizoma
Phyllostachys;
cut into small
beans, first
cooked,
together with
green beans
cooked into a
meal, eat daily,
until the disease
is over;

one name is 'cleansing root', for cooling; one name is 'army undertaking what needs to be done'; one name is 'amaranth army'; one name is 'eternity root';



莧陸

xiān liù
Land Amaranth;
Perennial herb, early
spring seedlings, leaves
ovate and large.
Summer red purple or
white flowers. Autumn
strong, fleshy, red and
black. Edible leaves, its
root toxic, for medicinal
purposes; Xiān Cai has a
sweet after taste,
compared to the
common spinach and is
known in Chinese
medicinal cuisine as
"cooling, cleansing";

one name is 'merchant of earth's grasses'; one name is 'divine spirit of the land'; one name is 'white flower blossom'; one name is 'driving away harm'; one name is 'Heaven's herb'; one name is 'expelling Yin essence'; this is the grass manuscript of divine grasses;

removing the three worms that lie in ambush to weaken and kill, treating the entanglement of the dark with deep water beneficial wisdom of not neglecting

<http://ctext.org/library.pl?if=gb&file=99014&page=76>

序符五寄靈上太

男女五勞七傷婦人乳產餘病帶下
去赤白皆愈方
麴十斤米三斗加天門冬成末一斗漬章陸
六日便齋服五日食減二十日穀絕腸肥財
容氣息諸蟲皆去耳目聰明癰痕皆滅以月
宿興鬼日加丁時取商陸服如棗日三道士
恒種此藥草於靜室之園使人通神
令人不老長生去三蟲治百病毒不
能傷人方
取當陸根四十斤削去上皮細切之以水八

the husband and woman and their five labors* that lead to loss of Qi and the seven injuries of wife and man, the raw milk excessiveness illness, the bandage belt of getting rid of the red and white below and recovering from everything" prescription; in order to make ten jin, take three dou of rice, add the lily root of asparagus, (Asparagi Radix,

Asparagus tuber, "heaven's winter gate", 天門冬), one dou of complete tips; soak pokeweed (Pokeberry Root, Zhang Liu root, 章陸, alias cow radish, or night call, *Phytolacca acinosa* Roxb.) for six days, and fast on plain vegetables; for five days stop eating, for twelve days cut out grains from the intestines, pause to breathe and rest the Qi from the concern about wealth and possessions; and all the diverse kinds of evil bugs each go away, ear and eye are bright and clear, understanding the light, and scars are all eradicated; to send the ghosts of the moon's night into the daylight, at the 'ding' time (4th heavenly stem), collect the pokeweed, taking the medicine with jujubes, for three days; a Daoist scholar continually cultivates these medicinal plants, ah! in a peaceful garden enclosure of quiet stillness, causing a man's life to be thoroughly pervaded by divine spirits;

instructions for man to not decay into
old age, and entering into long life by
getting rid of the three worms,
managing the hundred diseases so that
the poison is not able to injure man
prescription

gather forty jin of pokeweed root (Zhang Liu root, 章陸, alias cow radish, or night call, *Phytolacca acinosa* Roxb.), peel to get rid of the outer coat, carving until thin and soft; use eight dou of water,

**the five labors are 1) "long wounded blood", too much overuse of visual material, and because "head is the liver," leads to liver blood deficiency syndrome; over time, can lead to anemia; 2) "long wounded" is lack of sleep, or too much sleep; reduced supply of nutrients and oxygen; 3) "sedentary injuries", limbs lack of activity, body flow slowed, poor blood flow, muscle weakness, decreased digestive function, physical weakness 4) "long standing injury", the lower extremity bones bear the weight of the body, from too much standing, resulting in lower extremity soreness and numbness, affecting the normal function of lower extremity bones; 5) "long-term injury tendons"; walking, jogging, although conducive to blood flow, gastrointestinal and other organ functions, regardless of age can lead, with long-distance walking, to be prone to tendon sprains, falls, cardiovascular and cerebrovascular diseases are also prone to accidents; "In short, the fitness road*

should be dynamic and have both a labor side and relaxation. Excessive overwork, will eventually cause illness; avoiding five forms of labor is the way to regimen"

<http://ctext.org/library.pl?if=gb&file=99014&page=77>

一十第中卷

斗於東向竈煎之令減半去滓更煎之令可
 丸服如梧子一九大良作之勿令人見又一
 方取章陸三十斤正月二月九月十月十一
 月十二月採取過此不中用取章陸淨洗麤
 切長二寸許勿令中風也絹囊盡盛懸屋北
 六十日陰燥末治下篴方寸匕水服日一先
 食十日見鬼六十日使鬼取金銀寶物作屋
 舍隨意所欲八十日見千里百日身能飛行
 登風履雲腸化為筋久服成仙人
 真人長生去三尸延年反白之方

ah! to simmer on an eastern facing kitchen stove, to get it to reduce to half; get rid of the dregs and then still keep simmering; in order to be able to take nine doses of the medicine, like wutong seeds (梧子) of the Chinese parasol tree, each one pellet like a small bird egg; to create the great benefit, do not allow anyone to see; continuing the one practice, the one method, gather thirty jin of pokeweed on the correct months - the second month, ninth month, tenth month, eleventh month, and twelfth month, carrying out the harvesting, not crossing past these months while using it; gather the pokeweed, clean it thoroughly, clearing and purifying, refining its cloud of rough-and-crude, allowing lengths of two inches, not able to be moved by the wind; fill up a thick stiff sack to a wide and deep flourishing abundance and suspend it like a

waterfall in a room, facing north, for sixty days, to dry out the Yin through fire and the chirping of birds, then sift away the dust that has dried, harnessing the prepared treatment; the prescription is to take one "square inch dagger" ladle of medicine with water every day before eating; in ten days, ghosts will be seen; in sixty days the ghosts are caused to take gold and silver treasures, because they are deciding to give up their home, relinquishing the lodge, to comply with the expectations, the wish of the place; in eighty days, seeing for a thousand miles; in a hundred days the physical body able to travel by flight, ascending on the wind and treading the clouds, the intestines transformed into muscles; taking the medicine for a long time completes the transformation into an immortal;

the "man perfected into the truth of eternal life getting rid of the three corpses to prolong years and reverse whitening" prescription;



天門冬 - tiān mén dōng - "heaven's winter gate", root of asparagus

<http://ctext.org/library.pl?if=gb&file=99014&page=78>

序符五寶靈上太

宜服丹光真華之母宜食浮水玄雲之髓此
 自然能生千歲一變百歲一化先變後化天
 不復害神鬼無柰何故可服也故得生也丹
 光之母者松脂也浮水之髓者茯苓也能伏
 鬼神却死更生松脂流入地中千年變為茯
 苓茯苓千年化為琥珀琥珀千年變為丹光
 丹光色紫而照人丹光千年變為蜚節芝蜚
 節芝千年變為浮水之髓浮水之髓千年化
 為夜光夜光千年化為金精金精千年化為
 流星流星千年化為石膽石膽千年化為金

appropriate, suitable, and natural medicine is the cinnabar ray, the flower of truth from the mother; one should eat the floating water of the clouds of mystery into the marrow; these things naturally enable pure life to be born; for thousands of years, the one transforms in bright shining divinity; for many years the one metamorphosizes; before, bright shining divine positive transformation, after, metamorphosis; heaven does not harm its horses, does not drive them to disaster or create calamity; the ghosts are not helpless, only invisible; they are the reason we need to take the medicine, which is how we obtain pure life; the cinnabar ray is the one who is the mother, "pine fat" (rosin, colophony, a solid form of resin acquired from pines); floating on the water surface is the marrow, fu ling fungus (*poria cocos*); able to fall to the ghosts, yet from death able to regenerate into life, pine fat spreads out to enter into

the midst of the world, transforming in mystery for a thousand years to become fu ling fungus; fu ling converts after a thousand years to become amber; amber transforms in mystery for a thousand years to become cinnabar's bright ray, cinnabar's bright ray the color of purple, and illuminating man; cinnabar's bright ray transforms in mystery for a thousand years to become feijiezhi "insect knot fungus";



"insect knot fungus" transforms in mystery for a thousand years to become floating water of marrow; floating water of marrow converts after a thousand years into luminous night; luminous night converts after a thousand years to gold essence; gold essence converts after a thousand years to flowing spark; flowing spark converts in a thousand years to stone gall; stone gall converts in a thousand years to diamond thunderbolt;



Stone gall is copper salt, most likely copper sulfate with crystal water, that is, $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$. Sulphates, which generally contain water of crystallization, are called "alum." also known as chole alum, Blackstone, monarch, stone, bronze, legislation stone. One of the five ancient Chinese poison, "five poison" stone gall, Dan sand, realgar, alum stone, charity stone.

二十第中卷

剛金剛千年化為木威僖芝夫金入火不耗
 入水益生夫松脂之變蓋無常形故能沈淪
 無方上升太清此飛仙之法勿傳非其人方
 曰先取松脂茯苓各十二斤以水漬茯苓松
 脂七日朝陽去水以醇酒二斗與茯苓合餌
 之以曝令乾月食一斤欲不食因鍊松脂去
 苦梟以火溫之納茯苓中治合和以白蜜三
 物合服之月各一斤百日身輕二百日寒熱
 去三百日風頭胸目去四百日五勞七傷去
 五百日腹中寒癖飲癥氣去六百日顏色佳

and diamond thunderbolt converts in a thousand years to "majestic joy
 excrescence"; a sage of metal can enter fire without being consumed,
 enter water and find benefit for life; a sage who follows along with the
 pine fat in its divine transformation does not hold to a constant form
 under the canopy of heaven, and so is able to keep from being lost into
 the heaviness and sinking into ruin by the prescription, ascending into
 the great clarity, flying into immortality by following the practice, and
 not propagating any confusion of incorrectness from his humanity; the
 prescription says: begin with gathering the pine fat, twelve jin of the fu

ling fungus (poria cocos), to soak the fu ling in water, with the pine fat, for seven days; in the morning sunrise, remove the water;



then add two dou of rich wine, bringing it together with the fu ling into a harmony that is an edible and enticing cake; then expose it to persevere in the sun and to dry in the open air of heaven; eat one jin for a month, trying not to eat, wishing to clean the body from the chaos of the realms of the world; the primary cause of refining the pine fat, smelting under the grace of the golden stars, under the weight of the golden balanced steelyard, serves to disperse bitter vexation and worry, and the foul path of anger; gently warming on a fire, accept and enjoy the fu ling in the midst of the vast and inclusive Way, harnessing its river of unity, treating disease with harmony, blending together with the white honey; taking the medicine of the three things in their blended wholeness, one jin every month, in a hundred days the body is light and gentle, sailing in the peace like the revolving path of the stars; after two hundred days, warm and cold is reduced; after three hundred days, wind of the head, mind, and eyes is reduced; after four hundred days, the five labors and the seven injuries are dispersed; after five hundred days, cold in the intestine from the repetitive habit of drinking as a hobby that causes the Qi to congeal in abdominal tumors is dispersed; after six hundred days the complexion and color becomes firm, steady, and settled;

寒癖飲癥氣

hán pì yìn zhēng qì

"cold in the intestine from the repetitive habit of drinking
as a hobby that causes the Qi to congeal in abdominal tumors"

<http://ctext.org/library.pl?if=gb&file=99014&page=80>

序符五寶靈上太

七百日面黥去八百日黑髮生九百日灸癥
滅千日兩目明二千日顏色易三千日行無
跡四千日諸痕滅五千日夜視光六千日肌
肉易七千日皮脉藏八千日精神彊九千日
童子薄萬日形自康二萬日神明通三萬日
白日彰四萬日太一迎五萬日坐在立亡日
三食慎勿忘但過萬日仍自縱橫變名易姓
升皇天古有黃初平者正服此藥方成真入
初平丹溪人也年十五家使牧羊有道士見
其良謹便將至金華山石室中四十餘年忽

in seven hundred days, the face is simple and unrestrained; in eight hundred days, black hair grows; in nine hundred days, moxibustion scars (from burning dried mugworts on the body) disappear; in a thousand days the eyes shine bright with enlightenment; in two thousand days the facial color changes; after three thousand days, walking leaves no trace; after four thousand days, all the diverse kinds of scars are washed away; after five thousand days, night is seen as brightly shining; after six thousand days the flesh and muscles change; after seven thousand days the pulse of the veins and arteries in the skin are concealed; after eight thousand days the spiritual essence is strong, the force of the divine principle glowing in its fullness; in nine thousand days, the seed of youth is slight and indifferent; in ten thousand days the form of the self is healthy and peaceful, hale and easy; after twenty thousand days, divine light permeates; in thirty thousand days the white sun is clear and manifest; in forty thousand days, the Great Oneness is faced, welcomed, and received; in fifty thousand days a seat is established beyond death; eating for three days, careful not to forget, even going past the myriad days, that still the self can warp lengthwise and crossways; one should change their name and family name, and ascend to the emperor of heaven; at first, in ancient times, things were yellow and level, and these were the proper medicines that were created, the complete and perfect prescription for the man perfected into truth, the cinnabar creek for man from the tranquil beginning;

(origin story of master redpine) - at fifteen years old, a man left home to breed goats; there a Daoist scholar appeared with his beneficial words of caution; the plain and simple Daoist went into the golden flower stone mountains to remain for forty years,

三十第中卷

然不復念家其兄初起行索初平歷年不得
後見市中有道士乃問之曰吾弟牧羊仍失
之四十餘年不知死生所在幸願道士爲占
之道士曰金華山中有一牧羊兒姓黃字初
平是卿弟也初起聞之即隨道士去求得弟
相見悲喜語畢問初平曰昔羊皆何在初平
曰羊近在山東初起往視了不見羊但見白
石還謂初平曰山東無羊也初平曰羊在耳
但兄自不見之便起俱往初平言叱叱羊起
於是白石皆起成羊數千萬頭初起曰弟獨

heart transcendent, simmering in correctness and not returning, not remembering home; his elder brother "early times rising up", came searching for his younger brother "primal tranquility", hoping to bring him back, but could not find him; after seeing a Daoist scholar in the marketplace, inquiring he said: my younger brother has gone off herding goats for forty years, and still we haven't found him for forty years, not knowing whether he is alive or dead; fortunate and blessed because of observance of the divine as a Daoist scholar, the Daoist scholar said: having attained entry into the golden flower mountains, he has been herding little goats; his family name is 'yellow', and the name is 'primal tranquility', dear sir;"early times rising up" heard this, and promptly approached the Daoist scholar to leave, and take him to find his little brother, and when the older brother finally saw his younger brother, he spoke of his sorrows and joys, and he asked "primal tranquility", where are all the goats you had? and "primal tranquility" said: the goats are nearby, on a hill in the east; "early times arising" went to look, to try to understand, but did not see any goats; he only saw white rocks; he returned to speak to "primal tranquility", saying: on the eastern hill there are no goats! "primal tranquility" said: the goats are there, but my elder brother cannot see them, and he simply set out in that direction, accompanied by his brother, with no other explanation; "primal tranquility" called out "goats, rise up, appear", (using the term for 'rise up' that was also part of his elder brother's name), ah! the white rocks all rose up and became goats, numbering many thousands of head; "early times rising up" said: younger brother, in solitude,

得仙道如此吾可學否初平曰唯好道便得耳初起便復棄妻子留就初平共服松脂茯苓至五萬日坐在立亡行日中無影有童子之色乃俱還鄉里親戚死亡略盡乃復還去以方教南伯逢易姓爲赤初起改字爲赤魯班初平改字爲赤松子其後服此藥仙者數千人

赤松子方

七月十六日去手足爪除腹中三尸蟲矣

入山終身不食方

you have obtained Daoist immortality such as this, would I not be able to study and learn it as well? "primal tranquility" said: just have pure, single minded fondness for the Dao, live in plain simplicity, and you will obtain it;"early times rising up" returned, abandoning his wife and child, going right away to live in the highlands with "primal tranquility"; together they took the medicine of pine fat and fu-ling fungus, reaching fifty thousand days, and established their seats beyond death, traveling in the sun without casting a shadow, having youthful appearance, and in this way eventually returned to their rural village; their parents had grieved their death and thought there was nothing left of them, so when they returned they again departed; by means of the prescription they taught the Dao to people in the south that they met by chance, changing their names to "southern red"; "early times rising up" became "simple spotted southern red", and "primal tranquility" changed his name to "master red pine"; afterward they taught many thousands of people about this medicine of immortality;

the master red pine prescription

in the seventh month, on the sixteenth day, clip the nails from hands and feet, and get rid of the three corpse worms in the belly;

entering the mountains for completion
of life of the body in the world and not
eating prescription

用大豆十分葳蕤三分澤瀉一分飛英一分
 藁本葉半分凡五物治下筵和以棗脂丸如
 李子日吞三食棗二十一枚可終身無食若
 無棗常飲玉漿泉

黃帝受黃輿四物仙方

一曰鴻光二曰千秋三曰萬歲四曰慈墨實
 合作四物丸用白松脂大如雞子服之七年
 身壽四萬三千歲不死長服之可與天地相
 守黃帝曰此四物形狀何似可得聞乎黃輿
 曰鴻光者雲母也千秋者卷栢也生於山石

use ten parts soy beans, three parts Shen Nong's herb (葳蕤, *Rhizoma Polygonati Odorati*), one part common water plantain (澤瀉, *Alisma plantago-aquatica*), one part fallen leaves flying freely in the wind,

(Shen Nong's Herbal)



The Effect of 葳蕤 wēi rui

Property

Sweet, slightly cold; lung, stomach and heart meridians entered.

Actions

Nourish yin of lung and stomach, clear heat of lung and stomach.

Indications -

A. Lung yin deficiency syndromes

It is indicated for dry cough with little phlegm, cough with blood, and hoarseness due to yin deficiency, dryness in lung with heat, because it can nourish lung yin, and clear lung heat slightly. It is commonly combined with herbs of nourishing yin, moistening dryness, clearing lung and relieving cough. Indicated for fever, headache, aversion to wind-cold slightly, cough, and dry throat with stagnated phlegm due to yin deficiency with wind-warm or winter-warm attacking, it is combined with pathogen-dispersing and heat-eliminating herbs.

B. Stomach yin deficiency syndromes

It can nourish stomach yin, produce fluid and relieve thirst and clear stomach heat with more drinking, hunger but no appetite, dry stool, no coating or red tongue with little fluid, or stomachache, distending in stomach, retching and other symptoms due to stomach yin deficiency. For dryness in tongue, thirst, hunger but no appetite due to yin hurt caused by heat diseases, it is usually combined with yin-nourishing, heat-clearing and fluid-producing and thirst-relieving herbs. Besides, it is also indicated for syndrome of heart yin deficiency.

Dosage and Administrations Decoct 10~15 g.



澤瀉

zé xiè

common water plantain
(*Alisma plantago-aquatica*)

one half part Gao Ben (稿本 *Radices Ligustici Sinensis* Rhizoma *Ligustici* Chinese *Ligusticum* Rhizome); winnow down with a sieve all five things; blend using jujube fat, until it forms a pellet like



藁本 Gao Ben (*Radices Ligustici Sinensis*)

Property -

Pungent, warm; lung meridian entered.

Actions -

Dispel wind-cold, relieve damp and alleviate pain.

Indications -

For exterior syndrome due to wind-cold, headache due to wind-cold and arthralgia due to wind-cold-damp.

Dosage and Administrations

Decoct 3~10 g. It should be used with proper dosage for external application.

Rhizoma *Ligustici* Chinese *Ligusticum* Rhizome Jehol
Ligusticum Rhizome

plum seeds; swallow three a day, eating twenty one of the jujubes, to end the body's need to eat; like it's jujubes, always drink from the spring of jade paste;

the "yellow emperor's receiving yellow ease flowing forward like the stars four things for immortality" prescription

one is called great goose ray, (鴻光), two is called thousand autumns, (千秋), three is called the myriad years, (萬歲) four is called compassionate kindness black ink of ultimate reality, (慈墨實), harmoniously blend together to grow the four things into pellets using white pine fat that are big like a chicken egg; take this medicine for seven years and the body will not die for thirteen thousand years; take the medicine extending into forever, to be able to join together with the appearance of heaven and earth, keeping watch and defending; the yellow emperor said: these four things have the form and shape of what? able to hear about them how? yellow ease flowing forward like the stars said: the one that is the great goose ray, is mica (雲母); the thousand autumns is roll of cypress (卷栢), the pure life, ah! of mountain stone's

序符五寶靈上太

之間萬歲者澤瀉也慈墨者莧實也丸以松脂如雞子旦暮服一丸令人長存不飢渴

真人四物却穀散

用茯苓屑三分乾地黃屑一分胡麻屑一分天門冬屑一分胡麻火熬之凡四物治合搜

衣二

十二

以食蜜日服方寸匕美漿水酒為服之三十日氣力有異百日倍一年後氣色如雲夢與神遊三年骨騰肉飛

槐木者虛星之精長服之年老更壯腦不損耗好顏色以十月上巳日取槐子盛新瓦甕

idleness; the myriad years is common water plantain, (澤瀉 zé xiè *Alisma plantago-aquatica*), and black ink of compassion is true amaranth of ultimate reality (莧實); in pellets using pine fatlike a chicken egg, every evening at sunset take one pellet, in order for a man to survive forever, without hunger or thirst;

the four things of the man perfected into truth for retreat and release from grains

use three parts fu ling, broken up into small pieces, one part "dry yellow earth" (乾地黃, Rehmannia) broken up into small parts, one part sesame broken up into small parts, and one part "heaven's winter gate" (天門冬, asparagus, (Asparagi Radix, Asparagus tuber), broken up into small bits; cook the sesame over a slow fire, and blend all four things to harness and treat disease; use it with honey, daily taking the medicine prescription of one dagger ladle; to make a sweet starch paste use water or wine and take that as the medicine; in thirty days the Qi will be strong in all the different places; in a hundred days it will strengthen again twofold; one year later the Qi will appear like a cloud, in dreams taking part in spirit journeys that wander and ramble like a flag in a stream, moving while protecting the strong seed; in three years the bones will gallop and the flesh will fly; one is like the locust tree (槐木), with the essence of a star in the empty void; taking the medicine for a longer time extending into forever, old age will be further strengthened and robust; the head will not be spoiled or damaged from wear and tear, no mildew from squander, no damage or loss from carelessness, and there will be a lovely look of outer appearance and expression; in the tenth month in the early morning, gather the seeds of the locust tree that are vigorous and fresh, into an earthenware jar;

中覆一瓦盆蓋之泥封之三七二十一日發
 洗之其外皮皆去中子如大豆狀服之從月
 一日始一日服一枚二日服二枚三日服三
 枚從此至十日加一枚計十日服五十五
 實大月服一百六十五小月則不能以大月
 計計一年服一千九百八十實一年有六小
 月即減六十實

又服食治病方

以十月上巳日取槐子陰乾百日擣去皮取
 子著瓦器中盛之欲從一日始日服一枚十

cover the basin with one tile, a lid of clay, sealed on three, seven, two, ten, and one day, to initiate it's bath, so that it is cleansed, it's outer skin

all gone, the center of the seed like the form of a soy bean; take the medicine at the beginning of the month, at first once a day to start; once a day take one, then twice a day take two, then three times a day take three, following along this way to reach ten days, each day increasing by one, calculating ten days to take the medicine for 55 seeds; on the big month take the medicine for one hundred and sixty five, in the small month not able to use like the big month calculation; count one year taking the medicine, one thousand nine hundred and eighty seeds, one year having six small months; this is "contentment's stored up hidden possession collection", of sixty seeds of the real and true;

Another medicine food to govern illness and disease prescription

in the tenth month before the sixth day, gather locust tree seeds, and dry them in the shade for a hundred days; hull them to get rid of the outer pod and put the seeds into a wide and deep earthenware vessel; then cook them for one day; on the first day take one of them, in ten

日服十枚復從一始滿十日更之如前法欲
治諸卒病留飲宿食不消胃中氣滿轉下下
利一服一合二合愈多服無毒若病人食少
勿多服令人大便剛難

又去三蟲法

卷二

十三

取槐子不須上已也得取取之并上皮擣令
可丸丸如杏核一服三九日二服多作長服
亦善亦可以蜜丸之

延年益壽方

槐子熟者置牛腸中陰乾百日於後飯旦夕

days take ten of them, following along taking the medicine in this way; when ten days has been completed, continue taking even more, following the previous method, wishing to govern all the various soldiers of sudden disease and illness, stopping all drinking at night, and not eliminating eating, and the Qi in the chest is filled to overflowing, turning everything below to advantage; one dose of the medicine brings harmony, two doses all the more; taking numerous doses is not poisonous; if there is illness in the person, eat less, and don't take more

medicine; this is the method for man's all embracing simplicity for becoming firm and strong in the face of difficulty;

another method of getting rid of the three worms

collect the lotus seeds without waiting till the sixth day; once acquiring them, remove the outer shells, in order to be able to make pellets, pellets like almond pits; one dose of medicine is three pellets, take two doses a day; making many to be able to take the medicine for a long time is also good; they are also able to be made into pellets with honey;

prolonging the years and increasing longevity prescription

locust tree seeds that are ripe and mature, released from the intestines of a bull, and dried in the shade for a hundred days, ah! afterwards cooked from dawn to dusk,

吞一枚十日輕身三十日髮白更黑百日面
有光二百日奔馬不及其行

又却老方

十月上巳服槐子一枚日轉增一至十日更
復從一始正當上巳日造服之也

真人住年月別一物藕散

凡一物七月七日採藕華七分八月八日採
藕根八分九月九日採藕實九分治合藥畢
矣服方寸匕授南陽劉長生長生居清淵澤
中北界長生服藥七十餘年不壯不老欲知

swallow one of them a day; in ten days the body is light, sailing in the peace like the stars; in thirty days, white hair returns to black; in a hundred days, the face has bright rays, in two hundred days, running like a horse reaching his stride;

yet another prescription for old age

in the tenth month, early in the morning, (before the 6th earthly branch: 9-11 am), take one of the seeds from the locust tree, each day changing by adding one more, until arriving at ten days, again returning to the

start with only one, following the correct time early in the day, without being careless, to take the medicine;

the 'perfected person's stopping of the years to depart into the bright oneness of all things' lotus root powder

going into the oneness, on the seventh month on the seventh day, collect lotus flowers, seven parts; on the eighth month on the eighth day, collect lotus roots, eight parts; and in the ninth month on the ninth day, collect the lotus seed, nine parts, to harness the medicine of harmony, treating disease and bringing stability and unity of wholeness and completion; taking one dagger ladle of this prescription confers the southern YANG golden sharp sword of eternal life, pure life growing in length into eternity, residing in the stillness of the clear pool abyss while in the midst of the damp marsh pond of the northern extents; eternal life comes from taking the medicine for seventy years, strong and robust, not old or decaying; wishing to be tested,

序符五寶靈上太

其驗取雞雛如鵪鶉大者與共服藥三年故
 為雛子矣長服仙也藕實一名水芝丹一名
 茄實一名茭實一名蓮花一名芙蓉其葉名
 荷其小根名芋大根名藕其初根名茭與雞
 頭為陰陽以八月上戌取蓮裏實九月上戌
 取雞頭實九月上旬取藕各分等陰乾百日
 治之正月上卯平旦井華水服一方寸七日
 四五後飯服之百日止主補中益氣力養神
 不飢除百病久服輕身延年不老神仙雞頭
 實一名鴈實一名天門精一名天禹一名曜

inspected by truth, one who is great takes his young chick fledgling like a mynah bird, and participates in the taking of the medicine, and in three years if the chick produces an egg, taking the medicine for a long time, eventually he becomes an immortal; lotus flower is one name for the water plant elixir; one name is eggplant fruit, one name is gorgon plant fruit; one name is water lily, one name is cotton rose hibiscus, its leaves are called "hè" (荷), (lotus leaves), its young roots are called tubers (芋), or taro, its roots are called "ǒu" (藕), (lotus root), its early shoots are called water oats, or white shoots, (茭), and together they are the chicken head of Yin and Yang; on the eighth month, before the eleventh earthly branch (7 - 9 pm), collect the fruit sprouting on the

lotus; on the ninth month before the eleventh earthly branch, collect the chicken head fruit; on the ninth month before the seventh earthly branch (11 am - 1pm), collect the root of the lotus; each part equally laid out to dry in the shade for a hundred days, to be harnessed like a river of medicine; on the correct month, before the fourth earthly branch, (5 - 7am), in the tranquility of daybreak, from the well of flower water medicine, take a dagger ladle of the prescription, for four or five days, and afterwards take the medicine with cooked food, and stop after a hundred days; the host, owner of the recipe, is repaired, mended, set down in the midst of the beneficial Qi, gaining longevity and prosperity with power and strength, raising and nourishing the human spirit into the divinity that is free from hunger, and eliminating the hundred diseases; take the medicine for a long time, and the body becomes light, prolonging its years, never aging, and becoming a spirit immortal; for the chicken head fruit, one name is wild goose fruit, one name is heavenly gate to pure vitality, one name is the heaven of Yu the Great; one name is sweet tasting star brightness,



芡實

qián shí

Gorgon plant;
fox nut

(Gorgon euryale
or Euryale ferox);
makhana (Hindi)





蓮花 lián huā lotus flower



芙蓉 fú róng Hibiscus. [Lotus]: an alias of lotus. Nymphaeaceae.

其小根名芋

qí xiǎo gēn míng yù

its young roots are called
tubers (芋), or taro,



大根名藕

dà gēn míng ǒu

its roots are called "ǒu"
(藕), (lotus root),



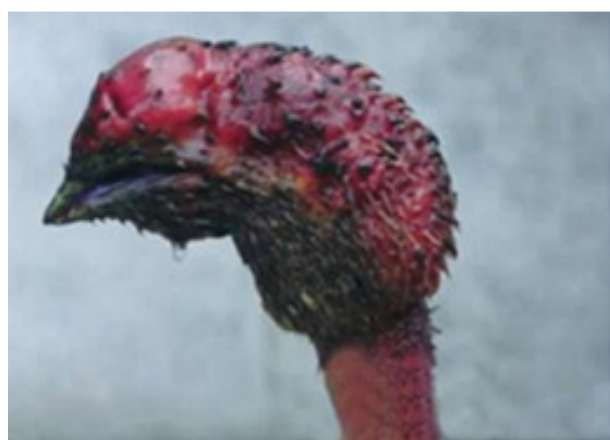
其初根名茭

qí chū gēn míng jiāo

its early shoots are called water oats,
or white shoots, (茭),

茭 "white shoots"





雞頭實

jī tóu shí
the "chicken head fruit"
is the seed of the Lotus
at the sprouting stage

<http://ctext.org/library.pl?if=gb&file=99014&page=89>

七十第中卷

味甘治濕痺腰脊痛補益氣彊志耳目聰明
久服輕身不飢神仙也

住年方

以八月直成日取蓮實九月直成日取雞頭
實陰乾百日擣分等直成日以井華水服方

表二

十四

寸七滿百日壯者不復老者復壯若為不
然以藥別食雞雛百日即知驗矣久服之神
仙

服食麋角延年多服耳目聰明黑髮
方

and it is a treatment for dampness illness paralysis, and deep pain in the lower back, repairing by increasing the beneficial Qi, bringing strong resolve, and the revelatory understanding of effulgent light in the ears and eyes; taking the medicine for a long time makes the body light, sailing smoothly without hunger, a divine spirit immortal;

stopping the years and dwelling within them" prescription

on the eighth month at a reasonably perfect time of day, collect the fruit of the lotus; on the ninth month, at a reasonably perfect time of day, collect the chicken head fruit, and dry in the shade for a hundred days, then hull and thrush till each part is of equal size; at a reasonably perfect time of day, at the flower well, drink the water medicine prescription of one dagger ladle, continuing until reaching one hundred days, to become one who is strong and robust, never returning to old age and decay, one who is decaying into old age returning to strength; as if unreal, by means of the special medicine, the young chick leaves behind eating for a hundred days, arriving into the knowledge that examines truth, the long duration taking of the medicine's spirit immortality;

medicine of eating deer antlers like the sun and the moon to extend the years and increase the brightness of ears and eyes and blackness of hair" prescription

取新角以刀削去黑皮取中白熬令色黃熟
 治服方寸七日再服三十日通知神明六十
 日力百倍百日通神常服壽無極延年明子
 高容成服之以致仙范蠡服之遊在民間
 黃精之草太陽之精也結氣九天浮遊八朗
 逐風流化散精六合依山寄名因雲雨之潤
 附景託形而為草物其生太行之坂立根磐
 石之側含精三陽隨氣敷榮育養淳和溫調
 甘露上承太火於少陽吐葩於盛夏積精成
 真充根累節色黃味甘朝出向陽雲葉理通

gather fresh, recent antlers, new to the world for the edge, and with a blade pare them down to remove the blackened outer parts getting to the central white, then cook on a slow fire to make the outer part appear yellow, ripened into a treatment to cure sickness; take one dose, a dagger-ladle of the prescription, and each day take another dose; in thirty days, a penetrating wisdom of spirit brightness appears; in sixty days the powerful light is strengthened a hundred fold; in a hundred days, spirit permeates the universe; taking the medicine regularly brings limitless longevity, the years extending into the vastness; friendly high master, by containing the completion of the medicine, is delivered into immortality; Fan Li (范蠡, the military strategist), with his medicine, rambled and wandered amidst the people, idle in the gaps of leisure,

with the grass of "yellow essence" (黃精 polygonatum rhizome, Solomon's Seal), the great YANG's essence, the Qi that is tied to the nine heavens, floating and wandering over the eight brightnesses,



following the wind that drifts through transformation, essence scattering within the six harmonies*, lodging in the monastery refuge of the famous mountains, following the primary cause of the moisture of clouds and rain,

* the six harmonies -

無忘無想 無本無源無體無累

- 1) wú wàng - not being forgetful or in error
- 2) wú xiǎng - without thought or longing
- 3) wú běn - having no root or stem
- 4) wú yuán - passive and without a source
- 5) wú tǐ - having no body or substance
- 6) wú lèi - without clinging or involvement

body entrusted and closely attached to the bright scenes, where the flowing energy enters all kinds of living herbs, its pure life on a great journey of the hillsides, establishing roots in the stable rock ship that leans to different sides, containing and cherishing the essence of the three YANG, [Tai Yang (Great Yang) Yang Ming (Bright Yang) Shao Yang

(Lesser Yang) - open, close, and pivot], following along with the Qi that spreads out like a flower in a diffusion of glory, depositing YANG, raising and cultivating simple purity in harmony, a splash of warmth to blend with the sweet dew that covers nations, and ascending to receive and carry the highest fire, ah! of lesser YANG, pushing out the flower petals, ah!, of flourishing summer, accumulating the essence of complete upright perfection, adding the bell tone of fullness to the root's weary nodes and joints that are like the festival days in the temple of time, replacing the burden of worry with full-bodied strength, with a yellow appearance and a sweet honey taste, the earth and sun brightness of morning emerging into the YANG, clouds of leaves arranged in a pattern of permeation throughout everything,

<http://ctext.org/library.pl?if=gb&file=99014&page=91>

八十第中卷

與衆草不羣萬物不雙此所謂中黃之所處
 積陽之所宗其神化者也蛇食之化爲龍鳥
 食之化爲鳳凰人食之爲仙王大哉此草獲
 天地之淳精也而天下人莫知其真也知之
 莫之能食也故九天大仙經曰天地神靈三
 萬六千人入身中人莫能使服食仙藥三萬
 六千種而人莫能用也長生久視人莫之能
 爲也神聖可致壽命可延人莫之而通也神
 雖明服食易見應時有效而人莫常爲也人
 自守貧賤養身長生久視者未見之也逐勢

together with the multitude of grasses and herbs that are never dry; the ten thousand things, no two alike, these places are the midst of yellow's drama stage abode, accumulating YANG's realization model, transforming into one who is its divine spirit; a snake eats them and is transformed into a dragon; a bird eats them and is transformed into a phoenix; a man eats them and becomes a spirit immortal king; how great these pervasive grasses, capturing heaven and earth's genuine pure essence! and beneath heaven there is no man who knows their truth, none who can know the abilities they contain or what eating them might be able to do; for example, the Scripture of the Great Immortals of the Nine Heavens says, Heaven and Earth contain thirty six thousand numinous spirit energies, and as man enters with his body into the midst of these, there is no one who is able to employ them; there are thirty six thousand types of plants that can be eaten as immortality medicine, and there is no one who knows how to use them; there is no man who is able to behold the ability of extending pure life for a long time lasting into forever; but a divine sage with spiritual strength is certainly capable of delivering the message of the miraculous cause of longevity, and a life destiny that can be extended, so that there is none that cannot permeate all the universe upon the flowing energy; the spirit, even if bright and clear, still eats the medicine in order to see into truth, to discern beyond appearance, to respond to the seasons and synchronize with them, and then there is no one who can't become eternal; the self of man can be guarded, protected along the hard journey, his body in the world raised and nourished into long life extending into eternity, becoming one who beholds that which has not yet appeared; by appropriating the strength and power from pellets skillfully acquired out of earth's storehouse,

序符五寶靈上太

趨利者今人爲之若使人求長生如求利者
 無不皆得也人能棄去榮華修守清靜以常
 無爲求諸玄妙服食此草四時不廢可致延
 年若能棄世俗幽居名山服食此草可與天
 地相望衆神集會太一候迎上升天府下遊
 崑崙可與天地終始者也此草與鈎勉相對
 黃精太陽之精入口使人長生鈎勉者太陰
 之精入口使人即死不知其相對也人但信
 鈎勉之殺人而不信黃精之生人不能服之
 也

鈎勉者野葛也日南諸夷山藪中名野葛
 爲鈎勉食之入口便殺人其毒煩冤氣鈎

modern man quickly tends to become one who is sharp and clever, standing eternal in upright synchrony; the pursuit of clearly seeing what is truly beneficial is the same as the pursuit of long life, and it is not unattainable by anyone; man is capable of repairing his detachment from the glistening clouds of flowers, defending, building, cultivating, and guarding the quiet clarity, the blended purity and stillness, and by means of "wu wei", 無爲, being one who perpetually searches for mystery and wonder, and by eating the medicine of these grasses and herbs, not falling out of synch with the four seasons or wasting the time and falling into ruin, able to offer the sacrifice of studying the subtle, and carrying the song of extending the years, with the talent to achieve the performance of relinquishing the secular world, abandoning the ordinary way of life, of residing hidden away in the peaceful seclusion of the mountains to eat the medicine of these grasses and herbs, able to join together with Heaven and Earth, the appearance that gazes beyond into the full-moon distance, a mountain of hope with comparisons unexpectedly deep, with the multitude of spirits gathered in assembly, facing and welcoming the Supreme Oneness, ascending into Heaven's Palace, wandering in the flowing stream, descending to Mt Kunlun (the home of the immortals), one who is able to join together with Heaven and Earth's ending and beginning; these herbs and grasses are found together with the forceful ghost barbed hook (鉤勉), that appears as their opposite; Yellow Essence, the greatest YANG's essence, enters the mouth and brings man extended life; the thing called forceful ghost barbed hook, the greatest YIN's essence, enters the mouth and brings man a drawing near to death, not understanding that it appears as a direct opposite; if man only sees forceful ghost barbed hook's cutting down of man, and doesn't see Yellow Essence's extending of man's life, then he is unable to eat the medicine; "forceful ghost barbed hook" is the creeping bean, kudzu, (野葛 yě gé); from the midst of the sunny mountain marshes of the various locations, comes the name of the creeping bean which is forceful ghost barbed hook, and entering through the mouth it cuts down the life of a person, with its fierce trouble that perplexes and oppresses the Qi, the barbed hook stinging

九十第中卷

人腸必勉絕之故 是謂世人忽於長生貪慕
名之曰鈞勉也 時榮也唯黃精之為草木長生三陽之氣上
 入太清之宮鍊精玄妙隨化淳和光流九野
 布六合之內依雲藏山隨氣而化植根立莖
 隨葉通精結味甘香其葉青黃通神超合萬
 根下生希風承露結根數節斜生旁起受氣
 淳精匿化吐氣育真華有九德益壽進賢莖
 有靈寶服之成仙人根為天寶和光御神取
 為散餌可致飛仙季春採其根其根名山精
 洗以清水盛以大盤好以治擇可餌可乾乾

man's intestines, its strong force certain to cut life short, and so it is called forceful ghost barbed hook; it is said that the lifetime of a person can suddenly bloom, ah!, pure life growing in length into forever, by ignoring and walking away from greedy vanity, and the yearning for wealth and exaltation in the temple of time; of all the grasses and trees, it's only Yellow Essence that has the eternal life Qi of the three YANG, to ascend and enter into the temple palace of the Great Clarity, where the pure essence is smelted and forged into the bursting wholeness of perfection in the midst of mystery and wonder, the deep thick mystical silence that is subtle and profound (玄妙 xuán miao, another name for the Dao), following and complying with the transformation that irrigates pure simplicity into harmony, the bright ray that floats and flows across the nine fields, wild across the boundaries, carrying the declaration within the six harmonies, taking refuge in the deep mountain clouds, following along with the Qi and flowing with it into metamorphosis,

planting roots and establishing stems, radiating leaves to pervade the vital energy, forming the sweet tasting bundled fruit, with mountain green leaves that ripen with life into yellow that thoroughly pervade the divine with their super-step walk of harmony, elegant and jolly as they transcend into unity, their ten thousand roots the door beneath life that admires the wind as they receive and bear the heavy dew, roots that bind up the festivals, abridging and saving the segments, pushing up life as it tilts and slopes from side to side, accepting the Qi of pure simplicity into their grass-sheltered essence, and breathing out the Qi

that rears and nourishes into the virtue of nine, the "nine virtues"* overflowing into longevity that advances gracefully into a shell of vigilant immortal transcendence, wise, firm, rigid, and stable, with stems that are the LingBao, the treasure of energy's mysterious beauty; taking this medicine is the completion, the perfection into immortality for humanity, the root of the Heavenly treasure, harmony's ray on the divine expedition's vertical path that resists the enemy Qi; gathering and processing it into pastry enables deliverance into soaring immortality; at the end of spring, harvest its roots, the roots called mountain essence, washing them with pure clear water, extensively on a rotating boat that coils in the great divine energy, to bring the good into completion and readiness, selecting the best parts, in order to make a pastry that can be dried in the open air of heaven, dried

 * "from the esteemed book "Gao Tao", the "high riverbank pottery kiln plan for practice": "there are nine virtues to be practiced: like a tiny chestnut seeing out through the grasses into the broad and vast spaciousness, soft, supple, yielding, and standing established, with honest resolve into respectful courteous humble simplicity, reverent, honest and bright, knowing the urgency of righteousness in the insubstantial evanescent uncrystalized chaos and offering the gift of respect, a festival of ambitious unshaken resolve that crowns the heart and mind with its slow moving chief, upright and fair, and warm with compassion, simple, pure, and uncorrupted, like moonlight peeking through a door, benevolent and brave, strong and firm like the teeth of immortals to stop up the gaps and plug the loopholes, with the striving that strengthens into vigorous vitality and the ancient dignity of righteousness, these are the eternally manifest presentations, to highlight the past and study the future, auspicious, lucky, and fortunate!"

亦行有九德：宽而栗，柔而立，愿而恭，乱而敬，扰而毅，直而温，简而廉，刚而塞，强而义。彰厥有常，吉哉！——《尚书·皋陶谟》

之者散餌之者凡多服絕穀少服神安服之
三等根華皆然積年累月坐致靈神華爲飛
英根爲流精和補內神化人神靈通光洞達
千里益明拘菟固龜五臟內平三蟲奔走伏
尸振驚能常服食天地合併根黃不白葉柔
而澤受氣清淳不比常日百草靡靡應秋而
索黃精霏霏含道藏德靈草習習華葉光光
仲春採華盛以絹囊陰乾六丁玉女在傍服
食千日坐在立亡春秋葉根調和陰陽凡及
餅餌顯味甘香食在多少在意無量莖葉嚮

into a powdered medicine, a pastry of pellets, often taken to eliminate the consumption of grain, less often taken to bring spiritual calm stillness and peace, the medicine of the three parallel equals, roots and flowers always simmering in correctness accumulating years of overlapping continuous brightness, sitting in devotion within the numinous divine energy of mystery, flowers flying out into bright blossoming glory, roots wandering out into the pure spirit essence, the harmony of unity filling up the inside of divinity, the transformative salvation for mankind the bright numinous spiritual radiance, spreading ubiquitous rays that permeate the cavern, reaching across millions of miles with their deep water bright benefit, holding onto the divine immortal souls and firming up the mortal spirits of the body, the five viscera inside, calm and peaceful, the three worms running away, shaking with shock and falling down dead, and if the medicine is eaten continuously, heaven and earth combine into the harmony of a unified heart; roots yellow not white, leaves soft and lustrous with moisture, bearing the Qi of green genuine purity, in the incomparable sunshine of eternity, the hundred flowers in their endless slow shake answer the autumn with cables that search like a bridge, golden cord of shelter in the mystery, the yellow essence whispering like a boundless snow, a flying lush gauze sky cloud that cherishes the Dao's storehouse of virtue, grasses blowing gently, like wings flapping in the chaos of the road's abundance, flowers and leaves the illuminating rays of splendor, the very smooth bright light, flowers to be collected in the middle of spring, vigorous and magnificent in the stiff sack, drying in the shade of the irregular-gate-hidden-stem that is the sixty day cycle, as the Jade Maiden approaches; eat this medicine for a thousand days, and take the seat that is established beyond death; spring and autumn leaves and roots harmonize a unity of YIN and YANG into pellets like bird eggs of sunlight, water, and air, made into pastry wontons shaped like the crescent moon which leads the world, with a sweet taste and fragrant smell, the small food set down in many places with an intention of boundlessness, stems and leaves guiding the countryside

淳汁可為漿寬中益氣五臟調良肌肉充盛
骨體堅彊力倍少年身體康壯神仙服食唯
此為昌

靈寶黃精方

以春取根淨洗薄切熟蒸之曝可令燥搗服
方寸匕當露搗之一名馬箭一名菟竹一名
葳蕤一名可沮一名羊括一名仙人餘糧一
名苟格一名垂珠其葉名雞格根一名黃精
一名白芨三月採根可餌也主輕身益氣明
目餌服令人耐飢其味甘無毒陰乾五十日

with pure and genuine wizardly intention, their sap able to become a broth for immortals, like tiny grasses in the spaciousness, soaking in deep water beneficial Qi; the five viscera reconcile into the good and blend with virtue, flesh fills with nine's chorus of deep abundance, bones and body structure strengthen into nature's arrayed forces, with a power that multiplies the years, bodies of the people strengthened into a robust repose, quiet, happy, and healthy on the broad road, spirit immortals eating the medicine food, these things alone are flourishing prosperity;

Ling Bao Yellow Essence prescription

in springtime, gather the roots, then rinse them off to cleanse, and carve them into thin pieces, cook them as the steam evaporates, then expose

them to the strength of the sun to dry in the open air, then pound the medicine and divide into the prescription size of one dagger ladle, suitable to be made into a syrup; one name is "horse arrow" (馬箭 mǎ jiàn), one name is "power release bamboo grass" (菟竹 miǎn zhu), one name is "luxuriant drooping leaves" (葳蕤 wēi ruí), one name is "permission to stop and moisten in the ancient water" (可沮 kè jǔ), one name is "sheep enclosure" (羊括 yáng kuò), one name is "immortal man leaving aside grain" (仙人餘糧 xiān rén yú liáng),



Horse arrow fly

馬箭

Manyflower Solomonseal Rhizome, Siberian Solomonseal Rhizome, King Solomonseal Rhizome

Dragon's Nest, rabbit bamboo, pearl, chicken grid, rice, bamboo, deer bamboo, rebuilding, saving the poor



葳蕤 Yu Zhu

(Rhizoma Polygonati
Odorati)——

Shen Nong Ben Cao Jing
(Shen Nong's Herbal)

one name is "investigation of possibilities" (苟格 gǒu ge), one name is "pearl drop" (垂珠 chuí zhū), its leaves are called "chicken thorn" (雞格 jī ge),



雞格

jī ge

(chicken thorn)

known as Taiwan's
national treasure
plant.

for its roots one name is Yellow Essence (黃精 huáng jīng), one name is "white book back pack" (白笈 bái jí); on the third month gather its roots to make the pastry; the master of this will float in light simplicity in the beneficial Qi, with eyes filled with brightness, taking the medicine of the pastry in order to shave off the need for food, its taste sweet without harmful effect, drying in the shade for 50 days

序符五寶靈上太

成取實一斗漬以甘水二斗為漿若酒服之
 為常可不死也服黃精根多益善洗刮令土
 盡一斛根以水二斛煮之令盡味出之益清
 復煮再過味足以盡也合煎汁湯上竭令去
 火止內熬大豆末餅之如大錢服多少自在
 味甘香亦可取根蒸若煮食無多少始生時
 亦可取莖葉為菜茹嚙食之此一日重樓也
 若煮食之汁可飲勿棄去也汁甚香美欲餌
 之法以二月八月取根刮去毛熟洗細切一
 斛煮以水六斗炊火令和旦至夕藥熟出使

in order to reach completion; gather one dou of the fruit to soak into a sweet liquid, two in order to make a thick broth, like wine, and take the medicine unceasingly, to enable deathlessness; taking the medicine of yellow essence roots has many beneficial virtues, a dish of light for repair into the perfection of enlightenment, a cleansing heart bath, an auspicious waterfall to manage the dark earth with the force of light, to guide the crude into empty completion; one hú of roots cooked with two hú of water, bringing the dish to completion so that its taste emerges, and to increase the clarity to an overflow of purity, return to cooking again, so that the flavor of the root is completely extracted; combine with liquor into a stir fry for a hybrid hot spring poetry soup ascending into completion; remove from the fire to stop the inside from cooking, allowing only the edge of the great pan to simmer, making a flat round pastry like a big coin, and break the medicine into many small

pieces that taste and smell sweet; it is also possible to gather the roots and cook them like cooking food, not more than a little; at the time of first sprouting, it is also possible to gather the stems and leaves for a vegetarian dish for fasting from meat and grains; these single days pile up on top of each other into a multistory tower; if the eating of food and drinking of liquor is relinquished and abandoned, the broth has an extremely pleasing fragrance; and if a pastry is desired, the method is on the second and the eighth month, shave off any mold, mildew, or coarseness, and cook, to wash into a simple elegance, and carve them into pieces; use a hú to cook with water and add six dòu of the food, boiled into a harmony over a fire, for one day until dusk, as the mystery flower joy medicine is cooked and the ripened product emerges

<http://ctext.org/library.pl?if=gb&file=99014&page=97>

一十二第中卷

寒手按之使碎酒囊醺得汗還竭令可丸取
 津乾末納釜中令和藥成服如雞子者日三
 可絕穀不食不寒不暑行及奔馬百病自愈
 人能絕房內則不老壽無期至仙人不絕房
 內止可壽二百歲耳服此藥不避虎狼不畏
 兵革行山中生食之恣口渴飲水生食又善
 通神明亦可散服未必餌也服黃精不知老
 令人有好顏色白髮黑落齒生服食黃精三
 十日通知神明百日欲騰躍走及奔馬不知
 倦極二百日之後乍見乍亡十年仙道成數

back into the cold; hand crumble into tiny pieces, and then ferment in a bag with wine to obtain the liquor that is still more perfect; in order to be able to make the pellets, gather the tips and dry them, bringing them to the center of the cauldron, and blend the medicine to completion; take the piece of medicine that is like a chicken egg for three days, to be able to cut off grains, not needing to eat, not being cold or hot, able to move like a running horse, the hundred illnesses healed in the storm of power; a man who is able to break off into the wonderful secret, with the bear-like energy that is capable of staying inside the sacred walls, will not decay into old age, longevity with no predetermined limit arriving into immortality, never abandoning the internal life, putting to rest the active mind, steadily fixed in one place, this alone enables a life span of two hundred years; take this medicine and never have to hide from tigers and wolves, never fear soldiers and armies, walk in the midst of the mountains eating from their freshness, drinking water freely when thirsty, repeatedly eating the beneficial fresh life of the mountains that pervades the clear bright light of divine spirit; it is also possible to break up the medicine into small pieces for the not yet needed pastry; take the medicine of Yellow Essence to never know the decay of old age, to cause a man to have an easy, likeable expression and appearance, white hair turned black, falling teeth regrown; eat the food of Yellow Essence for thirty days to achieve the spiritual brightness of utmost pervasion, enlightenment into divinity; for a hundred days to soar and prance, jump and frolic, to run as fast as a horse, never knowing fatigue; after two hundred days, able to appear and disappear like a heavy rainstorm out of the drizzle; after ten years, becoming a perfected immortal in the Dao; frequently

序符五寶靈上太

有效驗前世多服此方今者有但服華者黃
精之精一名黃華其味皆甘香也取其母黃
之以爲飲寬中益氣常以爲飲甘香辟惡氣
令人有色澤耐寒暑一名救窮乏糧凶年可
與老小休糧而食之服其華勝其實實勝其
根也天官名此草爲戊己芝昔人有至霍山
赤城內者見其中有數千家並耕田墾陸盡
以種此草多者數十頃少處數十畝而其根
莖殊大當是鋤護之至不如於山中繙出而
生矣草澤中皆有之也昔人即問赤城人種

there is an effect of examining carefully, an ability to examine the truth, a verification of the past as a guide for the future ages, when taking this prescription; one who lives in the present time has only to take the medicine of this flower plant, the pure essence called Yellow Essence, its taste always sweet, fragrant, timely, intoxicating, a messenger that stimulates faith and devotion; gather its mother and boil it in order to drink the essence, to be in the midst of the beneficial Qi, forever drinking its sweet fragrant honey rain, preserve quiet and repress evil Qi, like provisioning soil for its life-saving award, the Qi developing within the law, so that a person's appearance has the luster of a calm deep pond, strong and resistant to shave off sensitivity to cold or heat; one name is "rescue for the poor who lack grain", "savior for the extravagance and disaster", "salvage from the hindrances of the prohibited mistakes", "help for those in the hole of weakness and exhaustion", (救窮乏糧, jiù qióng fá liáng); the famine years, empty, capable of bringing on decay, can also be a fortuitous break from grain and food, with a blessing energy that flows from the medicine of the flower; the medicine is its flower, the victory is its fruit, the fruit's victory is its root; Heaven's priestly government officials' name for this herb is five vegetable, immortal nourishment, heaven and earth's digestive bioenergy, felicitous plant of the branches; ancient man arrived like a sudden rainstorm into the mountains of the south, inside their red walls, appearing in their midst and frequently staying set within that home, earnestly plowing the fields to cultivate the depths of their cordial warmth, clearing the fields in order to grow these herbs, and afterwards there were huge areas of fields, seldom less than ten fields at one time, their energy flowing into the roots and stems with a unique greatness; these were properly loosened and weeded to guard their perfection; there is nothing like, ah! wild grain in mountains' midst emerging into pure life; around every pond there are grasses and herbs; men of former times were prompted to ask the question around men's red earthen walls,

此草何爲人對之云此仙草此中人由來並
食之耳使人長生矣吳主孫權時聞其說所
言之審即使人於江東山中種而食之但權
不絕房內爲諸不靜遂不能得其益也爾時
皆使監司領兵人專守之吳敗而此里名故
存江東或名之爲永二菟竹里或名之爲十八黃里是
權時種植之故處也弟子葛洪曾聞之於鄭
君言識其始云子服虔已壽不已子服長生
之精與天相傾又聞葛仙公所傳云諸修長
生之道當先去三蟲下伏尸乃可將服食休

which of these plants shall we cultivate?and man's response was, these immortal plants that we find ourselves among, that we arrive into and also eat, that have an effect of lengthening our lives; the king of Wu's grandson, from the tree of balanced power, made his message well known across time, his tidings repeated across the divide, causing men to employ, ah!, the rivers of the East in their mountain sanctuaries, that cultivate the plants whose numinous energy flows into their food; still the radiance of the balanced tree is not extinguished, its wonderful Qi able to cross the river of extreme distance, to the inner room, for all the various things that are not peaceful, an escape into fulfillment for those who were not able to find the beneficial Qi, the procession like water through a furrow into wholeness; following this way, every season is a deep inspection and a taking charge by means of the solid mirror in the breeze, managing and guiding like army soldiers that guard and defend the individual person, the residual flower of Wu flowering across the miles, the name of Wu still surviving; the rivers of the East possibly got their names from the fields of "power release grass bamboo", possibly from the miles of yellow, their radiant balanced graceful flying power establishing cultivation of these plants in their abode; the young son of the mysterious and immense past hears of the reputation of, ah!, the monarch of Zhang, who at the beginning of his recorded tidings said, the master takes the medicine of immortality magic into the belly of Beyond-Heaven-and-Earth, and takes part in the appearance of Heaven's outpouring, the longevity beyond self, taking the medicine that is the seed essence of eternal life, taking part in the appearance and collapse of Heaven; again the immortals speak from the place of the wandering herbs to pass down the tradition, saying, there are many diverse ways to cultivate the eternal life of the Dao, that are as effective as they ever were in earlier times at getting rid of the "three worms" that otherwise cause people to fall over and become corpses, so we are able to eat the medicine while going forward into the future, putting a pause

序符五寶靈上太

糧絕穀耳不去三蟲伏尸而絕穀者多所思
念於身不善又復喜遇好食令人意亂不覺
惑而犯之也若能修無為食氣自然漱醴泉
者上也人多不能則可以藥助之先下伏尸
然後服食則有效此道之次也合藥當以破
除日辰王相天清無雲乃丸藥於靜處勿說
服藥也三蟲無耳有聞無目有見先沐浴蘭
香齋戒三日避婦人斷食豬犬肉食此物肉
令人死不得上天但止泰山入三官地獄為
守檻鬼吏此科施於道士矣又忌食豬犬肉

to eating grains (休糧 - xiū liáng), and cutting off grains (絕穀 - jué gǔ); for contemplating not getting rid of the three worms and falling over as a corpse, versus cutting off grains, there are many places to think about and there is much to recollect, turning attention to the Past to become mindful of the light, ah! the body that is no longer well-disposed again returned to the fullness of joy, finding opportunity for reunion into happiness through the natural food, coming to find meaning in the confusion, the light of thought in the dark of chaos, bringing the brightness of vision into the confusion that can't see, the Qi of the bizarre and harmful demon road of the crafty evil repeatedly tested and questioned, startled out of illusion by the glittering light, like being able to put everything in order through wu-wei (無為), eating the Qi that occurs naturally and spontaneously, crystal jade splashing white, scoured and rinsed in a waterfall from the sweet elixir fountainhead that rises up; most people are not able to reach the bear-like completion of the energy, unable to exemplify the talent of the legendary beast, and so the offer is extended to use the medicine as an aid; previously falling down as corpses, afterwards simmering in a life of correctness, and eating the medicine; therefore the law is effectively extended, the pattern expressed, the masterpiece rendered; this all follows in the sequence of the Dao's march; the medicine of the blended unity of eternity washes away the broken and the split-off, with it's royal display of the day and the hour's appearance, Heaven's cloudless clarity, the medicine pellet, ah! of still and quiet dwelling, medicine of unfathomable joy; the three worms have no ears and can't hear, have no eyes and can't see; first, bathe with fragrant orchids, fast on vegetables for three days, avoid contact between man and wife, and refrain from eating the flesh of hogs and dogs, eating the flesh of these things brings on death, preventing one from attaining ascension into Heaven; simply come to a rest, peaceful and still on a great mountain, comfortable, leisurely and carefree; journey to meet the three officials of the earth prisons, who serve as guards of the demon prisons; this division of study is granted, ah! to the Daoist scholar; again, avoid the taboo obstruction of eating hog and dog flesh;

者食之令人老則忘誤面目厭瘦齒敗聲壞
 夫食清真者長生食穢濁者命斷也鴛不殺
 於蠶動故有千年之壽鵠不履於黑水故有
 十百之齡性潔者受真氣清者壽考自然數
 也

仙人下三蟲伏尸方

表二

十九

用茯苓十斤章陸根削去上皮但取下白者
 五斤清酒麥麴麴各五斗并炊釀之置瓮中
 封之二十日藥成劑之但取純大豆熬作末
 如飴狀合丸如大彈丸日服三丸十日以去

the eating of these creates the disorder that leads to man's decay and patterns of neglect and mistake, forgetfulness, arrogance, and wrongdoing, black spots on the surface of the eye, thinning of the skin, decay of the teeth and deterioration of the voice; a sage is one who eats the true clarity of eternal life, and cuts off eating of the impure and turbid, with the life destiny of one who abstains from grain; harnessing the light to avoid being weakened or cut down, ah! the heavy and sluggish is stirred up onto the wind, clumsiness displaced by the force of the whistling sound; this cause brings a thousand years to be added to longevity; the mysterious swan goal of not treading ah! in the shaded water, not becoming immersed in the darkness, this brings tens of hundreds of easily and smoothly rolling years to be added to a life; inner nature is purified by one who receives, accepts, and endures truth; the clarity of the Qi checks and verifies the length of a life, and establishes longevity of the naturally occurring self-so enumeration of destiny;

the immortal man's recipe for subduing the three worms with a drumbeat burial

use ten jin of fu ling fungus; in an elegant pattern remove the earth from the roots, peeling and carving off the outer skin, keeping the part that is white, then add five jin of clear liquor, and barley, flower, and yeast, five dòu each; cook it all together to make the honey wine brew, set it in an earthenware jar, and seal it tightly for twenty days to complete the perfect dose of the medicine; collect it into a container shaped like a high plate, a sacrificial vessel, to simmer into the composure of its final stage, when it becomes like a strong syrup; blend it into a pellet of wholeness like a great bird egg; once a day take three pellets of the medicine; for ten days to transcend

序符五寶靈上上

稍益如雞子黃上尸百日中尸六十日下尸
三十日爛出上尸如手中尸如足下尸如雞
子上尸黑中尸青下尸白此三尸與人俱生
常欲令人死至晦朔日上天白人罪過晦至
其日當拘覓制鬼及守庚申夕於是三尸不
能得動矣是其夕人夢與他人爭鬪者是鬼
與尸鬪也夫鬼常欲寧身故不欲伏尸鬼常
欲寧神故欲恍惚三尸常欲人死故欲攻奪
此之謂也凡道士醫師但知按方治身而不
知伏尸在人腹中固人藥力令藥不效皆三

into the hidden brightness of the plate of beneficial Qi, like the yellow of a chicken egg; the upper corpse takes a hundred days, the middle corpse takes sixty days, the lower corpse takes thirty days, to become thoroughly exhausted, burnt by the wind and the light, and emerge; the upper corpse is like a hand, the middle corpse is like a foot, the lower corpse is like a chicken egg; the upper corpse is black, the middle corpse is green, the lower corpse is white; these three corpses are always together with man, on the wild trail in the dark night, always desiring to bring about man's death; concealed in the deep dark of the new moon, on the first day of the lunar month, they ascend into Heaven to tell of man's transgressions; when the last day of the lunar month comes, hold tight to the immortal Hun souls and restrain and govern the vigorous Po souls, carefully guarding and keeping watch till evening, ah! the three corpses are not able to obtain movement; stay like this till evening, when man wanders in dreams to meet and defy his opposer, the two colliding like stars, fighting for the magic in the night wind between Heaven and Earth; this is when the vigorous Yin energy of the Po souls joins together with the corpses to carry out the struggle; a sage always endeavors to keep the Hun souls in calm repose, keeping his body-in-the-world and his conduct from ever embracing the falling over into a corpse, his Po always embraced in calm, sheltered peace, the divine spirit clearing a gap into the distracted mind, idleness opening the door out of confusion into clarity; the three corpses are always working for man's death, so this causes them to want to attack, to forcibly try to take control, and so these are what they are called; every Daoist scholar is a doctor, able to take care of people, a teacher of natural medicine; simply by knowing how to administer the prescription that manages the life of the body like harnessing a river for stability, and avoiding the comfort that leans over falling to become a corpse that can exist in the midst of man's abdomen, strong enough to make the medicine ineffective when all three

蟲所爲上尸好寶貨千億中尸好五味下尸好五色若不下之但自欺耳去之即不復飢心靜無念可得遂生真人貴其方道士尊其藥賢者樂其用愚俗笑其事所以言人死爲尸骸者坐是三蟲之位號也但作服章陸散者乃自除去三尸不必須釀而服之也槐子亦善能服氣者不用此術又真氣是青牙五方之精道士服之二十一日三蟲走出矣

樂子長鍊胡麻膏方

以二斗膏一斗水合二升薰陸香二升沈香

worms are present in that place; the upper corpse is fond of material treasures, by the thousands of millions; the middle corpse is fond of the five tastes, and the lower corpse is fond of the five colors, and appearances; and if they are below, they simply take advantage of the self, deceiving, double crossing, and cheating, bullying the fruit with fraud and oppression; to get rid of them and not return to hunger, the heart and mind must remain still and calm with none of the thought that is the weight of the netherworld, to be able to obtain the satisfaction of escape into pure life, hearts proceeding smoothly toward their goal like water through a furrow, meeting their fulfillment by escaping into an understanding of life; for the man perfected into truth, his prescriptions are a precious treasure, from the senior Daoist scholars of his medicine, and a sage uses it joyfully, while the ignorant commoners giggle and snicker in ridicule of his practice, in places where the tidings of man

are of death because they are from the bones of a corpse who sits where the three worms make their mark; the only thing needed is to grow the medicine that elegantly regulates the land, "pokeweed/pokeberry root/cow radish/night call" (章陸, zhāng liù), and become one who leisurely disperses it; then ridding oneself of the three corpses by fermenting these in a bag so that the energy flows out to be taken as medicine; locust tree seeds are also beneficial for one who is able to absorb the Qi of the medicine, by employing the special technique of these flowers; again, the true Qi is the "green and the tooth", the ivory tooth rising behind nature's green, holding within it the preservation of eternity, the five prescriptions of the pure essences, the medicine that the Daoist scholar takes for twenty one days, that cause the three worms to run away;

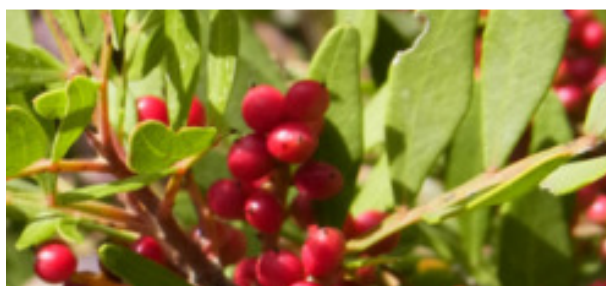
Joyful Master of the Eternal's prescription for refining sesame oil

use two dou of oil, one dou of water, blend them with two sheng of kunduruka (薰陸香 xūn lù xiāng - the resin of the plant *Boswellia thurifera*) and two sheng of agarwood (沉香 chén xiāng),



沉香 chén xiāng

Agarwood (Agilawood) refers to the trees, but the Agarwood this, commonly known also describes some of the common had a "knot incense" after effects but also has "incense" taste-specific trees; Commonly known as apricot refers to the fusion of resin and wood that flow out of the genus *Aloes*. The woody part of these alien compounds is called "Agarwood" and the cortical part is called "Aquila." Because of the high density of agarwood, it can sink completely into the water or can be half-suspended.



薰陸香

xūn lù xiāng
kunduruka, "the resin of the
plant Boswellia thurifera."
M.W; aromatic tree

<http://ctext.org/library.pl?if=gb&file=99014&page=104>

序符五寶靈上太

屑二兩合煮令水盡唯餘膏在刮其屑日以
酒服五合百日玉女侍之神效五百日神仙
至迎人去道家秘此方初不輕傳

樂子長服胡麻法

熬胡麻一斗令香擣爲屑令如粉囊盛納五

末二

二十

斗酒中封泥二十日以酒服胡麻膏也屑亦

可服

靈寶太玄陰生之符

夏禹文命受之
於鍾山真人



both breaking down and pairing in harmony as they boil, until the water has all evaporated; when it looks like the only thing left is the oil, take one dose of the medicine every day in order to absorb the medicine's five harmonies; in a hundred days the jade maidens attend with divine efficacy; in five hundred days the human spirit enters calmly into divinity to swim in the miraculous and supernatural well, empty the netherworld valleys, and climb into the heights of mystery, immortal; ; these are the secret and mysterious prescriptions and methods of the Daoist school, the gentle beginning of a not-unimportant transmission, like a mysterious cloud that is suddenly transferred to paper and circulated;

Joyful Master of the Eternal's method of eating sesame

slowly cook one dou of sesame over a small fire, until it is savory, appetizing, and fragrant, then stir and thresh it to break it up into tiny pieces, and make it like powder, then place it in a deep thick sack, and add five dou of liquor in with it, and seal it up for twenty days, to make a medicine wine out of the sesame oil; the medicine can also be broken up into pieces;

the Ling Bao talisman of pure life hidden within the deep crimson mystery

the elegant text of Yu the Great, receiving, accepting, and enduring the destiny, ah! of the mountain bell of time that summons man into perfection;



(the present cuts through the Past and the Future, celebrating the meeting place of the three times; attended on by divinities and preyed on by worms of illness and death, the balanced third of the present supports the temple of the other realities, a flame that rises up from the altar of the other two worlds coming together; the wind and the light is the nourishing tonic of wholeness)

病病死死死死

尸解下仙之道其壽亦與天地相畢可以地
仙遊名山服尸解藥日數足即作此符丹書
白素以置復前以戊己日西首卧思念自作
死人良久解衣留所卧處徑去入山若之遠
方易姓名勿還故鄉其初去時人見其卧處
有死人尸久乃忽然不知尸所在也

尸解藥

以三月中殺牛煎取脂一斤半水銀一斤半

death is dissolved into the harmony and release of the Dao's immortality, into a longevity described as taking part in the initial appearance and final completion of heaven and earth, earth's immortals able to roam in the famous mountains by taking the medicine that releases them from mortality through sufficient frequency of doses, and through the presentation of this talisman, written in cinnabar onto white silk, to be placed in front of the abdomen, installed on an "E-day" (戊己日) while lying down with eyes closed, pondering a recollection of the self and its overcoming of mortality, with virtue that stretches out through time into eternity, the acrobatically elegant explanation to be kept in place, worn as a message that can flow anywhere throughout heaven and earth, a river beside the footpath that goes from the spot

where one is lying out to his path into the mountains; the method, once one is gone into the distance, is to change the family name and not return to friends or village; their basic beginning gone away into time, a person appears to be sleeping at the place where his corpse is lying; long overlooked, eventually it is natural that people do not know where this place is;

medicine for escape from death

in the middle of the third month, slaughter a bull; fry one jin of gathered fat, one and a half jin of mercury,

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序符五寶靈上太

錫一斤半於山中密地齋一月乃於銅器中
煎錫錫消納水銀及脂都合同丸之服如大
豆三丸日三服服之九日凡八十一丸忽然
尸解蛇蛻而去去時如上符節度若不得即
去更服趨令得去矣

家二

二十一

真人曰文用朱兒帛用鮮支二十一盛用鮮支囊古
人名丹砂為朱兒絹帛為鮮支也

去伏尸三蟲方

用三月三日取桃葉擣取汁七升以苦酒合
煎令得五六合先食頓服之宿無食

and one and a half jin of tin; ah! in the midst of the mountain's hidden clouds, fast on vegetables for one month, then ah! slow fry the tin pewter in the center of a copperware pan, until the tin melts, then bring in the vast inclusive mystery by means of the mercury and the fat; bring all of it together into small pellets; take a dose of three pellets like a soy bean, three doses a day, and take the medicine for nine days, altogether eighty one pellets; suddenly simmering in a correctness that ignores natural death, letting go in a release like a snake shedding its skin, its flowing energy transcendent as it leaves the temple of time, like an ascending talisman flying up from a festival of salvation, escaping, not being caught, prompted by the medicine to go forward past life into transcendence; the man of perfected truth says: the text on the talisman is employed as the Vermillion child, the silk is the fresh and bright support, like a branch, the deep ladle is the fresh support branch of the deep and thick sack where the medicine is fermented; ancient people are called the cinnabar gravel, because of the Vermillion child; they used the tough silk for their fresh bright supporting branch;

the leaving behind 'falling into mortality with the three worms' prescription

use the third day of the third month to gather peach leaves; gather seven sheng of liquor to blend the bitterness into harmony in a simmering frying pan, in order to make five or six blends; stop eating before taking the medicine, not eating anything at night;

神仙修養方

用成日煎牛脂若羊脂一斗胡麻一斗乾薑
 百累生薑半斤生地黃一斤皆搗絞之大銅
 鐺中微火上煎使藥味盡脂色變黃成絞去
 滓取如雞子者一枚投酒中服之日三令人
 百病皆愈髮黑齒生

神仙釀酒方

生地黃十斤生薑三斤刮去皮天門冬五斤
 剥去皮皆細切合搗令如齏以美酒一斛漬
 之分著兩甕中密塞其口以甕著大釜中熟

the recipe for repairing and cultivating into
 the magical depths of spirit immortality

use cow fat, stirred and simmered for a full day; about one dou of fat,
 one dou of sesame, and numerous intertwined dried ginger root, half a
 jin of fresh ginger, and one jin of fresh "Yellow Earth", (地黃, dì huáng,
 Rehmannia glutinosa),



地黄

dì huáng

"Yellow Earth"

*Rehmannia
glutinosa*



all of the wooden roots twisted together; in the middle of a large copper frying pan simmer with a tiny fire, to fully extract the taste from the medicine, and to change the color of the fat to yellow, until all the twisted entanglements are gone to the dregs; then take a piece like a chicken egg and take a shot of liquor with the medicine; take the medicine for three days and all the hundred illnesses of man will be

healed in the storm of power, the hair turning black and the teeth growing back;

prescription for fermenting the beautiful alchemical spirit wine of immortality

one jin of fresh "Yellow Earth" (地黃, dì huáng, Rehmannia glutinosa), three jin of fresh ginger, scrape off the outer parts, with five jin of "heaven's winter gate", (天門冬 tiān mén dōng, Asparagi Radix, Asparagus tuber) peel away the outer parts, all cut thin and brought together and stirred, as if holding and nurturing it in both hands; soak them in one hu of good liquor, then separate into a pair of small mouth big belly earthen jars; seal up the jar's mouth to keep its dense secret closed in, and cook each jar within a large kettle cauldron;

<http://ctext.org/library.pl?if=gb&file=99014&page=108>

序符五寶靈上太

莫使發鬢寒熱氣勃勃射出則可也冬夏常
溫服一升仍以卧當覺藥氣炯炯流市身中
此酒補虛勞益精氣令人健飲食耐風寒美
顏色肌膚光澤延年

術酒方

術成末五斗絹囊盛之漬一斛美酒中十日
出術曝乾之仍以術酒服三方寸七日三治
百病神或以秫米飯投酒中合釀酒成亦良
食其滓

神酒方

the stopped up jar will be made to push outward, the heated Qi vigorous, exuberant, with fullness of spirit like dragon wings, pressurized to be able to shoot out into the pattern, like a knowing arrow shot out into the millennium; take one sheng of the medicine to always be comfortable in winter or summer, even when sleeping being illuminated, the bottled up light bursting outward, the Qi of the medicine bright, clear, and shining, floating outward from the body's core; this wine mends the burning effect of empty laboring in hardship, a remedy for fatigue, a beneficial Qi essence that overflows, causing a person to walk through life healthy and strong, eating and drinking, capable of enduring wind and cold, tolerant and forbearing, with a pleasant appearance, flesh and skin like a bright shining pond, extending the years;

recipe for atractylodes wine

five dou of completed final stage atractylodes, in a deep thick silk fabric sack, soaked in one hu of good quality liquor; in ten days take out the flowers and expose them to persevere in the strength of the sun and to dry in the open air of heaven, and take the atractylodes wine with what remains as medicine, in a prescription of one dagger ladle, for three days, to eliminate the hundred diseases in the deep harmony of divine spirit; it is possible to add broomcorn millet with the wine, fermented together to bring them both to completion; it is also good to eat the dregs that are left behind;



治百病益精補氣令人美肌色桂三斤一云
三尺精治取其肌天門冬成末五升納絹囊
中置五斗米釀酒中成服之多少隨意

胡麻酒方

用胡麻五斗熬之令香擣使熟以攪一斛秫

米二

二十二

米飯中釀之如常釀法酒成飲之多少隨意
令人肥白肌膚潤澤

地黃神酒方

用秫稻米五斗作粥絞去滓令得二斗納好
麥麴三斤令浮起酒香取生地黃十斤小曝

magic spirit wine prescription

to manage the hundred diseases with the beneficial pure repairing Qi,
and give a person the beauty of heaven and earth in their flesh and
appearance, three jin of laurel (桂 guì), which is said to be three 尺chǐ (a
Chinese foot in length),



桂 gui - laurel tree, bay leaf tree

so the pure essential vitality will flow through the flesh and muscle; five sheng of completed final stage "heaven's winter gate"(天門冬 tiān mén dōng, Asparagi Radix, Asparagus root), put them into a tough silk sack,



天門冬 tiān mén dōng, "heaven's winter gate" Asparagus root

put in five dou of rice wine to complete the medicine, and take frequently in small doses according to one's wishes;

sesame wine prescription

use five dou of sesame, cook on a slow fire until fragrant and aromatic, and stir it to help it cook; stir up into one tub (斛 hú) of rice; ferment it the way things are typically fermented; drink the wine when it is

complete, often and in small doses, according to one's wishes, to make a person's fat turn white and to moisten the flesh and skin;

Yellow Earth Spirit Wine recipe

use five dou of glutinous rice (秬稻米shú dào mǐ) to create a thin rice porridge; cast away the twisting impurities, then add in two dou of liquor; bring in three jin of good barley yeast, causing the wine's fragrance to rise up and float; obtain ten jin of fresh Yellow Earth (地黃), in the sun and open air

<http://ctext.org/library.pl?if=gb&file=99014&page=110>

序符五寶靈上太

乾之熟擣之細炊一斗米飯合納汁中攪令
相得封泥經日視地黃熟但有筋脉再絞其
滓又炊二斗米飯納中酒熟飲一升日三治
百病五勞七傷續骨連筋填骨髓久服延年

松脂酒方

月秣米三斗小麥麴二斤合釀之畢取白松
脂一斤天門冬成末茯苓成末各五升納酒
釀中封泥三十日成熟頻服三升令人延年
松脂當先鍊去其苦味

又一方

dried out a little, cook and stir with one dou of rice until thin, bring into the liquor, stir until it appears settled, and seal it in a lidded clay pot to endure for a day; look at the Yellow Earth to see when it's done; when it's stringy, like muscles and veins, again wring out its twists into the dregs, then again cook two dou of rice and add it into the midst of the wine, and cook; drink one sheng within three days, to cure the hundred diseases, and manage the five labors and the seven injuries, to replenish the tendons linking bone and muscle, and to stuff the bone full of marrow; take the medicine for an extended period of time to prolong the years;

pine fat wine recipe

use three dou of glutinous rice (秠米), two jin of small barley yeast, bring it all together to ferment, get one jin of white pine fat,



fresh tips of asparagus root (天門冬), fresh tips of fu ling fungus (茯苓), five sheng each; bring in liquor to ferment it, and seal in a pot for thirty days to complete the ripening; take the top three sheng as medicine, to prolong a person's years; the pine fat is done when its initial bitter taste has been refined away;

another recipe

秫米三斗小麥麴三斤松脂一斤白蜜五升
合釀封泥三十日酒成朝暮服三升

章陸酒方

用秫米三斗小麥麴十斤天門冬成末一斗
治章陸令白十斤乾末之合釀六十日酒成
衣二
絞去滓飲酒多少隨意久服斷穀令人腹中
二十三
肥久久則益氣去三蟲殺伏尸治男女五勞
七傷婦人產乳餘病帶下去赤白使人耳目
聰明益神智除面黥癍痕皆滅一方用章陸
一斤

three dou of glutinous rice, three jin of small barley yeast, one jin of pine fat, five sheng of white honey, brought together to ferment, and sealed up in an earthenware jar for thirty days, when the liquor is completed; from morning to evening, consume three sheng of the medicine;

poke root wine recipe

use three dou of glutinous rice, ten jin of small barley yeast, one dou of mature tips of asparagus root, to manage the poke root (章陸 zhāng liù, "variegated dry land root", *Phytolacca acinosa*; a.k.a. poke root, an anthelmintic), making it white; take ten jin of its dried tips and add it to ferment for sixty days, until the liquor is complete



and the twists are gone to the dregs; drink the liquor in small dose, according to one's wishes; take the medicine for a long time to cut off grains, and to manage fat in a person's abdomen; taken for a longer time, it aligns with the beneficial Qi gets rid of the three worms that attack and weaken, and push one to fall over dead, a control and treatment for men and women facing the five labors and the seven injuries, a bandage for man and wife with reproduction related illnesses, to get rid of the red and the white; it makes a person's ears and eyes bright and clear, manifesting revelatory effulgence, an overflowing of the magical depths of wisdom, a getting rid of surface spots and blemishes, washing away all scars and wounds with healing; one prescription uses one jin of poke weed root;

枸杞酒方

枸杞根好治令潔淨百斤細剉之大釜中益水煮之絞去滓器中澄之去下滓濁令得五斗生地黃三十斤淨洗之擣絞取汁合枸杞汁中方用麴三斤擣令細炊赤黍米五斗饋以藥汁飯熟合麴投藥汁中釀之酒熟飲之隨意多少無常限也唯不欲令人醉治百病益氣力延年命此草一名蒙柴一名椹櫨或名仙人杖或名西王母杖或名天精或名却暑或名地骨或名枸杞吾有八名象八氣仙

wolfberry wine prescription; wolfberry (枸杞 gǒu qǐ : *Lycium chinense*, English: goji) roots have an ability to eliminate disease, repairing, controlling pests, and purifying into clarity; put a hundred jin, filed down to thin delicate stalks in a large cauldron full of boiling water, and squeeze out the dregs; place a receptacle into the center in which the liquid gathers, settled and clear, with the dregs left below, the impurities sunk to the bottom, to obtain five dou; into thirty jin of fresh Yellow Earth (地黃), rinsed clean, stirred into a juice, add the wolfberry extract; the prescription is to use three jin of yeast, stir in order to thin, and cook,

with five dou of red glutinous rice, steamed in order to make a liquid medicine; cook the rice together with the yeast, in order to send the rice into fermentation; cook the liquor to its full ripeness and then drink it, in many small portions according to one's wishes, without any limit but not enough to make a person intoxicated; this will cure the hundred diseases, strengthen the beneficial Qi, and prolong the years of one's destiny; one name for this herb is "covered firewood" (蒙柴 měng chái), one name is "mountain vine varnish" (樅櫨 chūn chū), perhaps another name is "immortal man's walking stick" (仙人杖 xiān ren zhàng), perhaps another name is "Queen Mother of the West's walking stick" (王母杖 wáng mǔ zhàng), perhaps a name for it is "Heaven's vital essence" (天精 tiān jīng), perhaps a name for it is "while in the summer heat" (卻暑 què shǔ), perhaps a name for it is "the bones of earth's body" (地骨 dì gǔ), perhaps a name for it is "wolfberry"; we have eight names, corresponding to the eight Qi*; an immortal

* "the eight Qi:

1) the Qi of ambition, will, and resolve, striving diligently; 2) the Qi of upright principle, teaching of preservation and righteousness for the destiny of man, allowing the possibility to ascend like a rainbow out of the chaos, into the deep and profound mystery of the sphere's borders; 3) the Qi of backbone, on the wild trail in the dark night; 4) the Qi of great perspective, of grand vision, dreaming the openness, the atmosphere of high mountains, seeing into the sphere of the stars, submerged in the flood of dark mystery, steeping in the strength of the deep grass secret journey, immersed in the far off distance; 5) the grand, heroic Qi, cheerful, open minded, optimistic, in pursuit of boundless universal salvation; 6) the Qi of Ling, numinous energy in the wind, rain, heat, cold, and sunshine that provides for the unceasing calm and tranquility that evens out the myriad things into an eloquent and lofty stillness that dries out and calms down the widespread substance into a smooth and easy prosperity; 7) the Qi of harmony, gentle blending, compassionate response, and togetherness, unity and harmony of the true beautiful mysterious wholeness of the Dao; 8) still important to have a dot of pride, a spark of arrogance as impetus;

life is eight Qi, and not easy to repair; self cultivation is the rule of the world"

八氣即：志氣、正氣、骨氣
、大氣、豪氣、靈氣、和氣
，還要有點傲氣。

人曰子欲長活食我八氣子食八氣令子長
視

五茄酒方

取五茄剉之令長一寸一斗剉取一斗美酒
漬之十日成溫服之勿令多也令人耳目聰
明齒落更生髮白更黑身體輕羸顏色悅澤
治陰萎婦人生產餘疾百病令人多子取五
茄當取雄者不用雌者也雄者五葉味甘雌
者三葉味苦

天門冬酒方

man said "the master who wishes for eternal life, eats the eight Qi; the master whose food is the eight Qi is the master who sees eternity;

five-eggplant wine prescription

gather five-eggplant (五茄 wǔ qié), and shave off any damaged parts;
make each piece one cun in length,



Ci Wu Jia #

五茄

wǔ qié, "five eggplant", acanthopanax root

TCM in America calls it "Eleuthero"





either by cutting each piece down to one cun or by gathering pieces that are one cun in length; soak them in good, delicious wine for ten days to reach completion; take the medicine warm, and frequently, this will cause a person's ears and eyes to be bright with the light of divine effulgence, will cause fallen teeth to regrow, white hair to return to black, will cause one's physical body in the world to become solid with strength yet light and easy, to sail in the peace like the stars; it will cause the facial expression to be calm and pleasing, lustrous as a calm fertile pond; it will manage the decline of YIN, rejuvenating those who have shrunk withered into dry spiritlessness, and heal the hundred illnesses and shortcomings of wife and husband that are left over from giving birth to and taking care of young children, so that people can have many children; gather the five-eggplant, being careful to obtain the ones that are male, and not using the ones that are female; the ones that are male have five leaves, and taste sweet; the ones that are female have three leaves and have a bitter taste;

asparagus wine recipe

序符五寶靈上太

以秋取其根漚洗絞取汁多少在意以漬米
 麴如丸釀法也服之多少無常唯不欲大醉
 無所禁若別取根乾末以此酒服之多多益
 善此藥治百病安神養氣令人長生不死夏
 姬常所服方若絞汁不盡自可以水漱之更
 擣絞取汁也經久則酢當以甕盛酒釜中煮
 之則辟酢也一方云酒服方寸七日三四多
 多益善

天門冬煎方

治虛勞百病心下懸飲不能食止渴令人肥

in autumn, gather its roots, soak the tangled twists to cleanse and purify in liquor, refining them, with many small intentions; use rice yeast in the soaking, using the fermenting method to make it like medicine pellets; take many small doses of the medicine; as long as you try not to get too intoxicated, there is no prohibited amount; when separating the collected roots to dry the tips, use this wine as medicine, for even greater benefit, to be virtuous, kind, and benevolent; this medicine treats the hundred diseases, keeps the spirit content, nourishes and rears the Qi, and brings a person deathless immortality; a great sage teacher always has a place for the method of preparing the prescription, so it seems as if the bending twisted entanglement wine is never used up; if able to use water to rinse one's mouth, even better to stir the twists and gather the wine; the pattern endures a long time, like the tracks of the stars, toasting to the hosts by the guests; having a suitable earthenware jar for the magnificent medicine, cooking in the cauldron, the only rule is to avoid intoxication; one method says the prescription for taking the wine medicine is one dagger ladle, three to four times a day, for many overflowing benefits of wellness;

Heaven's winter gateway sauté prescription

to replenish the emptiness after working, with an army of consolation to rebuild and repair the weary and fatigued, and treat the hundred diseases, for when the stone of unresolved worry hangs in the heart and mind, pulling it down to lie suspended in the emptiness, drinking but not able to eat, only thirsty, to fatten a person, and release them into richness,

永不老方用天門冬二百斤生地黃一百斤
皆淨洗擣絞取汁澄取上清門冬汁一斛地
黃汁五斗合於銅器中微火上煎之令得五
六斗畢納白蜜四斗湯上煎之攪不離手晝
夜數日令可丸服如雞子一枚日三亦可以
酒和服之十日則知效矣地黃門冬不可頻
得稍取恐先者敗以土藏之

服食神方

天門冬三斛剥去皮好滲之擣絞取汁令得
一斛微火上煎之令得五十許汁納白蜜一

to swim in the eternally flowing brightness of immortality and never decay into old age, the prescription is to use two hundred jin of Heaven's winter gateway (Asparagi Radix, Asparagus tuber, 天門冬), one hundred jin of fresh Yellow Earth (地黃), all of them washed clean, get liquor and stir in the twisted roots, and as it settles gather one hu tub of the purified asparagus extract and five dou of the Yellow Earth extract, harmonizing ah! in the middle of the copperware pan, as they sauté over a small fire, in order to obtain five or six dou, to be completed into a poetic whole with four dou of white honey, the boiling water ascending from the frying pan, stirred by a hand that does not leave, day and night, regularly and frequently, every day, in order to make pellets in three days; it is also possible for a wine to be harmonized with the medicine; ten days mirrors the pattern of knowing, if all the Yellow Earth, or winter gateway, is not able to be obtained and arranged, gather a little bit, before becoming worried or afraid, trusting in the storehouse treasury depository of the dark earth;

magical spirit depth medicine food prescription

three hu of heaven's winter gateway (asparagus root), peel off the outer layers, soak them well, stir the twisted roots into liquor, in order to obtain one hu; cook it above a tiny fire; in order to obtain perhaps five dou of wine, add in white honey one

斗胡麻熬之令香色黃成末二斗投中攪之
勿息伺視令剛止以大豆屑餅之令方圓三
寸厚半寸日服一枚百日以後肌膚潤澤白
髮更黑齒落更生延年無窮服門冬此法最
妙

真人釀天門冬酒方

卷二

二十五

以秋取其根熟搗絞取汁多少自在漬米麴
為酒如常釀法也又採根曝之搗下筵以此
酒服方寸七日三四無令大醉無所禁服藥
三年百病皆愈癩蟲皆穿皮從關節出去三

dou; cook sesame on a slow fire, in order to get a fragrant aroma and a yellow appearance; mix in two dou of perfect tips, vigorously stirring, not stopping to look at and inspect, in order to keep it from becoming firm; use broken up soybean pastry, to make round pieces three cun in size, a half a cun thick; take one piece of the medicine a day; a hundred days after, flesh and skin will be moist, white hair will return to black, fallen teeth will regrow, and years will be extended without exhaustion or stooping; for taking the medicine of winter's gateway, this method is the most miraculous and wondrous;

recipe of the man perfected in to truth for fermenting heaven's winter gateway wine

in the autumn collect its roots, cook and stir the twisting roots to get the extract, where many young and small naturally grow; soak in rice yeast to create the wine, according to the regular method of fermentation; also, expose the gathered roots to the sun and the air in order to dry them; stir them into a sieve below; take this wine medicine prescription in strengths of one dagger ladle, for three or four days, not becoming too intoxicated, otherwise no set limit; take the medicine for three years, and the hundred diseases are all cured; all skin disease and worms that penetrate the skin become compliant and pass through the joints to emerge and go away; in three

年頭髮禿眉更生十年司命上生籍二十年
冬不寒夏不熱三十年百歲翁如十五童子
四十年之後與神通當有神女持藥來如得
服之此神藥也三日後蠶蛻身仙矣雖已得
服神丹得此酒益佳也

健體仙酒方

朮地黃各二十斤五茄二十斤削去上皮皆
細剉水一石五斗煮令得石二斗去滓以浸
麴釀一石黍米如作酒法酒熟可飲酒一杯
日三服之一月肥健二月身有光澤走及奔

years the hair on the head and bald eyebrows will regrow; in ten years the inspector of destiny will ascend to record your name in the book of life; in twenty years winter will not be cold, summer will not be hot; in thirty years the numerous years of aging will be like a youth of fifteen years; after forty years one will be given magical and beautiful divine powers of life, universal, unimpeded, and ubiquitous; at that time there will be a divine goddess arriving holding a medicine, this is the spiritual power of the medicine; after three days the silkworm casts off the skin of the physical body and proceeds into immortality; even if already able to take the medicine of the divine cinnabar, obtaining this wine is a beautiful and overflowing auspicious benefit;

immortal's recipe for toughening and energizing the body with robust health wine

atractylodes, yellow earth, twenty jin each, twenty jin of five-eggplant, with the upper skin cut away, everything filed down to slender pieces; in one dan of water boil down to five dou, in order to obtain from one dan two dou; get rid of the dregs and add yeast to soak and strengthen; ferment onedan of glutinous rice, following the proper method for making wine; when the wine is cooked drink one cup, taking this medicine three times a day; after one month the fat is made fit, strengthened, and robust; after two months the body has a bright luster, moist like a fertile pond, and able to move like a running

馬無所疾苦欲少作者二斗米以上爲法五
茄地黃各四斤五茄但取莖耳

治百病神酒方

用大麻子麥麴各五斤先細治麻子麴下篋
陰漬一石水中三宿絞去滓炊五斗黍米投
之適寒溫再宿藥成服之多少自在意無令
中寒水藥不成米欲得白鮮好先服此藥酒
百日後乃行諸道也

靈寶服食地黃枸杞酒方

取枸杞根莖百餘斤洗去上垢細剉大釜益

horse, with no place for disease or suffering, either mental or physical; one grows to want very little, two dou of rice becoming the custom, with five eggplant and yellow earth, four jin each, the five eggplant only using the stems, that is all;

preventing the hundred diseases spirit wine prescription

use hemp seed and barley yeast, five jin each, first grinding the hemp seed and yeast down through a sieve, then bring them together to soak in one dan of water for three nights, under the stars, then wring out the dregs and cook with five dou of glutinous rice, then place it into warm water for another night to complete the medicine; take the medicine in many small doses whenever thinking to take it; do not let the water get cold, or the medicine will not be complete; the rice should maintain a bright white fresh and appetizing appearance; first take this medicine, and after a hundred days all the various paths taken are illuminated by the Dao; the Ling Bao medicine recipe of eating Yellow Earth with Wolfberry wine; gather a hundred jin of wolfberry roots and stems and all kind of other remaining parts, wash them to get rid of the outer layer of dirt and carve them down to slender pieces, and immerse them in a large deep water cauldron;

水煮之煎令得五斗許汁去滓以絹濾令清
取地黃根二十斤洗去土搗絞取汁又重以
枸杞汁一斗許澆地黃滓絞取汁令盡兩部
合地黃枸杞汁取好麴三斤細搗以汁漬麴
赤黍米三斗淘沃炊之下饋以地黃枸杞汁
澆之擠去麴滓黍熟釀之酒熟隨人能否飲
之取不醉無常數也治風濕宿寒上氣虛羸
百病欲令目明者取地膚屑以方寸匕用酒
服之禁房室豬肉生魚薑菜久久服延年長
生

cook them in the water then simmer to obtain five dou of juice that is allowed to form, getting rid of the dregs by straining through a thick silk fabric in order to get the purified liquid; gather twenty jin of yellow earth roots, washed to get rid of the dirt, the tangled roots stirred into liquor; add one dou of the thick wolfberry extract, pouring it onto the yellow earth dregs; then wring the dregs to get all the liquid out; bring both together, the yellow earth and the wolfberry wine, gather three jin of good yeast, stir into the thin extract, and soak the yeast in three dou of red glutinous rice; dredge and cleanse to wash the food, putting the yellow earth into the steamed rice; pour the wolfberry wine onto it, pushing away the yeast and the dregs, and cook with glutinous rice to ferment, cooking the liquor, so that it follows that a person is able to stop drinking it, and not get intoxicated, not always and frequently, in order to manage the wind and moisture of the night cold, the upper Qi vacant, thin and weak, entangled with the hundred diseases; wishing to be one whose eyes are bright with effulgence, gather earth's skin in tiny fragments and use them to make the prescription of a dagger ladle, using the wine to take the medicine; prohibit from the rooms of the sanctuary any pig flesh, fresh fish, or non-vegetarian dishes (葷菜 hūn cài) including the five strong vegetables (garlic / leek/ onion/ shallot/ scallions); taking the medicine for a very long time extends the years into eternal life;



枸杞

gōu qǐ "wolfberry", "goji berries"

序符五寶靈上太

天門冬酒方

天門冬三十斤洗淨絹囊盛之又以門冬汁
 一斗澆釀飯釀一石米法也納麴至醇如常
 法納囊於器底乃納飯封泥之三十日酒熟
 絞去天門冬滓飲之勿大醉盡一斛令人百
 病愈身體王澤以此酒服門冬丸又可服菊
 華栢子大良又云一月乃開去滓

枸杞酒方

治風五勞七傷益骨力枸杞百斤細剉如合
 莖洗去土漬之視中莖剝皮即燥者是熟也

heaven's winter gateway wine prescription

thirty jin of heaven's winter gateway (asparagus root), washed clean, in a deep thick silk fabric sack; also use one dou of winter's gateway liquor, poured in to ferment the food; include yeast to bring about fermentation, as is the usual method; reach in to the bag to get, ah! the underflow substrate at the bottom, and put that food sealed into an earthenware jar; in thirty days the wine is ready; get rid of the twisted strands of heaven's winter gateway, and drink the wine without getting too intoxicated; finish consuming one hu of this, in order for a person to heal and recover from the hundred diseases, the body's form like a jade

pond; this wine can be used with heaven's winter gateway pellets, and also can be taken with chrysanthemum flowers and cypress seeds, for great benefit; also it is said, after one month, heat, open out, and remove the sediment;

wolfberry wine recipe

to manage the wind of the five labors and the seven injuries, and strengthen the bone structure, use one hundred jin of wolfberry filed thin, bringing together the stems; wash them to get rid of the dirt, and cook them, until the middle of the stems' skin can peel away; then immediately dry these out and they are complete;

[<http://ctext.org/library.pl?if=gb&file=99014&page=121> has an incorrect woodblock scan]

get rid of the dregs that emerge from the extract, and return to boiling it again, as is the leading method; use one hu of rice with a hundred jin of wolfberry, fried with liquor, to make many small fermented drinks from one hu of rice;

fermentation method;

use the finest glutinous rice like a rice forest, shaken over a fire to winnow the dust, using a moist cloth to wipe away the powder in order to clean; soak this in with wolfberry extract, to release the fortune of the steamed rice below; use wolfberry soaked with yeast, because yeast is always used in the fermentation method; if you wish to make a clear liquor, cover the yeast; another prescription is thirty jin of hog pepper (猪椒), joined in to the fermentation, which is better than alone; another prescription is thirty jin of yellow earth added in, to benefit the bone marrow; cook it in the same manner as the wolfberry, and submerge it to fill into one hu of rice;

prescription for the wine of rising into the divine

get three dou of rice, three jin of yeast, ten large pieces of aconite (附子 fùzi, Aconitum); ferment without water below;



附子 fù zi Aconite

Aconitum, aconite – perennial Ranunculaceae (Ranunculaceae) genus Aconitum (Aconitum) and ERANTHIS (Eranthis) herb generic term. Aconitum species are summer flowering of poisonous plants [monk's hood], the spring flowering ornamental plants

醇酒三斗宿曝令乾治末之欲得一斗酒取
方寸匕著一斗水中須臾成美酒服之多少
在人能否耳令酒與諸藥曝之俱燥便合末
成屑并治寒疾

神酒方

天門冬三斤米一斗炊令熟少其水沒沮天
門冬囊盛釀之已熟都合濟飲勿取醉勿食
菜蒜盡一斛酒百病消愈

神仙乾酒法

用黍米三斗粳米三斗蘖二斗浸醇酒五斗

in three dou of strong liquor, aired out at night in order to dry to manage the tips; in order to obtain one dou of wine, gather one dagger ladle of the prescription and place it into one dou of water, and a delicious wine is complete immediately; take the medicine often, in small amounts; being able to do so, to limit the deep powerful ringing energy of harmony, is the only right way to go about taking the medicine; in order to use the wine with all the various medicines, expose to persevere in the strength of the sun and to dry in the open air to become completely dry, then break it up into small bits and add it in, combining in order to manage cold and illness;

divine spirit wine prescription

three jin of heaven's winter gateway (asparagus root), one dou of rice, cook to make ready, using only a little water so as not to destroy by drowning heaven's winter gateway, and ferment in a deep thick silk fabric sack; when finished blend it all together to be used to aid and liberate, crossing over the river of delusion; drink it without getting intoxicated, and do not eat garlic dishes; when one hu of the wine is used up, the hundred diseases will be eliminated, washed away in the storm of power;

spirit immortal dried liquor method

use three dou of glutinous rice, three dou of round-grained non-glutinous rice (Japonica rice), and two dou of green shoots from a stump; immerse in five dou of strong liquor to soak,

<http://ctext.org/library.pl?if=gb&file=99014&page=123>

四十三第中卷

中五日出熟蒸之無令漏陰乾之百日勿令
泄氣大如博棊納二斗水中立為酒冬用溫
湯

神仙服食青梁米方

取青梁米一斗淘沃之漬以醇酒三日蒸之
無令漏也百蒸百露無令見日善密藏之韋
囊中即欲入山遠行一食之足支十日不食
十日復一食足可四十九日不食四十九日
復一食可四百九十歲為一節一方宜玄梁
米一方云三斗

emerging after five days; cook to steam it, without letting any of it escape; dry it in the shade for a hundred days, not allowing it's Qi to disperse or leak; grand like a wide universal thing, extensive, ample and rich, receive it into two dou of water in order to make it into wine; in the winter use warm water to make it into a soup;

spirit immortal recipe for eating the medicinal food of QingLing rice

gather one dou of QingLing rice (青梁米 a kind of seed for grasses or millet varieties, has been cultivated in all parts of China, north and south, and harvested when the fruits ripen in the fall), cleanse it by washing, soak in strong liquor for three days, then cook it over steam without letting any of it escape; numerous evaporations create numerous different syrups, not making it appear for a day, the lucky, clever, and careful secret exquisite in the storehouse-treasury-depository leather sack; wishing to enter the mountains and walk into the distance on a road to perfection, eat one meal of it, enough to sustain for ten days without eating; after ten days return to eat one meal of it, enough to be able to last forty-nine days without eating; after forty-nine days return to eat one meal, able to go four hundred and ninety years on one segment; one dose of the prescription is sufficient for the long dark mysterious bridge of rice; one prescription is said to be three dou;

又方

取青梁米一斗赤石脂三斤并合以水漬之
財足置溫處二三日令上生衣擣而丸之大
如李子日食三丸令人不飢渴即飲水可以
遠行千里以上不飢渴矣

永二

二十八

又一方

取稻米淘沃之百蒸乾擣日一食以水三十
日後飲一杯可終身不飢日行三百里

乾酒法

精米五斗麴五斤以水四斗漬糲爛二宿合

another prescription

get one dou of QingLing rice (青梁米), three jin of red stone fat (赤石脂, Halloysitum Rubrum), put both together in water to soak, with enough to set it aside in a warm place for two or three days; put on fresh clothes, and stir it into pellets as large as plum seeds; eat three pellets a day, in order to make a person not feel hungry, and when thirsty just drink water, able to walk long distances of a thousand miles, and able to ascend into not being hungry or thirsty;

another one prescription

get fresh rice from the field and wash to cleanse it, steam it multiple times to dry and hull; for one day eat a meal using water, for thirty days after drink one cup, to be able to end the body being hungry, in one day walking three hundred miles;

dried liquor method

five dou of pure white rice, five jin of yeast, put it in four dou of water to soak, release it to soften for two nights, mix in



大附子二枚善桂二兩下筵納酒中擠取糟
曝令乾復納酒中汁盡止丸以白蜜如雞子
投一丸於一斗水中可成美酒也

服食粳米散方

粳米一斗酒三斗凡二物漬之盡酒止出稍
食之渴飲水可三十日後盡更作如前法

服食稻米方

取稻米熟淘沃百蒸之乾擣日一食以水三
十日後日飲水一杯可終身不食日行三百
里得食便食

two big pieces of aconite, a couple of good pieces of laurel, sifted through a sieve down into the wine; squeeze up the sediment and expose it to the air in order to dry it, then return it into the wine, and stop when the liquid is completely gone; make pellets using white honey, like chicken eggs; cast one pellet, ah! into one dou of water, in order to create a wine with the delicious beauty of heaven and earth;

eating broken up round grained non glutinous rice medicine prescription;

one dou of round-grained nonglutinous rice (粳米), two dou of liquor, the whole of both things soaked together, until the liquor is gone; take out a little to eat it, if thirsty drink water; this can be done for thirty days;

after the container is empty, continue with the same method as before, to go even farther;

prescription for eating fresh rice as medicine;

obtain fresh crop rice (稻米), cook to cleanse it, go through numerous evaporations, then dry and hull; eat one meal a day, with water, for thirty days, after each day drinking one cup of water; this can be done till the end of the life of the body, without eating; in a day able to walk three hundred miles; able to eat plain and bland food;

<http://ctext.org/library.pl?if=gb&file=99014&page=126>

序符五寶靈上丸

休糧方

以粳米黍米小麥大豆麻子各五合豆熬而
末之共和白蜜一斤煎一百沸投冷水中丸
如李子一頓吞盡此一劑可終身不飢諸物
皆各治之唯熬豆耳

樂子長含棗核方

卷二

二十九

長生之道常含一棗核如兒乳汁久久及液
滿口三分嚥二餘一口與氣俱入名曰還精
周而復始如循環絕穀之時五日小極頭眩
須臾復止十四日復頭眩須臾復止二十一

giving up grain prescription

use round-grained nonglutinous rice, glutinous rice, small grain barley, soy beans, and sesame seeds; cook to get them to the final stage, then bring all five together; when the beans are cooked to their completion, mix all of it with one jin of white honey, and fry in a pan for one hundred boilings, then cast it into cold water, and make pellets like plum seeds; swallow one completely, this is one dose of the medicine; this can be done till the end of the life of the body, without eating; all the various things, each and everything taken care of, all needs are met; only cook the beans, that's all;

Joyful master of the Eternal's cherished jujube kernel prescription

for the eternal life of the Dao, always cherish the jujube kernel, the pit (棗核 zǎo hé), like a child's milk; for a very long time reaching up to fill the mouth with its Qi-soaked fluid; three separate swallows, two and then the rest in the last one; all of the Qi entering the mouth, the day's sun returning to its essence, completing a circuit and repeating to begin again, following along the encircling hoop of Heaven, completely cutting off the season of grains; for five days it goes from a little to an extreme dazzling light of bright mysterious magic that dims the eyes into haze and the head into confusion, dizzy in the chaos, then suddenly in a moment returning to a normal state; in fourteen days the dazzling haze of chaos returns, and again suddenly stops; after twenty one



棗

日之後氣定欲食便食不欲食自息絕穀之時禁交接可食少棗脯飲酒無過一升男女同法

太上靈寶五符序卷中

days the Qi stabilizes, fixed and settled, wanting to eat only plain food, cutting off the season of eating grains, and restraining from giving them out or joining with others to receive them, it is possible to sometimes eat preserved jujubes, and to drink wine without surpassing one sheng, and for man and woman to be together in the customary way.

Greatest Upper Mysterious Cavern
Numinous Treasure Five Talismans
with Preface, end of the Middle
Scroll (End)

斛 hú / a tub, or wooden vessel; a measure of capacity. A square wooden vessel, a bushel, a picul. ancient measuring vessel; fifty liters; dry measure for grain equal to five dou 五斗 (before Tang, ten pecks) : Hutch (Pinyin hú) is the ancient volume unit.

斗 dǒu - dry measure for grain equal to ten 升 [sheng1] or one-tenth of a 石 [dan4]; decaliter; peck; cup or dipper shaped object; bushel, i. e. ten Chinese pints.

升 shēng - litre (0.2 liters, .85 cups)

斤 jīn - catty; weight equal to 500 g; (Tw) weight equal to 600 g; (HK, Malaysia, Singapore) slightly over 604 g

尺 chǐ - a Chinese foot in length

石 dàn Capacity unit, ten buckets are one stone

寸 cùn - a unit of length; inch; thumb 匕 bǐ - dagger; ladle; ancient type of spoon; "dagger ladle" -. Square inch dagger capacity of about 5 ml

太上靈寶五符序

太上靈寶五符序卷下

卷三

夫天書煥妙幽暢微著至音希聲陳而不煩
是以西吾之刃雖十寸而割玉流星之金雖
纖介而徹視徒才大者用徧有物細者用備
豈非靈寶五符其由是乎聖人演天地之文
而敷言數萬範龍鳳之形暢動物者百篇發
山林八會之跡爲日用之務成淵分之名草
木和仙通神悟性命之無期以致營溉必有
倫乎唯至道而貴其契真人而仰其文矣昔
庖羲刊八象於玄石畫其亦少矣至夏爲連

Greatest Upper Mysterious Cavern Numinous Treasure Five Talismans with Preface, Lower Scroll;

from the heavenly sage book, the tall and round lustrous fire of deep mystery and wondrous subtle beauty that is secluded in serene ease, flowing smoothly and unrestrained, opens out bright and glorious, its tiny profound eruption displaying the mysterious wholeness of profound truth with the rare and perfect sounds of ancient star morning hope that dares to strive on the trail with its tones, narrating without vexing; it is to be used as our western blade; although only ten cun in size its flowing energy is able to cut jade, flowing through the circuits like the golden stars; although graceful and delicate, its thin silk ascends between the armor and scales with its thoroughly pervading education into destiny; for the disciple who follows along walking his steps with empty hands, his all-embracing talent like that of a new born plant, his whole-body experience employed on every side in universal pervasion, there is an object, thin, exquisite, and wondrous, that is used to prepare and complete into perfection; what is it? the Ling Bao five talismans! who left it? for what purpose? it is a sacred sage's foaming eloquence, an evolving development like the divine play of a star, a stretching inexhaustible appearance of Heaven and Earth's circling performance narrative, elegant text of the five signs, its flowing energy spreading diffuse, announcing like a flurry of dust and light the ten thousand tidings, bright golden flowers of dragon phoenix form extending resplendent, winning the breeze, freely flowing on the expansive wind onto the hundred bamboo slips; the tracks of the assembled eight issue forth from the mountain forest, coming into the day to employ the practice of bringing the deep pool abyss into the wholeness of perfection by making clear the distinct names of all the different kinds of grasses and trees that converge into the clear and warm harmony of peaceful immortality throughout the miraculous and supernatural well, with an understanding of inner nature and destiny that is boundless, conveying a song of subtle things that courses through the victorious sunset of spirit's camp, irrigating with a cleansing profusion an invisible secret beautiful truth that certainly must be the deep home of humanity; with hopeful reflection arriving through the clouds into the perfect mystery of the Dao, its carved words are a precious seal, and the man perfected into truth looks up to gaze at their elegance; the ancient

kitchen of the sun and the moon carved the eight diagrams, ah! into the deep and obscure stone, Heaven's silent mystery, the picture portraying the vast as well as the small and few; reaching into the depth of the grand truth through the link with the books

<http://ctext.org/library.pl?if=gb&file=99014&page=129>

一第下卷

山殷爲歸藏逮周易之興猶未該其根所以然者卦有屯蒙困否不通之象明道妙者難著理妙者巨尋寔由經代紛紜動數十萬言况乎九天之靈書三天之寶圖上導太和元精之氣下備羣生始然之會爾乃至寂之音希解於世故帝嚳祭天帝君於北阿之壇藏於鍾山之峯欲令衆庶有絕塵之歌耳夏禹晚撰其波未戢其上真猶封于石碣以待大劫仙賢幽乎洞室須期乃宣靈符之妙寔由高聖之所宗上哲之所佩真人之所貴靈仙

of the mountains, its grand sacrifice plural and far-reaching, like a roll of thunder, flourishing with abundance and returning back to the hidden storehouse, reaching out to make its thriving circuit of prosperity with easy and amiable change that rises up from the well so that the unexamined future heart of fullness can connect through the dust portal root door in the place where it simmers in simple natural correctness to enhance its abilities for the difficulties not yet encountered, the divinatory symbol sprouting to uncover the looming misfortune of trapped wrongs and sleeping dangers, so that their appearance does not pervade or spread, one who embraces the clarity of the Dao's mystery and wonder to manifest endurance, forbearance and tolerance, one who uses the principle and texture of beauty to seek and grow with the leisure to find, following the brilliant lamppost of the classic scriptures as a guide in the confused and diverse, empty and far muddle of lonely nobody's land, the wind-blown flurry of the hundred thousand tidings that are, oh! the Ling (靈) book of the nine heavens and the Bao (寶) seal of the three heavens, ascends to inspire and lead into the great harmony, the great peaceful calm Qi of the original mystery essence, and descends to prepare the multitude for beginning life's comprehension of balanced unity; this, then, is the arrival into the sounds of the sincere heart of the profound perfection of wholeness, the selfless infinite that stands in the quiet residence of lofty mystery, and its admirable display of, ah! the generations of the world, as they release and untangle into happy understanding; therefore the emperor sends up and releases sacrifice and praise to the heavenly emperor monarch, ah! at the northern altar field of ringing, mystical sound, the treasure storehouse of the mountain peak's time temple bell that chimes in the chaos sea of life and death so that the numerous multitudes will cut off their dust song of affliction; in the purple twilight, Yu the Great modestly and obediently composed the natural law song of Heaven and Earth, his flowing waves still stored up in seclusion, his ascending truth still sealed within the 'gong' sound of the ringing stone, waiting in store to be used during the great plunder of time as it roars through the ages; the immortal sage hidden away, oh! in the cavern room, waiting for the set time to make the declaration that is like a bright torch, the numinous energy talisman's mystery and wonder, the real and solid truth that follows from the lofty sage's temple of mind, school of purpose in the chaos flow of the world, ornament of reverence for a wise, discerning philosophy on the principles of the universe and life, valuable treasure for the person perfected into truth, numinous immortal's

序符五寶靈上太

之讚味玄澹而朗其采色天神而校其對也
其服御日月星辰八氣五元身體草木之方
當是五符下流通泗之沫耳其天辭虛籙非
凡賢所聞雖同載五符之中故廢其龍跡不
顯大旨矣徒見而不知亦何所言哉曠者帝
聞黃鐘之響盲者企覩白黑之津奚有異於
此耶聖人雖不爲其解高妙之意然故自陳
於本符之上無損減也鍾山真人告夏禹有
言陵昔聞之於東海小童說云但抱靈寶符
入水赴淵則北帝開路蛟龍衛從水精震怖

poetic taste of dark mystery tranquility, indifferent like slow waves on a quiet lake of wu-wei, and their clear, bright, distinct sounds appearing outwardly, Heaven's magical depths flowing from the school he is matched with; his medicine is the royal street of the sun, moon, stars and planets, the eight Qi, and the five origins, his body a raft oriented by the prescription of grasses and trees, as is appropriate when floating above with the five talismans on the ceaseless river of dawn flowing with a sincerity that pervades unhindered; his Heavenly speech is a river of text out of the ancient well of nine, the song of the golden Yang flute, the key that unlocks the emptiness of the void, and that all of the virtuous people in the world hear; but even if together we hold the fully loaded song and dance that carries the five talismans, wind symbols of Heaven and Earth, the Dao's signature, in our core, he would not have cause to abandon his dragon steps, or cease to manifest the all-embracing tones; though disciples and followers appear, they do not know; moreover, where is their poem cloud, their descriptive explanation and expression of mind? one who is deaf on a walk of hope through the sparse world, silent and colorless, with an embroidery of knowing that hears the yellow temple's resonating sound, one who is blind looking forward expectantly to observe the golden ferry across the white and black, where is the wizard who is ah! this extraordinary? a holy sage, not because of his own performance, but because of the warm grand lofty brilliance of the wonderful idea's mystery, using his own strength to simmer in correctness and exhibit ah! the fundamental root of the charm's auspicious, ascendant sign without taking away from it in any way, no squander, no abbreviation; the mountain temple bell of the man perfected into truth announced the tidings of the Great Yu: in the rose sky of ancient times was heard, ah! the small child of the eastern ocean, whose message said: simply by holding and cherishing the Ling Bao talismans, we can enter the water and proceed into the deep pool abyss, and the Northern Emperor opens out the journey route, with the legendary flood dragon who controls the rains guarding and protecting the water essence with thunder

二 第下卷

長生久視永享天祚執符入火則陽光殄翳
南帝激電助我驅穢熱毒不加丹精凌邁佩
符登山山精迸走中黃太帝與我爲輔虎狼
百禽莫敢當者棲巖入穴則土氣不障祆邪
伏死魍魎逃鄉以符向金則五兵不傷西帝
本三
真氣與我同牀全生萬年飲于玉漿背金對
木則長守介福青帝靈氣來見沐浴色反童
孩久視永樂登嶽採芝不化我目八石正形
使時掇獲迴天倒地任心願欲也太上真人
之辭東海小童使陵佩符而護之矣靈寶上

so that long life extends into eternity with perpetual benefit of Heaven's blessing; grasping the talismans and entering fire, the rays of Yang screen off danger, the Southern Emperor generating fierce lightning to help us move quickly, protected from any harm from the heat, beyond the reach of its cinnabar essence as we stride past; respectfully wearing the belt ornament of the talismans, we can enter the mountain climb on the path to the heights of immortals, the mountains' essence bursting open to allow us through its midst, and the Yellow Highest Emperor comes forth to assist us, so that of tigers, wolves, and all the kinds of birds, there are none who dare to challenge; perched on cliffs and entering caves, the pattern of earth Qi does not block or hinder, and the harmful demons on their road of crafty evil that leans over into death, with their fascinations of sprites and their paired traps of deceit, choose to desert and flee the countryside; using the talismans and facing towards gold, the five kinds of weapons cannot injure, the Western Emperor's Qi of truth lending its support, joining together with us like a protective forest, all of life and its ten thousand years drinking ah! the sweet jade broth of immortality; carrying the gold on the back and facing the East, the pattern of eternity is guarded as if by an armor of good luck, the Green Emperor's numinous spirit energy Qi arriving to bathe with immersive blessing, so that we take on the appearance of a young child swimming in the eternally flowing brightness of immortality, joyfully; mounting to ascend the high mountain peaks and collect the felicitous plants, with no change in our vision, the eight stones of rectifying form point out the place and the time to pick up and capture each twisting sprout, revolving Heaven and pouring out Earth to accommodate the heart's prayers; with the highest ascending indefinable poetic ballad of a man perfected into truth, the "small lad of the Eastern Sea", (the Azure Lad), from the high mound, delivers the belt ornament charm with the flowing energy that protects, defends, and shelters; the Ling Bao preface builds its water and sunlight meaning that reaches up and emerges as the medicine, a royal expedition on the narrow vertical track of text,

序符五寶靈上太

序及撰出服御之文皆料斗古書字不可解
子長並受集而顯出之尋其波流皆出乎五
符之上也子長受霍林仙人口訣似韓衆也
是以子長說曰朝日已西夕違世來作鄰同
心合道好走人乃飛仙太白縱二心下外以
爲根登天飛虛空此是吾師君教我服三光
三光者日月星也又巨勝一名三光樂授我
子長受仙人法以巨勝爲主故曰三光
靈秘文也符者經也清齋降五帝萬年可常
全子長口訣清齋三日而致五方天帝試之
盡矣則真人必降所嚮在於致敬享年
道也念丹青畫誓信五八乃一宣
東陵荷受之於使

each dipper from the book of ancient goodness a lesson with characters able to dissolve bondage and release into freedom; then, like a bird who perches in the trees, the master of the eternal receives, accepts, and endures the assembled collection, and emerges to manifest it; seeking out and investigating the rule of law within the convulsions of chaos, he steps through the undulating currents in the storm of time and space,

always emerging on top, with the five talismans; the master of the eternal, receiving and bearing the charms, is sound-stunned, like a bird flying in a thunderstorm, by the forest of the immortal's chant of secrets; according to the explanation spoken by the master of the eternal, there is, from morning till the sun is finished in the West in the evening, a separation and leaving behind from the current age, that arrives and grows across neighbors, whose mutual hearts join together in harmony, masses bought together by a fondness for the Dao, and the walk of mankind then becomes the flight of immortals; the great white vertical threads paired with their hearts, and growing within them as roots, they ascend on the stream into Heaven to fly across the beautiful and poetic melody of the void, the non-colored emptiness that can be used to increase the margins with various kinds of gaps, gaps that can grow in all kinds of species and bring release into the immaterial universe; these are the things that are taught by the monarch, his instruction on the medicine of the three bright rays, the three bright rays being the sun, the moon, and the stars; and again, "tremendous victory" (巨勝jù shèng) is one name for the three bright rays (an alias of black sesame); the joyful master of the eternal receives and accepts the immortal's method, where "tremendous victory" is chief, and calls this the "three bright rays" (三光sān guāng); the teaching that is handed down for us to master is the numinous energy spirit world that is expressed within the elegant secret text; it is the Ling Bao five talismans, the charm that is a classic, sacred scripture; fasting on vegetables into purity and clarity is the dragon and tiger blessing into tame surrender to the five emperors, to be able to get through the ten-thousand years whole and intact, the entire lineage a pure jade of flawless integrity and perfect performance; the master of the eternal chants the ancient secret book while fasting in purity for three days, and expressing dedication through the study of subtle things, to the five directions of the Heavenly Emperors, with the powerful sincerity of an empty vessel; the pattern of the man perfected into truth must certainly become tame into the blessing; the guidance of the wizard in the mystery is, ah!, a reverent, honest, and bright implementation of enlightenment, respectful and cautious within the chaos, with the devotion of sacrifice that enjoys endlessness, and makes use of the years to contemplate the mystery of the Dao; with the ancient painting of cinnabar and azure an inscription firmly engraved in the mind, like a sworn oath of alliance, the five and the eight are one bright torch of wide spreading clarity, the blessings of Heaven and Earth radiating out from the ancient mound, received, ah! from the Small Lad of the Eastern Sea,

三第下卷

裂帛五尺當不渴泄之約而受之券割碧林
 謂青也古貴髮膚故引珠玉以親之尊四
 股迴絲帛以任之崇道德保身神此仙官之
 教矣天不得其年限而授之玄都天令已陳之
 數也後生慎鴻鷺千歲羽用茲致天真鴻鷺者
 之慎生慎鴻鷺千歲羽用茲致天真鴻鷺者
 鳥壽千年蓋一人皆享之以致天神也一名駕
 鵝一名天蓋一人皆享之以致天神也一名駕
 用鵝亦名鴻俱壽千歲也駕不殺生而惡蟲
 伏之是其以性震邪也老而聲清是其神氣
 潔也欲致天人當以精此是子長之要言也
 鳥方類相求迴降必矣此是子長之要言也
 而其辭小隱離合師名陵徐而思之其師名
 韓眾矣其醮祝之儀陳之于左諸志道求生
 者宜薄衣食而致孝于天靈苟誠之所竭孰

who cracks open the warm southern harmony with the five foot
 luminous silk that functions as a joyful profession of faith and the
 acceptance of one party's half of a binding contract; in the blue green
 forest that is cut open by the five foot silk, it is not appropriate to let the
 secrets leak out, opening the warm southern harmony of the blue green
 forest to slander by speaking of its bamboo slip secrets; ancient people
 had noble and precious hair and skin, because they practiced the
 guiding and pulling of the pearl through the jade for the sake of their
 own families, respectfully using their four limbs to revolve the silk thread
 like the sun and moon, responsibly giving natural free reign no matter

what, the sublime and lofty honor of the Dao's virtue defending the magical spirits of the body as a matter of practice; these are the precepts of the officers of immortality; the Heavenly text is a study of method and practice, like a pond in the law of the Dao, forty years for one transmission of the mysterious cloud, this is the five and the eight, and its content is a flurry of fate and destiny to be frequently studied; not allowing a limit to the years, and the passing down of this teaching, is the Heavenly ordinance of Mystery Metropolis, already laid out, ah! behind the purity of life, caution and again caution; the great heron's thousand year feathers are employed within the twin clouds of mystery that are the here and the now, in a dedication song to Heaven's truth; peculiar and clever to swing the heart, the one who is the great heron pilots the imperial carriage; being the bird with the longevous path of the thousand years, ancient people all enjoyed the benefits of its upright song of endlessness, using it to convey Heaven's spiritual power; one name is "driving goose" (駕鵝, jià é), one name is "canopy pointing to Heaven" (天蓋, tiān gē), one name is white swan (白鴻, bái hóng); not unlike this bird, the egret (鶴, hè) is also used, and the egret is also called 'swan' (鴻, hóng); alike on the wild longevous trail of the thousand years, silently sailing through life, the loathsome worms submit, their demon road shaken off by the thunder of his inner nature, the experience of time flowing into the sound of clarity, purified by his miraculous and divine Qi; wanting to deliver Heaven and man, it is appropriate to use the finest bird of pure spirit, the raft in the dream with the distinctive class that is sought by the ancient world, revolving the way a celestial body of surrender into dragon and tiger blessing must; these are the important tidings of the master of the eternal, and his ballad is small and concealed, in unity with his teacher's name, composed in quiet leisure and whispering like the wind on the hill, and pondering within his heart, his teacher's name a bridge to the multitudes, his humble wine-and-chanting practice of divine blessing prayer wishes a ceremony of salvation, explained and narrated, oh! by his left hand; all the various directions of the heart turned to high-spirited aspirations, with the ambition and discipline to implement ideals, is what is sought by the Dao in one who has been born; it is appropriate to wear meager robes and to eat thin food, and to convey dedication and obedience, oh! on the road lit by the fullness of Heaven's numinous energy; in the place where truth, honesty, sincerity, is temporarily lacking, carelessness and negligence tentatively found leading but gone as far as they can go, who

序符五寶靈上太

云不得道乎備爲師帥親驗其神故復言情
將慎之焉一座無常面隨安處之宜清齋三
日祭於靜室若庭壇之間行事於夜半屏人
於非所請天官於脣齒言受傳於丹心爾乃
先燔五會之香看流芳所歸氣正上者中央
黃帝先降氣東流者青帝先降氣南流者赤
帝先降氣西流者白帝先降氣北流者黑帝
先降氣雜散合集紛紜錯亂者神女先到使
五火比肩布列座前調火齊香詳視薰煙如
是靈光之焰表乎燈燭真心之想彰於通夢

would say not to obtain the Dao? prepared by a master teacher to line up straight in the crystalline divine, the spirit is examined by the graceful commander, and the tidings respond to the situation, with an invitation to be cautious, and to maintain an awareness of subtle things, observing the righteousness in the meaning of Heaven; seated in one place without changing, submitting to follow the calm, dwelling with respect in the security of the deep well, and appropriately fasting on vegetables for three days, in a sacrifice ah! of calm and still purity in the quiet room, as if separated into purity within the courtyard at the temple altar field of Heaven and Earth, performing the practice, ah! at midnight, screening off the person, ah! from wrong, requesting from Heaven's officers, ah! with lips and teeth tidings, and receiving the mysterious cloud of training ah! onto the cinnabar heart; then, before beginning, burn the five assembled fragrances, watching carefully where the fragrances return to; the upright Qi will ascend; if it goes in the middle, the Yellow Emperor descends in front; if the Qi flows to the East, the Green Emperor descends in front; if the Qi flows to the South, the Red Emperor descends in front; if the Qi flows to the West, the White Emperor descends in front; if the Qi flows to the North, the Black Emperor descends in front; if the Qi scatters in multiple directions, all of them gather together in an indistinct and muddled cloud of golden sunset, and the divine goddess arrives, to be near and help shoulder the five fires* (*the five internal fires of heart, lung, spleen, liver, and kidney fires, all potentially wounding to Yang), spreading out a cloth of containment and restraint across the throne for going into the future, to harmonize and regulate the fire into a perfectly even sweet fragrance, a complete and thorough expelling of noxious influences, that is seen as a sweet smelling smoke, a fumigating vapor, with rays of numinous "ling" (靈) energy radiating from the subdued fire in the glowing fire pit, manifesting, oh! as an illuminating lantern of wisdom, seeing and understanding the desires in the deep and obscure infinity darkness temple of the heart, exposing as pronounced, ah! the ubiquitous tirade of dreams;

四第下卷

矣若此真靈不能使至向獲仙復朽骸於泉
 壤者陵與子長豈當以抱惡於雲漢中乎但
 方寸不盡求生不測而望長延之對以此希
 天真之報亦復費其功夫故為徒勞也
 肥鳥一頭酒隨多少要令三斗以上令得清
 醇美者盛杯十一枚杯令潔好
 拌三枚其二枚各盛五杯其一拌盛一杯一
 拌今在五杯者下流具五香火相連於拌前
 餘酒別樽盛著座前隨杯處肉餘肉別拌盛
 著座前陳靈寶五符於座後倒卷令髣髴其

if in this genuine numinous energy of truth someone is not capable of bearing the wind and the light to sail through the mystery, reaching into the far-reaching clarity to achieve perfection, and instead returns to rotten decay in the soil, the destroyed bones of the body dispersed and flowing under loam through the streams of the netherworld, how can they take their place triumphant on the mound with the master of the eternal? how is it suitable to cherish the evil of harm, to embrace disease and fear, ah! in the cloud of mankind who stands beside the spring? still the prescription for the one-inch is not exhausted, for seeking an eternity of the inestimable depths that gazes upward into the wind blown full-moon distance, growing its extension into what sits directly facing, using this rare star of hope to walk through the world, sparse and

silent in the embroidered announcement of Heaven's truth, repeating the benefits of the meritorious sage, the reason for the disciple's walk into the bright fires of spiritual wealth; a fat bird, with wine in small, frequent doses, according to one's wishes, using up to about three dou, with a clear and strong liquor that has the delicious beauty of heaven and earth; vigorously holding eleven cups to purify into completion, and three plates - two of them holding five cups, one plate to hold one cup, and one plate used with the other five cups, all beneath the flow of the five-spirited five spice firebird, appearing continuously, ah! in front, the rest of the wine held in a separate container in front of the seat, in the place with the cups and the meat, the rest of the meat left on a plate in front of the seat, for a magnificent feast, the Ling Bao five talismans exhibited, ah! behind the seat, lying parallel next to the scroll



佩

pèi

ancient oriental
belt decoration

天書抱朴子曰登名山師受經後欲佩身供養受者設此醮也

南和丹繒裂五尺絳於座後席上符安其上割碧林之帛五尺青於座後席上也覆絳令符處丹青中間以爲效信果物爲隨豐儉之

卷三

宜唯忌以五葷之菜豬脂之肴盛席一領香

四

令有五種雜和之若於庭壇施祭當四面安障勿令當風當風靈氣亂設微火以蠟密蓋火氣上勿令廣照廣照靈氣散矣

盛服束帶跣請

that is the Heavenly book; the Baopuzi says, after ascending the famous mountain, the teacher received the scripture, and wanted to wear the ornament on his body as sacrifice, accepting the blessings of Heaven and Earth and bearing the self-cultivation of this contract, establishing the prayer ceremony altar; the five foot luminous purple-red silk cracks open the warm southern harmony ah! at the seat behind the woven banquet; the talisman is installed safely above, cutting the blue-green forest's five feet of green silk, ah! above the seat's back, restorative reward protective shelter covering of purple-red, allowing the talisman to abide in the space between the cinnabar and the green, like an open door, in order to express a truthful confidence in its transcendental goodness; the resultant effect flows from the abundance and the lack, the plentiful and the frugal, of what is proper, always appropriate in the simple or the complex, the poor or the rich, only avoiding dishes of the five strong vegetables and dishes with hog fat, the one guidance for the magnificent banquet, savoring the faith-stimulating measure that is the five cultivated plants and their hybrid of harmony in warm cooperative goodness; if, ah! the courtyard carrying out the sacrificial offering is as it should be, the four sides will be still and calm, the five-fortress screening the wind, barrier blocking the banditry, the fortification shelter adequate to bear the chaos in the Ling, the numinous spirit world energy, confusion of the song quelled in the effulgent effervescence; here the tiny, righteous, profound and secret fire, the fire of the secret candle, quiet and still under the canopy, is built, that ascends into the Qi, flame that is clear in itself, without illuminating widely, but illuminating the wide field of numinous spirit energy of the widespread Qi; kneeling,

五 第下卷

若山林中無大衣者可闕之下氣徐聲奉請
某年某月日州縣鄉里男女生某甲年若干
歲受道士某郡某甲太上靈寶五符文依大
道科法奉請五帝君請已清齋三日宰鴻鵠
之鳥潔整身神虛心伺迎上皇天尊某身三
魂七魄三宮真人上到九天之宮五外之鄉
青牙之天朱丹之天太帝之山中黃之天明
石之天玄滋之天八方之天五帝真人之庭
具陳告齋暫降于某郡縣鄉里中臨氣五符
之真歆微禮薄饌言畢再拜向座而伏良久

the magnificent garment is tied to the waist; if in the midst of the mountain forest one puts on the garment, they are able to become its imperial watchtower, its gateway, while below, the Qi gently whispers its tribute, bearing thriving fortune; in a certain year, on a certain day of the month, in a state county township villages for certain man or woman, a year is like a stem for the multitude of seasons, receiving something from a Daoist gentleman from some region, the Great Upper Ling Bao Five Talismans text, taking refuge in the great Daoist study of truth, dippers of dharma, and respectfully requesting the five emperor gentleman; invited to stop into a clear and quiet fast on vegetables for three days, then slaughter a great heron, beam of cleansing removal, the repair out of chaos with correct thoughts into whole heart whole beauty, a purification of everything from the river of body to the magical depths of spirit, empty heart waiting to welcome the honorable upper heavenly emperor; some body's three hun and seven po ascend to the temple palace of the man perfected into truth, arriving into the palaces of the nine heavens and the five external villages, Heaven's green sprout, the vermilion cinnabar of Heaven, the great emperor's mountain of the yellow center, the great bright shining stone of Heaven, the dark mystery lush growth nourishment of Heaven, the eight directions of Heaven, the truth courtyard of the five emperors, the instrument laid out to announce the fast, the sudden surrender into dragon and tiger blessing taking place in the middle of some county township village that happens to be facing the Qi of the five talisman's truth, drinking in the profound and hidden ceremony, the purple composition in the thin shadows that builds modestly and obediently into Heaven and Earth; the whole speech, the complete tidings, expressing thanks and obedience with respectful etiquette, a prayerful homage to ancient times that honors Heaven and Earth with balanced reverence, facing toward the seat subdued, flowing with eternal virtue,

序符五寶靈上太

乃起又跪方更請上神

奉請降東方靈威仰蒼帝君青牙九氣天君

太上真王青腰玉女東鄉諸靈官

奉請降南方赤飄弩赤帝君朱丹三氣天君

元氣丈人朱宮太丹玉女南鄉諸靈官

奉請降中央含樞紐黃帝君太帝真人子丹

黃庭戊己天蒼玉女中央諸靈官

奉請降西方曜魄寶白帝君明石七氣天君

元氣大夫太上白素玉女西鄉諸靈官

奉請降北方隱侯局黑帝君玄滋五氣天君

thus begins; repeating like rain in a dream, righteous in the water, like a raft of seeds, cheeks are squared in an invitation to the upper spirits: a reverent petition of tame surrender into the Eastern direction's numinous spirit energy, facing upward into the majestic light of the deep green emperor gentleman monarch, the green and the tooth, like a young sprout, the nine Qi Heavenly monarch, greatest upper king in the truth, with the green waist jade maiden, in the Eastern village of all the various numinous spirit world officials; a reverent petition of tame surrender into the Southern direction's numinous spirit energy, red stormy whirlwind crossbow red emperor gentleman monarch, the vermilion cinnabar three Qi Heavenly monarch, elder of the original Qi, with the vermilion official greatest cinnabar jade maiden, in the southern village of all the various numinous energy spirit world officials; a reverent petition of tame surrender into the center of ponderous beauty, pivot of convergence in the grand dwelling, incomprehensible solution justice cloud, yellow emperor gentleman monarch great emperor perfected into truth, master of the cinnabar and yellow courtyard of self nourishment, with the deep green of Heaven jade maiden in the central village of all the various numinous spirit world officials; a reverent petition of tame surrender into the Western direction's brilliant glowing flight of soul, the Yin wings in the soul light of divine thought, body's flying harmony emperor gentleman monarch, bright shining stone seven Qi Heavenly monarch, great sage of original Qi, with the great upper pure white thread jade maiden, in the Western village of all the various numinous spirit world officials; a reverent petition of tame surrender into the Northern direction's hidden shelter, tolerant breadth of mind structure, office of the ancient nobility, black emperor gentleman monarch, deep mystery nourishment tonic cloud five Qi Heavenly monarch,

六 第下卷

太上靈君夜光玉女北鄉諸靈官

奉請降文命夏禹帝君五嶽靈山真人江河

四瀆靈官地仙玉女角里先生諸仙官

請一帝到輒一再拜凡六再拜也送帝亦如

初請時但除奉請二字改云上勞某帝便再

拜迎送去來都十二再拜醮祀道畢矣請畢

上酒更燒香徐自陳曰某以胎生肉人枯骨

子孫生長濁世穢氣燒聚積罪河海抱咎深

重自有識以來尊仰大道心希真氣以自歡

樂而精神微薄未能上暢常守心念善敢有

with the bright ray of night jade maiden, in the Northern village of all the various numinous spirit world officials; reverent petition of tame surrender into the writing of Destiny by the Great Yu emperor gentleman monarch, the five sacred mountain peak numinous spirit world of the man perfected into truth, with the rivers of the four ditches numinous spirit world officials, earth immortal jade maidens, and all the various Daoist Immortals who previously lived in the villages; petition one emperor at a time, then make a respectful bow again to each, all six being reverently petitioned; also, welcome each emperor as if for the first time, but leaving out the reverent request the second time, changing instead to say ascended cultivator of the twin fires of spiritual

and material wealth certain emperor, and appropriately bow again;
 offer this greeting when leaving and arriving, altogether making twelve
 respectful tributes in the overall performance of the Daoist ancient ritual
 offering of Heavenly worship; completing the greeting, raise a glass of
 wine, and burn more incense, gently intoning the composed narration,
 from a new born from the womb, grown into man of full flesh, and
 withering to bone, with sons and grandsons, born into the turbid smoky
 world of sinking mud, poured out into the downtrodden Qi and
 gathered up into its deep impurity, with its amassed faults flowing like
 rivers into oceans, embracing the misfortune of self-inflicted karmic
 scourge, deep-seated, profound, far-reaching and grave, the self arrives
 into knowledge, turning to face upward into the great, all-pervading
 Dao, heart filled with hope as it walks silently through the embroidery of
 truth, and in the sparse and rarified Qi of the silent advance above, the
 self is able to reach into the heron-joy, like a happy tune, glad mountain
 harmonious sweetness, fast and infinite, an acoustic response to the
 five-sound flowing into the crystal flower star energy of divine spirit, a
 hidden wonder walk on deep remote and covert paths, thin on the
 verge of the abyss, not yet able to perform the ascent into the free
 unrestrained expanding brightness, and so always guarding the heart
 with the ritual of recollection, dreaming the ancient goodness, the repair
 of holy knowing, enlightenment into perfect love, daring



heron-joy, like a happy tune, glad mountain
 harmonious sweetness, fast and infinite, acoustic
 response of the five-sound

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序符五寶靈上太

違越特恐絲髮之進懼隕墜九象天願幸會
奉見靈寶文真書浩大秘藏玄臺是以不敢
輕執竊佩以虧真科即日修齋告祭於五帝
諸君丈人以定神契丹青之信當喻誓之券
爲效爲信約不漏泄天親地愛傳出五八無
中宣授明於科法其志適山林不願榮華佩
符登山當令某所向無前金破石開採藥不
得隱匿縱天橫地從心所欲山精頓伏虎狼
逃竄令使役鬼神長生久視靈氣衛護扶邪
亡命疫螫不彰魍魎遠避如是受上天之佑

to step over separation, to leap beyond transgression, past the fields of opposition into the unfamiliar deepening clarity, unique and distinguished among the fearful, the panicked, the doubtful, like a silk thread on the head of an advancing bird; from out of the fear of falling into the long night infinity room, the nine stone drop into the underground waterfall of the netherworld, Heaven's hoped for prayer, lucky amid disaster, balanced in the moment, a blessing amid the gathering, the truth book of the boundless onrushing grand uprightness vast sea of smoke, secret treasury storehouse deep mystery supporting the high table of light for hearts and souls; there are none who would recklessly dare



tái Tower, lookout; stage, platform,

"high table of light for Hearts and souls"



to plan a theft of the symbol of admiration and courage, the ornament tied at the waist that knows, or to break the true branch from the ancient tree; the approaching occasion prompts a day of reverent repair through strengthening and fasting, announcing the simple purity, the sacred sacrificial tool that is the memorial ceremony, ah! of the five emperors and all the various monarch elders; by means of the composed spirit carving of the text, the cinnabar and nature's green of transcendental goodness, undertaking with a flying whisper the sacred vow, the stone contract that is engraved on the mind, with the words of the ancient contract that are an admonishment and a restraint, enabling noble firm determination, doors and windows between the worlds, that have the effect of creating joyful trust, cause of pure life, with a binding constraint not to divulge the secret, the deep affection of intimacy between Heaven and Earth, the iron heart and the open sky, the mysterious transmission of the five and the eight emerging, candle of teaching in the midst of the nothingness, lighting up a dipper branch from the law of truth; some certain resolve to vanish into the mountain forests, a disciplined direction of heart that turns away from the many-flowered splendor of the world, using the belt ornament to mount a determined maturing ascent into the mountains, to undertake a virtuous position in some auspicious place, facing out with nothing in front, the gold stone split open and unfolding outward, to gather the medicine that is usually not obtained, the concealed truth that hides in the grass and the mud, secret shelter of the medicine, the vertical threads of Heaven and the horizontal strokes of Earth pulling along the heart in the place of its dreams, in brilliant mountain abode contemplation, hidden arrangement extensive and profound, tigers and wolves sneaking quietly away, ghosts of the magical depths tamed and ordered into forced labor, beholding eternal life's long inspection, the numinous spirit world Qi protected on all sides by the walk that salutes the river of law, Heaven's sprite rewriting the demon road lost in death, the poison

stings of pestilence not manifest, netherworld distant, misfortune dispelled, magic charm paired nets of deceit with their muddle headed twilight confusion burst away and scattered into the distance, this is what it is to receive the law, accept the teachings, and bear the protective blessings of Heaven;

<http://ctext.org/library.pl?if=gb&file=99014&page=141>

卷下第

靈氣之助神長守身令三尸消去太帝流恩	衆庶不勝洪濟之施又上酒若自宜有所啓	隨意陳之此文是其旨略耳然香送神	勞盛山上刻石作文仙人樂子長作吳王夫	差寫取
玄流鼓絳波	瑤碧映琅山	朝日控晨輝	舊豔何蜿蜒	游雲落太陽
靈寶曜九虛	幽朗鍾山間	夏禹登八憲	散氣響金蘭	因枝振玉條
扶質立靈榦	垂葉以結繁	眇邈龍鳳跡	緣波討洪源	

the material and spiritual assistance of the numinous spirit world Qi, the divine spirit eternally guarding and protecting the body, detaching and removing the three corpses, the supreme emperors' grace a quiet drifting clarity, waves of kindness that ferry the multitude across the vast flood into the victory of the wonderful scene; again raise a glass of wine, as is naturally appropriate in the place where the beginning of the

enlightenment of the world opens up like Venus appearing in the pre-dawn sky, making whatever kind of statement one wishes; this text is his aim, his clever and rare strategy in the world, and it is the fragrant simmering correctness that carries the divine; the "generous flourishing glistening production of the heart's mountain labor waterfall that engraves the onward rushing waves into stone" text;

the composition by the immortal "Joyful Master of the Eternal", music ceremony composed using light to describe light, created for the sage king of Wu; in the deep mystery flow, Heaven's purple waves mark the drumbeat of salvation, the shine of incomparable blue-green jade reflecting the white jade mountains;



.the music ceremony
composition that uses light
to describe the light

寫 xiě

morning sun draws the bow of daybreak's bright ray splendor,
meandering dragon-snake extending across the deep blue storehouse
carrying its full plate lattice of beauty; floating cloud banner follows the
stream of Great Yang, the fiery whirlwind releasing the sky into the
bright scene to swell the bell surface of the sacred mound with the three
Heavens, the Ling Bao brilliant celestial flight across the nine-void,
mountain bell intervals of Heaven's clarity bursting into Earth's
netherworlds as the Great Yu ascends to the eight skylights of the
temple, resonating with the Qi scattered from the gold and the orchid,
vibration on the branch from the stem, Heaven's shock along the jade
ribbon that communicates through its pounding waves, the correction in
the chaos from the fountainhead, branch that holds up the flowing
nature, spirit world support establishing the numinous energy of the
cloud, helping suspended leaves to proliferate and build into a luxuriant
bounty of fruit that propagates on the difficult and unfamiliar track,
lonelily and sublimely into the profound and far-off distance, with
dragon and phoenix steps,

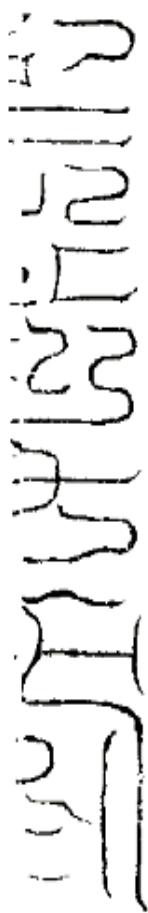


spirit world support
establishing the
numinous energy of
the cloud

靈幹 líng gàn

<http://ctext.org/library.pl?if=gb&file=99014&page=142>

序符五寶靈上太



煥爛九天翰	仰挹三晨精	保身永長安
俯漱五華液	還復反童顏	騰神溫涼宮
豈知熱與寒	千秋似清旦	萬歲猶日半
鼓翼空洞上	要我靈寶宮	紛紛五帝駕
俱會景漢端	相問飢與渴	玄泉饒流丹
求仙方寸內	八遐無易難	顧聞朱門冕
當塗中有歎	勒銘勞巖陰	穴岫可稽磐
東方青帝符	靈寶九氣天	文化生赤帝氣

round lustrous numerous glittering fires that are the writing brushes of the nine heavens; turning to face upward, the nourishment ladle pours out the crystal star flower essences of the three dawns, defending the body that swims in the eternally flowing brightness of immortality, forever safe and secure; turning to face downward, to soak in the Qi-soaked liquid essence of the five flowers, that reverses age to return into the countenance of youth; spirit galloping through the magic of warm and cold in the temple palace, how to know whether to warm up or to tremble with cold? the thousand harvests similar in the clarity of the eternal dawn, the ten thousand years like half a day, drumbeat wings rise through the cavern across the empty dream, invited into the blessing of the Ling Bao numinous officials; one after another, through the chaos wind's twilight, the five emperors drive the dawn trail, all of them arriving balanced together into the bright scene, to establish the people's path beside the tranquil mountain spring; at the thought of hunger together with thirst, the deep mystery fountainhead of abundant and free flowing cinnabar responds, with the long-sought immortality prescription for the square inch inside, amidst the eight immeasurable distances of changeless difficulty; looking back through the vermilion gateway at what's left behind, walking quickly the Daoist immortal reverently paints over what is there, closing off the scent of the netherworld; firmly bridled by the engraved inscription, drawn in by the name from the mouth of the cloud in the darkness that is engraved unforgettably onto the heart, the big wish under the dark cliffs with an oath of light is built by a meritorious and majestic pause of investigation within the deep cave chamber, the boat entrenched in solid rock, forever the raft of the life-and-death waves; the eastern direction green emperor's Ling Bao talisman, Heaven's nine-Qi text, brought to life by the red emperor's Qi;

入山呪曰
 臨兵鬪者皆陳列前行九字耳常秘呪無所
 不辟
 春月不入東嶽及山隨月並類然慎之
 九天靈書三天真實
 夏禹受鍾山真人入山水之日當以保日及
 義日專日大吉易得道以制日伐日入山必

宋三
中一通幽
洞室中
夏禹撰為靈寶
文一通藏石
碩寶

entering the mountains the incantation is spoken: facing the double happiness road wide awake like the arrow of an immortal soldier's bow, in every case lined up in the crystal divine as a column torch guide for the future, going forward with the nine characters, (*the nine-word sword and seal, the nine-character map, the nine characters of body magic), the eternal mysterious secret mantra; there is no place it does not avoid or get rid of evil, no door it cannot open or close; in the spring months do not enter the eastern high peaks reaching up from the mountains; follow the moon and merge with its kind, simmering in correctness; be cautious;

the nine Heavens Ling book three Heavens truth Bao; the Great Yu modestly and obediently composed the purple Heaven and Earth text of Ling Bao, one pervasive universal expression, a storehouse treasury, pounded through the percussion of stone, one immortal song of

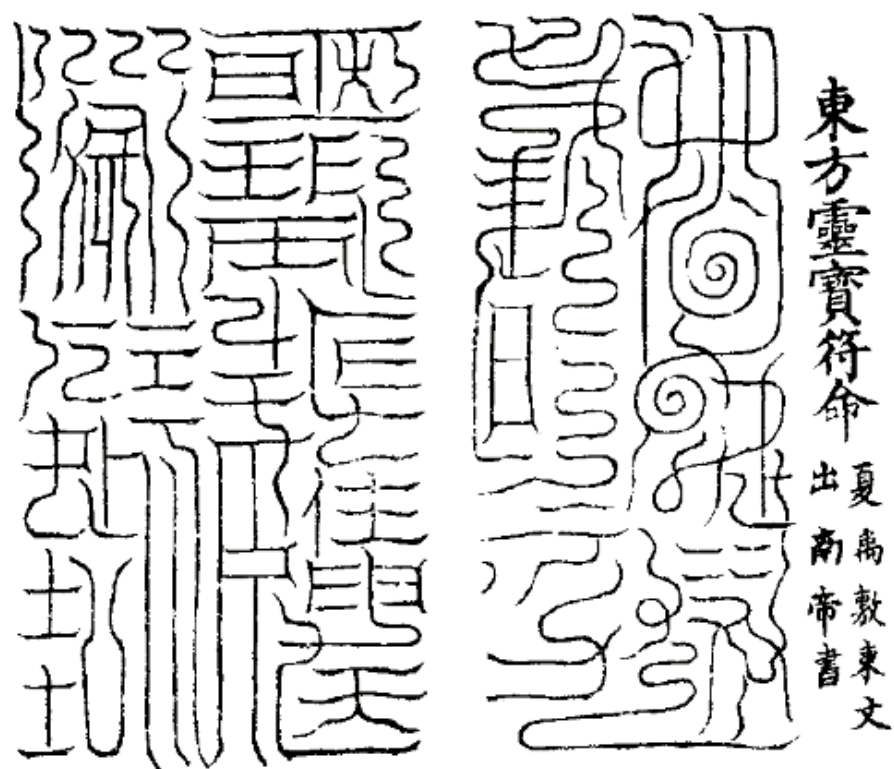
fullness, hidden away in the secret cavern room of incomparable communicative understanding; the Great Yu received the teaching, accepted the blessing, and held the reward from the mountain temple bell of the man perfected into truth; entering the day through its mountain water, a world's training of blessing and preservation reaching into the ancient dignity of the day's righteousness, holding the cloud of the sun's magic, the auspicious great good that easily obtains the Dao, in order to regulate the day, cut through and irrigate the day, while entering the extreme realm of the inaccessible mountains;

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序符五寶靈上太

死又欲得六癸之日六癸之時一名天心一名天同必得度世保者支干上生下之日甲午乙巳是也義日支干下生上之日壬申癸酉日是也制日支干上尅下之日戊子己亥是也伐日支干下尅上之日甲申乙酉日是也制日可施符召鬼耳取六癸日六癸時皆當令和順也以類求之口訣矣靈寶入山以甲子開除日以所授委繒參之五色練各五寸懸於名山大石上所求必得度世也入山當以三月七日吉

cleansed in the chaos, surprised and happy, the breath wants to obtain the sixty day cycle of time, for the sixty day cycle of time, one name is Heaven's heart, one name is Heaven's family togetherness, certain to obtain into the salvation of the age, expected to reach the realm of immortality, the crown that is a dawn in the rain, the transcendence of the veil; for one who is blessed and protected by the mountain stick, supported by the stem to ascend through life below the sun, the first Heavenly stem and the seventh Earthly branch, the tenth Heavenly stem and the sixth Earthly branch, these are the ancient prayer road of the sun, supportive stem for life's ascension; the ninth Heavenly stem and the ninth Earthly branch, the tenth Heavenly stem and the tenth Earthly branch, these are the days to control, restrain, and simmer; the branches and stems climbing and attaining together beneath the sun, the fifth Heavenly stem and first Earthly branch and the sixth Heavenly stem and twelfth Earthly branch are the ones; to create irrigation of the day, branches and stems successfully climbing and attaining together beneath the sun, the first Heavenly stem and the ninth Earthly branch, second Heavenly stem and tenth Earthly branch are the days; the regulated system of days is able to bestow on the talismans their power to expel ghosts and summon spirits; collecting the flock of the cycle of days and times, in each case carrying out what should be done, is the release of the high level command into the wind and the light of Heaven and Earth, following along in the harmony of the Qi, in order to be able to pursue the secrets that it tells; Ling Bao enters the mountains by means of the first Heavenly Stem and the first Earthly Branch, to open out and eliminate all previous days, at the place where the silk is taught and entrusted and tied around the waist, gathering the five colors of the rich intertwined pattern, each one five inches, hanging suspended, ah! at the famous mountain great stone ascension, the place where the obtaining of escape into salvation for the world must certainly be sought; entering the mountain should be done in the third month, on the seventh day, the time that is auspicious.

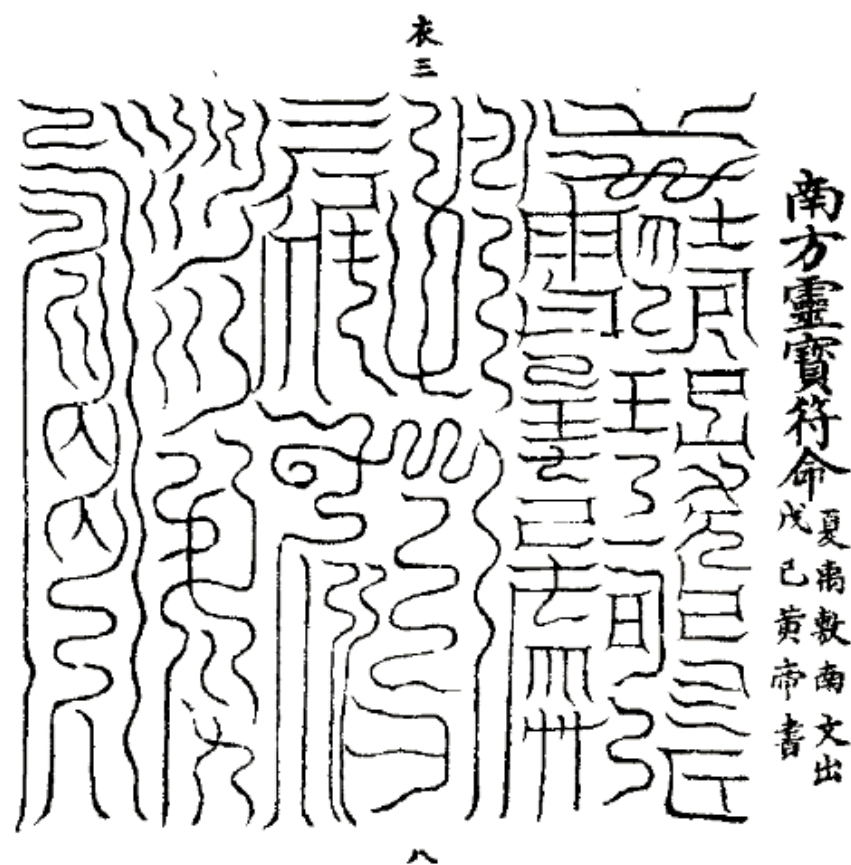


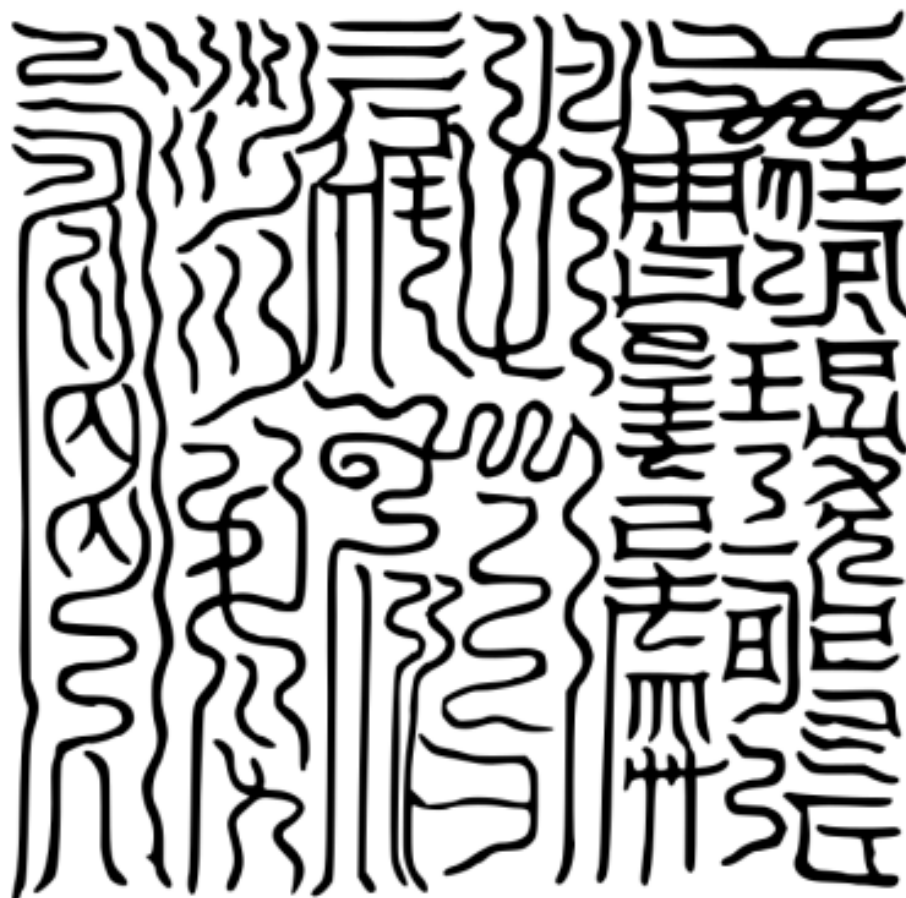


Eastern direction Ling Bao talisman order of life writing,

the Great Yu's flowering dissemination of Yang's shining light, enshrined writing of the East, emerging from the southern emperor's book;

序符五寶靈上太



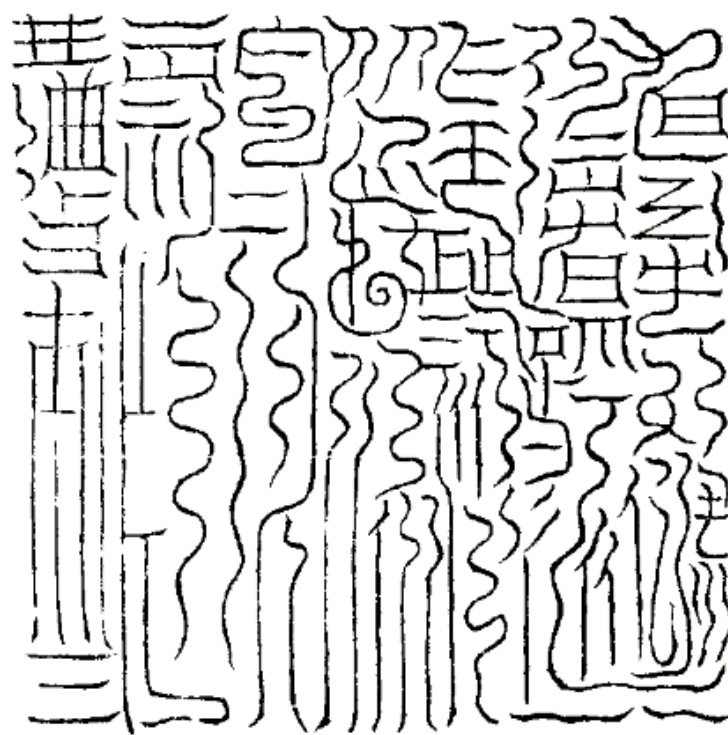


Southern direction Ling Bao talisman order of life writing,

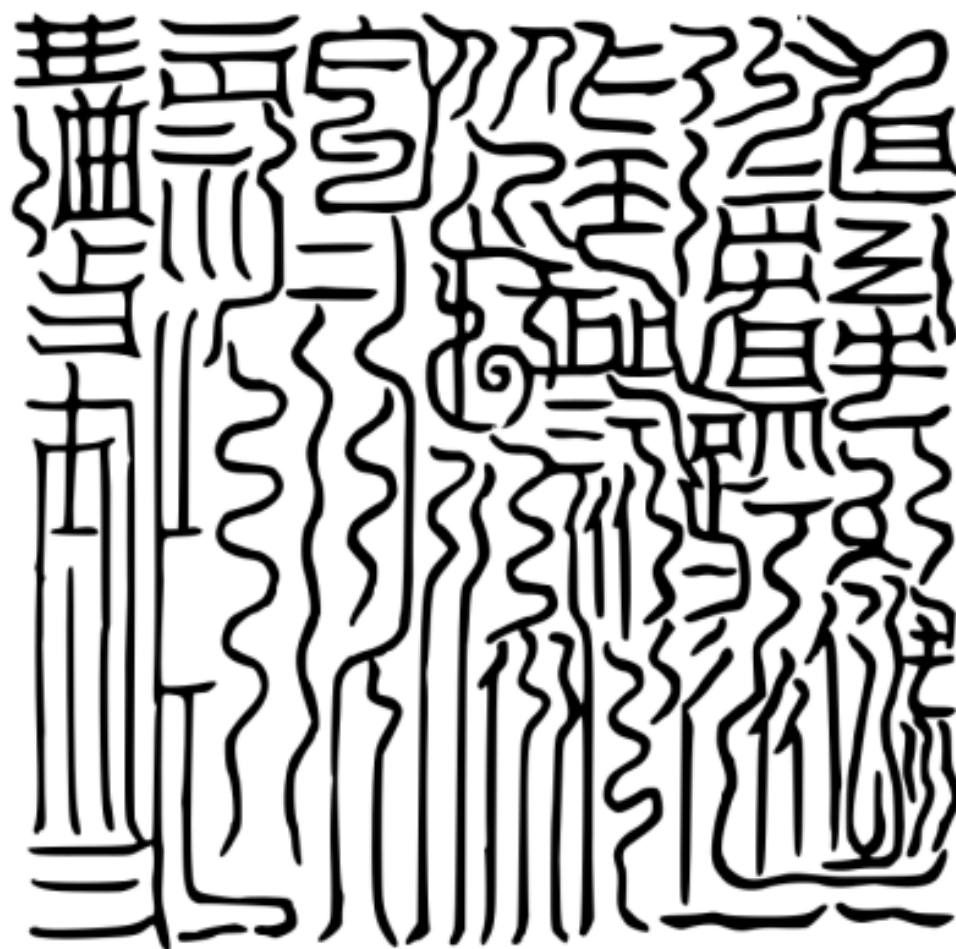
the Great Yu's flowering dissemination of Yang's shining light, enshrined writing of the South, emerging from the central self-nourishing emperor's book;

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十第下卷



中央戊己靈寶符命
夏禹敷中文
出白帝書

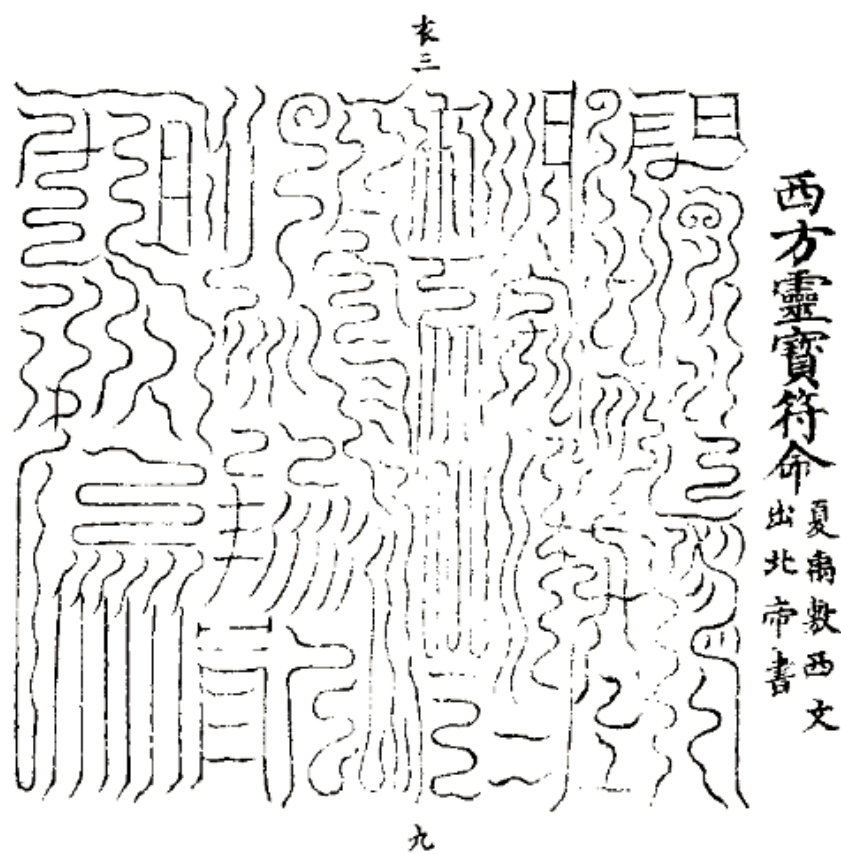


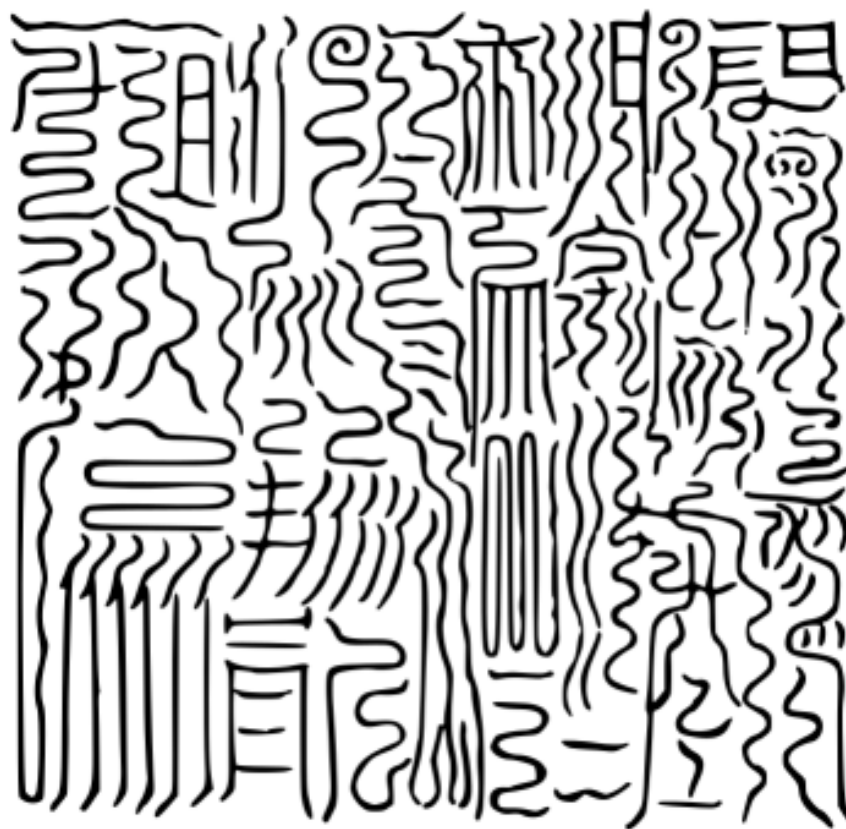
Central self-nourishing Ling Bao talisman
order of life writing,

the Great Yu's flowering dissemination of Yang's
shining light, enshrined writing of the Center,
emerging from the white emperor's book;

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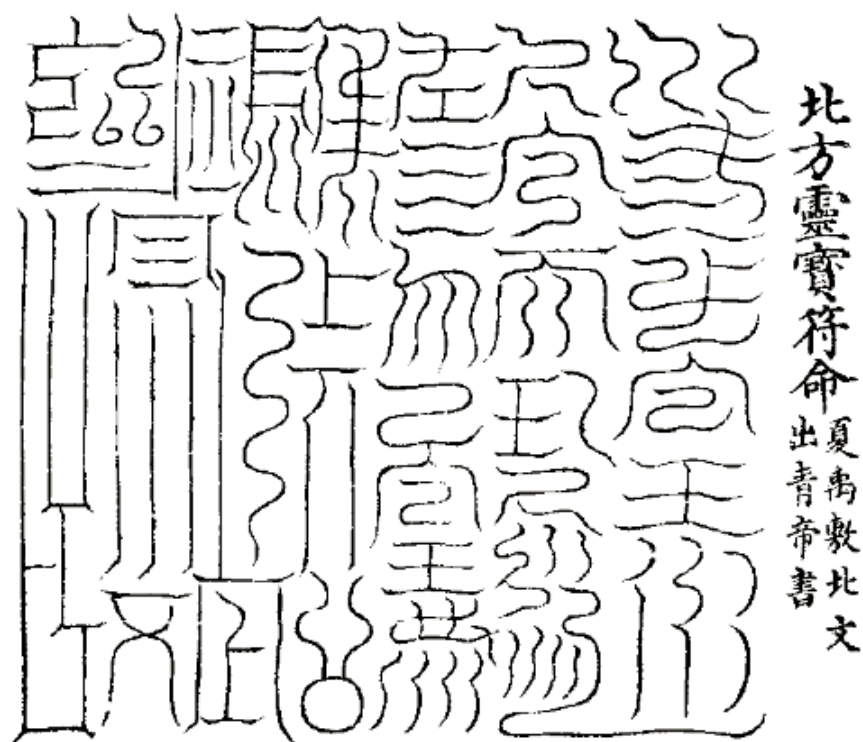
序符五寶靈上太

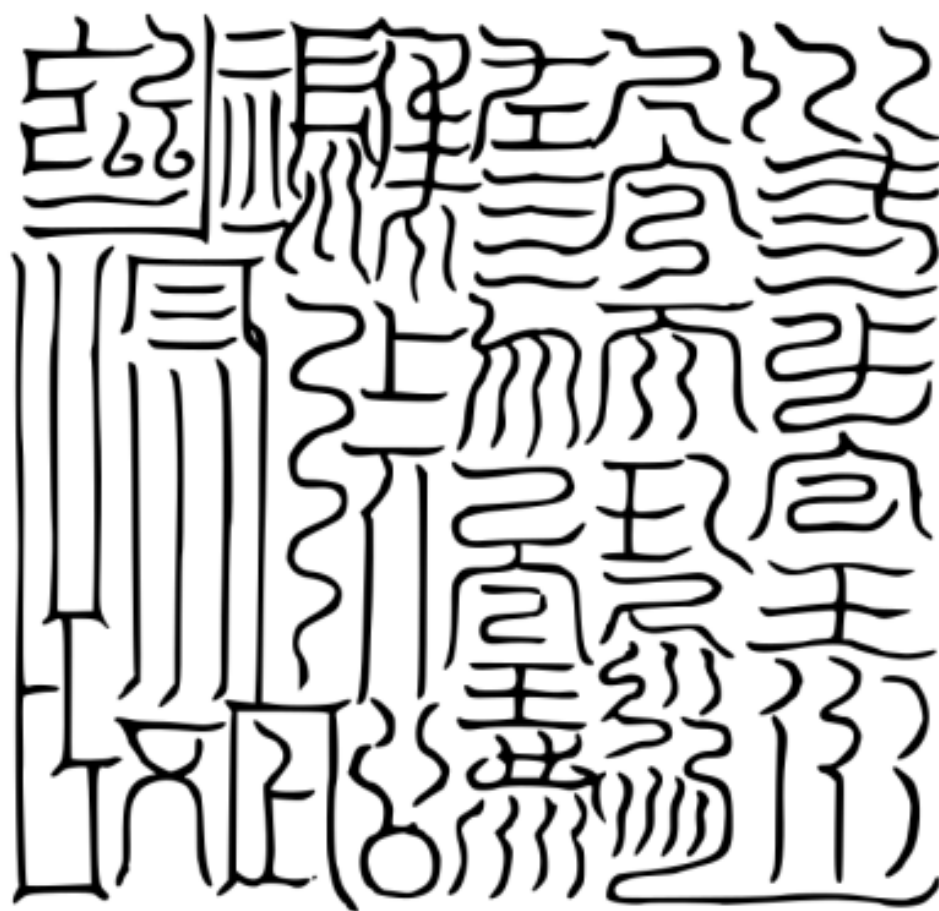




Western direction Ling Bao talisman order of life writing,

the Great Yu's flowering dissemination of Yang's shining light, elegant enshrined writing of the West, emerging from the northern emperor's book;





Northern direction Ling Bao talisman order of
life writing,

the Great Yu's flowering dissemination of Yang's
shining light, enshrined writing of the North,
emerging from the green emperor's book;

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太上靈寶五符序



九天王長安飛符
道人佩之以履陽九百六十毒不加身昔夏
禹藏之於石碯以傳理水傳伯長桑甲子李
廓光馬平石山
大劫至佩其前

the nine Heaven's king eternal safety flying
talisman

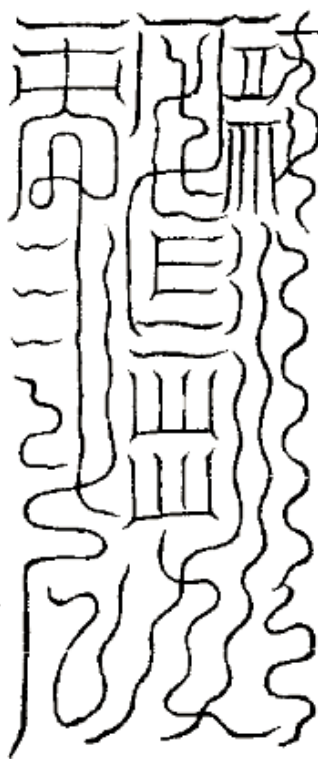
the Daoist wears the pendant in order to walk without fear or danger through the Yang nine (the years of disaster), and the hundred and six (the years that follow the Yang nine), the thousand poisons not touching the human body; in former times the Great Yu created the storehouse treasury depository of, ah! the stone-pounding 'gong' sound in order to convey the mysterious cloud, carving and polishing the jade seeds of repair that show truth through their self-possessed clarity, the water



teacher elder brother chief official of the eternal mulberry tree, the first Heavenly stem and first Earthly branch, the armor-plated seed, the plum that grows wide and expansive, open-minded and cheerful, sanguine and reasonable, bright ray of splendor that evens out the stones of the mountains; when great calamity reaches into the clarity, this pendant is his guide for the future;



小劫會佩其後



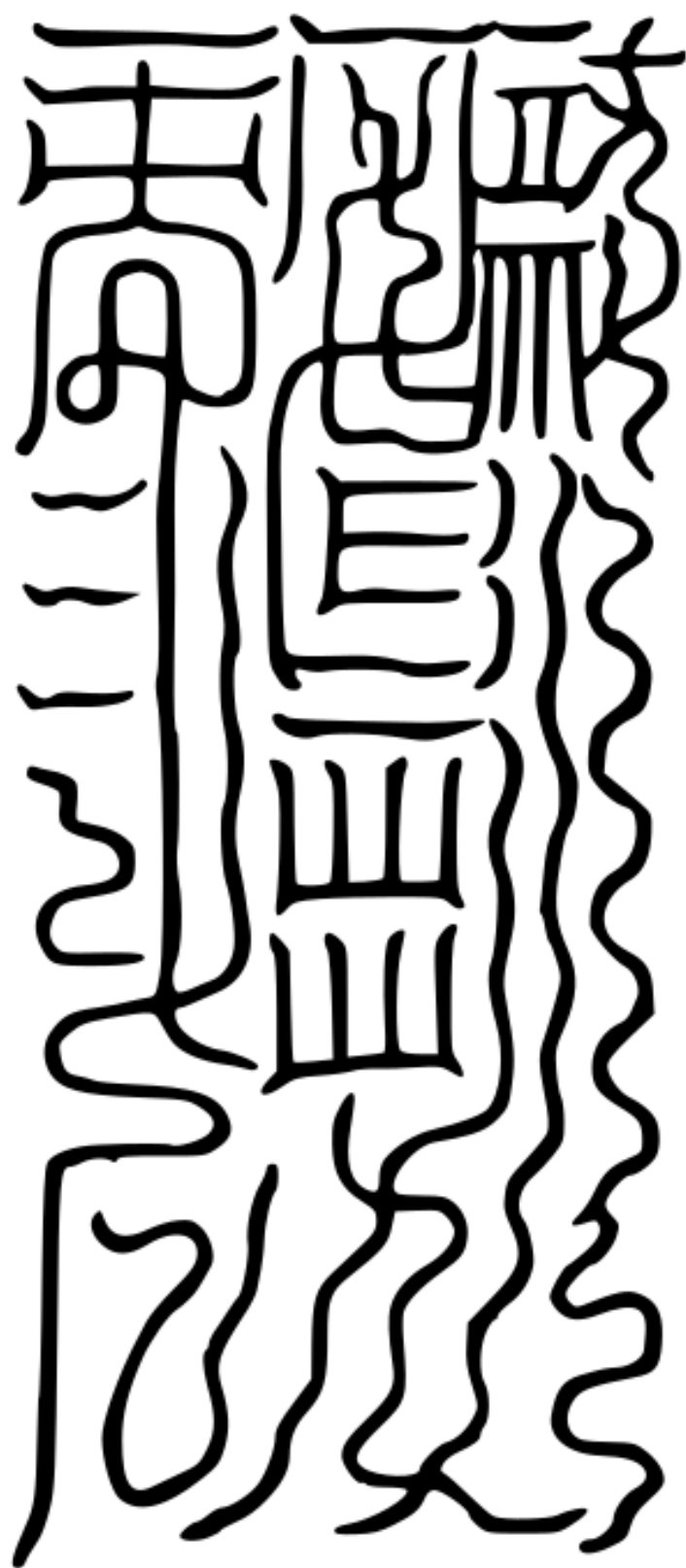
表三

三天太上伏蛟龍虎豹山精文名之

曰八威策

道士入山帶此書於肘後百禽精獸徒從人行在左右執此書於手中則百禽山精毒獸却走千里

when small catastrophe comes, withered flowers gathering in the fire-ash that disaster has left behind, this pendant is worn behind him;



the three Heavens greatest top-grade 'hidden
flood dragon and ferocious tigers revealed in
mountain clear energy' elegant text

saying the name of the eight sacred powers book, the Daoist scholar
enters the mountains carrying on his belt this writing, ah! to shoulder
the load later, the hundred animals and exquisite beasts of mountain
clarity following the disciple's journey like attendants to the left and
right, as he grasps this writing, ah! within his hands, so that, regulated in
the cloud of law, the hundred fierce animals of the mountain wild retreat
and run for a thousand miles;

太上靈寶五符序

九天太玄陽生符

老君受之於

太上丈人丹書白素方五寸清齋百日入室
而吞之使人無死延年長存濁氣於口即符
出而死矣一名真券一名八龍書



豐碑

the nine Heavens greatest mystery YANG life talisman

the venerable monarch gracefully accepts ah! from the greatest senior elder the cinnabar book of white silk, the prescriptive and positive dream within the five inches; fasting into a pure and quiet clarity for a hundred days, entering the seclusion and swallowing its flowing energy, enables deathlessness, prolonging the years into eternal preservation; turbid Qi ah! of the mouth is removed by the talisman, along with death; one name is contract with truth, one name is the eight dragons writing;

(原缺) - missing in the original

三十第下卷

原缺

三天太玄陽生符

表三

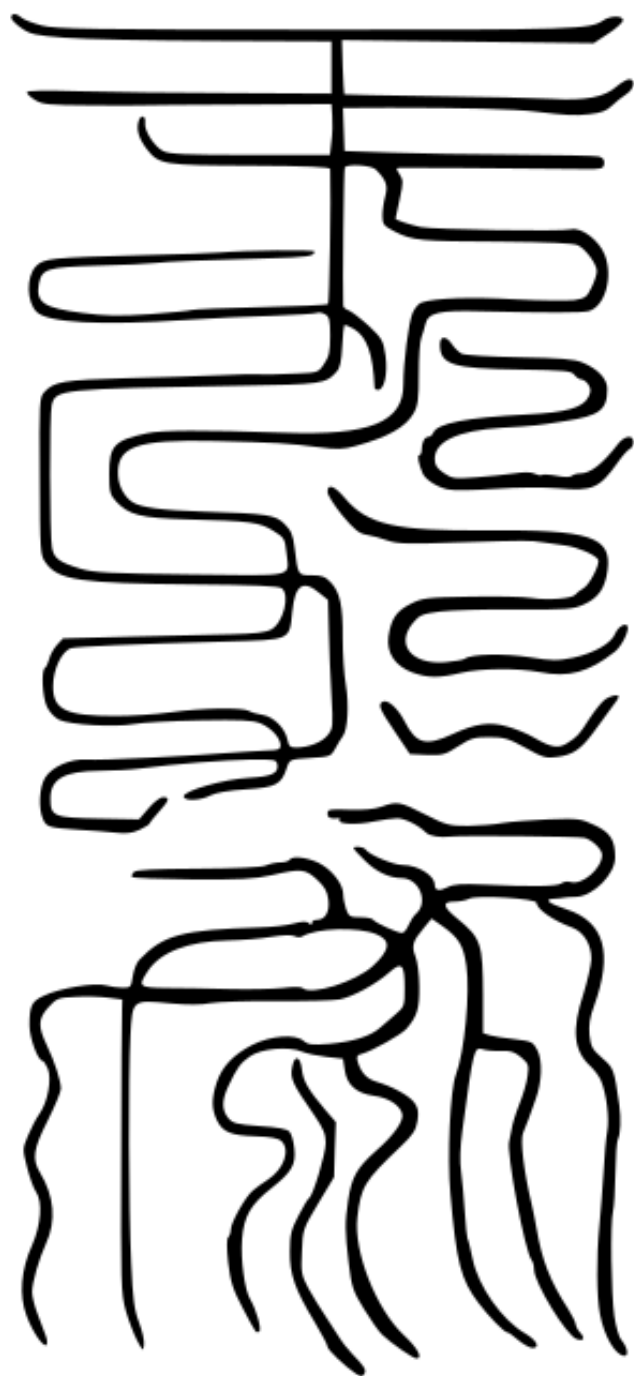
十一

男子吞之法與上同道士欲尸解者神筆書
草木刀金即代為人形而死去矣



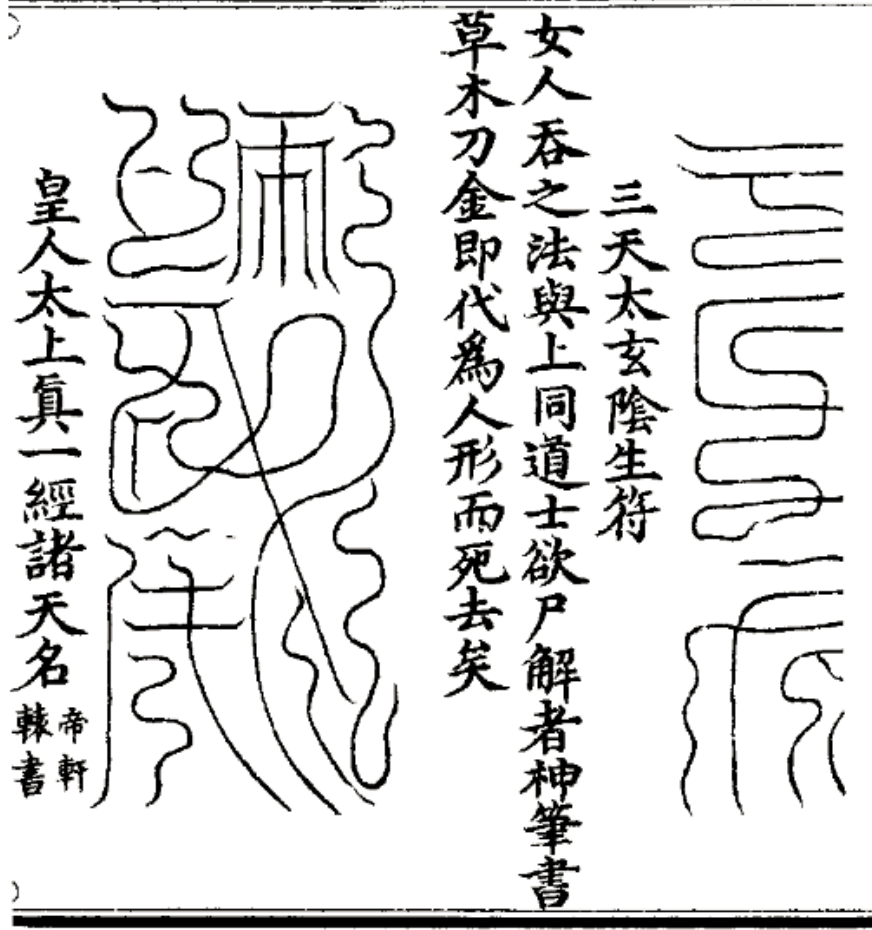
three Heavens greatest mystery YANG
talisman of life

taking the path of the noble master and joining in his highest method, the Daoist scholar wants to be one who slips away from the corpse, following the beautiful and magical spirit writing composition of the grasses, the trees, and the golden blade, prompted by the occasion to substitute immortality for the period of time of man's passing away into death;



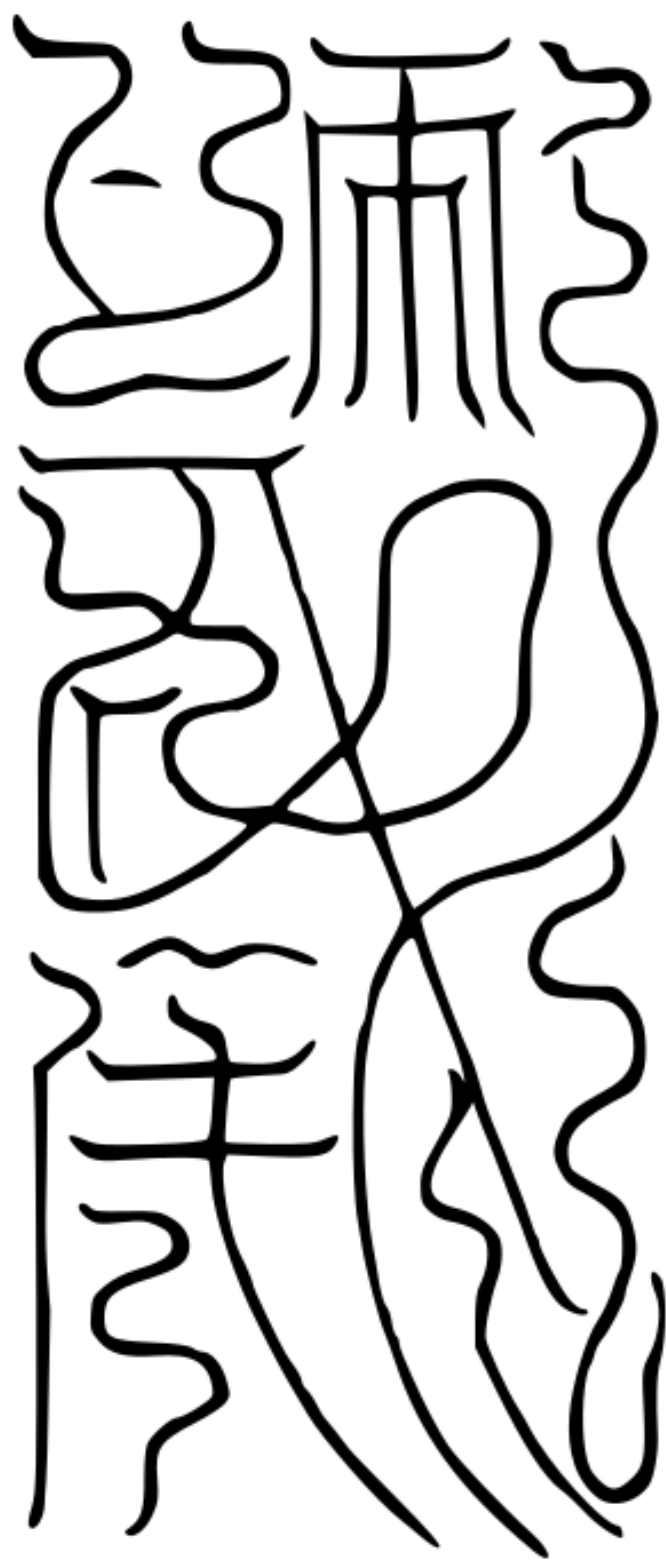
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序符五寶靈上太



three Heavens greatest mystery YIN talisman
of life

taking the path of the woman, joining in her highest method, the Daoist scholar wants to be one who slips away from the corpse, following the beautiful and magical spirit writing composition of the grasses, the trees, and the golden blade, prompted by the occasion to substitute immortality for the period of time of man's passing away into death;



emperor's greatest upper true one scripture of
all the various Heavens' names, book of Xuan
Yuan, the Yellow Emperor;



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以 其 復 矣 哉
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序符五寶靈上太

取青牙法雞鳴呪畢舌料上齒表舐脣漱口
 嚥之三朱丹呪畢舌料下齒表舐脣漱口嚥
 之中央戊己祝畢以舌反上刺玄膺舐脣
 嚥之三明石呪畢以舌料齒上舐脣漱口嚥
 之三一嚥輒叩齒二七玄滋呪畢以舌料舌
 下鼻內氣嚥之三謂飲食自然胎息之道一
 嚥皆使玉水滿口

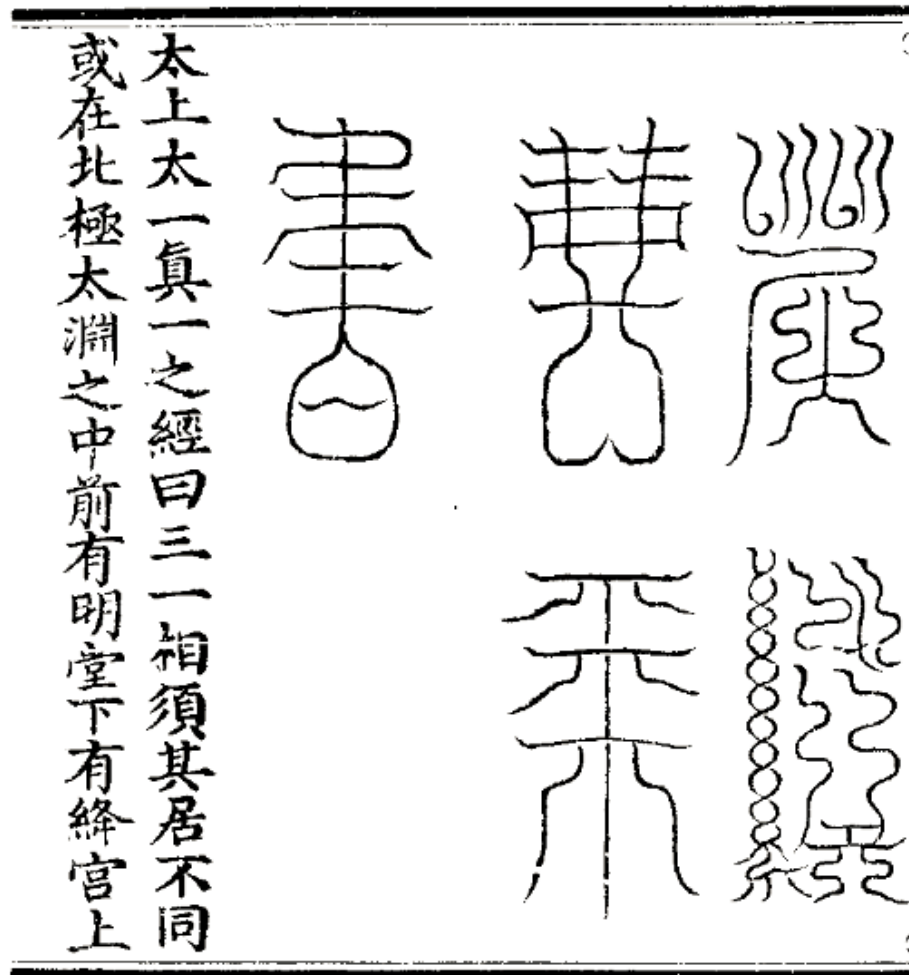


the gathering of the nature's green buds
method

complete the rooster's crow incantation, guide the tongue to the outside of the upper teeth, lick the lips to rinse the mouth and swallow three times; complete the vermilion cinnabar incantation, guide the teeth to the outside of the lower teeth, lick the lips to rinse the mouth and swallow three times; complete the self nourishing center divine blessing prayer wishes incantation, and place the tongue in reverse against the upper mouth like a thorn poking into the dark mystery, accepting destiny, lick the lips and swallow three times; complete the

bright white stone incantation, guide the tongue to the upper teeth, lick the lips to rinse the mouth, and swallow three times; then with one swallow, knock the teeth together two and seven times; complete the dark mystery lush growth incantation, guide the tongue below the tongue, bring the Qi inside the nose, and swallow three times; this is called drinking and eating the natural fetal breath of the Dao; swallow once every time to send the jade water of wholeness through the mouth;





the 'Greatest Upper Greatest One True One's Scripture' says, for the Three One's appearance we wait; they do not dwell together with us; they are, perhaps, at the northern apex, in the center of the great abyss; in front there is an illumination hall (明堂), below there is a purple temple palace;

有華蓋玉樓萬重左杓右魁激波揚風玄芝
 被宇徃徃成叢深谷直下朱竹蓊茸白玉嵯
 峨甘泉無窮日月垂光金鑪隆崇或在離宮
 或在命門歷火過水經方入圓城闕交錯幃
 帳成雲龍虎列衛神人爲羣玉淵萬刃常飲
 其泉叩玉却食還反童顏百邪遠避役使羣
 神長生久視延年億千目方徹視腸化爲筋
 子能得之乃爲天仙苟非其人道不虛傳子
 密行之慎勿多言
 昔在黃帝軒轅曾省天皇真一之經而不得

above there is a many-flowered canopy, and a jade tower of ten thousand layers; on the left is the handle of the Big Dipper, and on the right is its bowl; its holding-back and setting-free motion stimulate the waves of salvation that propagate on the wind, and spread the dark mystery herbal quilt, painted quilt of truth that is woven to cover the later generations, across the wilderness of Heaven and Earth, everywhere perfectly complete in its embroidered thicket, the far-reaching palace of its deep tranquility valley straight below a vermillion lush downy fuzz, among precipitous white jade mountain peaks strange and majestic, their sweet fountainhead flowing endlessly, suspended in the sun and moon's bright rays, within the grand golden furnace of prosperity, the deep drum wide open luminous altar; perhaps there are far-off officials, perhaps there is a gate of destiny; to pass through fire

and cross over water, the scripture prescribes entering a circle, the interlocking city walls of the imperial watchtower that protect and deliver from all wrongs, with a covering veil of perfect clouds defended by columns of dragons and tigers and by multitudes of divine spirits in the deep jade pool with the ten thousand blades, always drinking from its spring, bowing into the jade for food, and returning restored to youthful countenance, the hundred crafty evils of the demon road split off and far removed, calling the flocks of spirits from their magical cliffs into service as guardians, pure life extending long into forever, the long time beheld, prolonging the millions of thousands of years, the eye directed to ascend in a thorough pervasion of universal destiny, intestines transformed into muscle, able to attain and bear mastery, and thereupon becoming a Heavenly immortal; if a person is careless and negligent, the Dao is not transmitted, the master's secret walk cautious and not expressed to many; the Yellow Emperor "Xuan Yuan" (軒轅, 'Carriage and Connecting shafts') of former times, the great grandfather who inspects and examines, in the "Heavenly Emperor's true one's scripture of the One" (天皇真一之一經), explained that to open up the understanding of the importance of

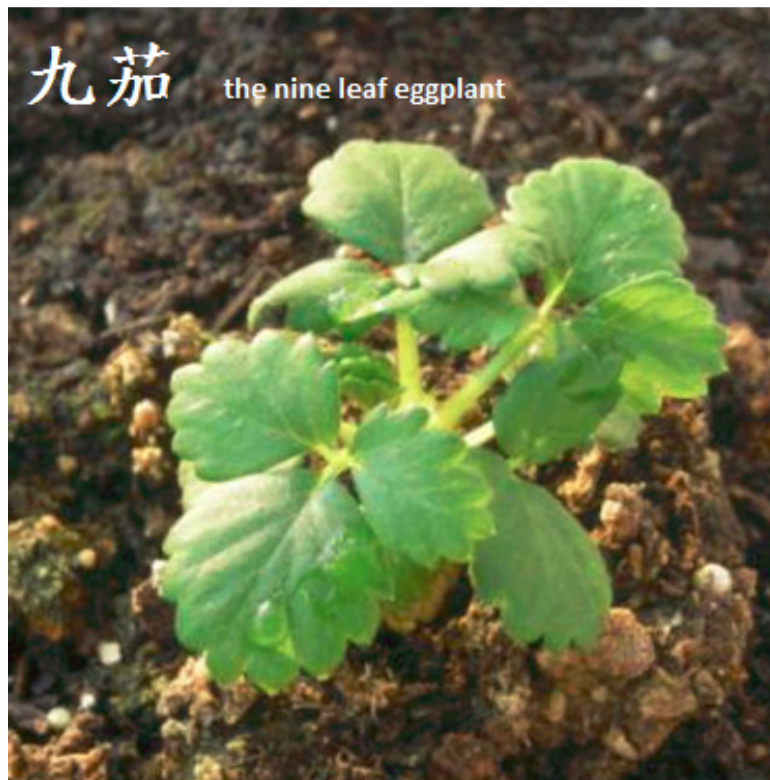


三一真氣之要是以周流四方求其釋解爾
 乃命駕出而遠遊昌宇驂乘方明為御力牧
 從焉東到青丘過風山見紫府先生受三皇
 內文天文大字以劾召萬神役使羣靈南到
 五芝玄澗登圓隴本三建木觀百靈採箸乾之
 華西見中黃子受九茹之方過崆峒上從廣十四
 成子受自然之經北到鴻隄上具茨見大隗
 君黃蓋童子受神仙芝圖十二卷還陟王屋
 之山受金液九轉神丹經於玄女乃復遊雲
 臺青城山見甯先生先生曰吾得道始仙耳

the three Ones' true Qi, it is necessary to make a circuit flowing smoothly through the four directions, thoughtfully inspecting, prudent and careful, seeking the explanation that releases him into the full plate of truth, and thereupon harnessing the will of his life's destiny to it, thus making that truth his official residence, emerging to roam and wander out into the distance, going past humanity's natural mistakes and out into the kaleidoscope of eternity, roaming into immortality, his stunned hazy prosperity extending into the brightness, the flourishing development of living beings extending into the beauty and harmony of enlightenment, truth flashing through the mind like the outer horses of a four horse chariot, teacher in the dream to carry the world, shell of the seed on the frontier, brightly leading the royal expedition on the narrow

track, the vertical path that resists the enemy Qi, with the strength to lead and shepherd the grazing herd; how could that herd do other than to follow along in simplicity? thoughtfully reaching the green of the eastern mound, gone past the human world into the mountain wind, the knowledgeable teacher gentleman 'older than himself' appears on his purple throne; receiving and accepting the teaching of the "three emperors' inner text heavenly writing great symbols"

(三皇內文天文大字), and using it to summon the ten-thousand spirits, he calls into service the throngs of the numinous spirit world; thoughtfully reaching the southern mountains' streams of deep mystery and their five miracle grasses, he scales the heights on all sides in the dim twilight shade of approaching dawn where the grasses and trees are built by the seal of the stars, to examine and study the hundred energies, the "bai líng" (百靈), an exploration through the dense depths of bamboo shoots and canopy leaves, boat of heaven that carries out the dried flowers; Huang Zhongzi (中黃子, 'Yellow Center Master), appears in the West, taking holy generous care of the body, spiritual treasure of Heaven and Earth, receives the self-cultivation prescription blessing of the nine leaf eggplant (九茄, jiu qié), going past the realm of human transgression to mount and ascend the sacred empty cavern mountain "kong dòng" (崆峒),





compliantly progressing onto the broad road of complete perfection
that is the blessing that flows naturally from the scripture; thoughtfully
reaching the north and its great embankment of thorny briars that
challenge life,



the Yellow Monarch appears among the ghost-dizzying, steep towering
heights, receiving the "spirit immortal's map of herbs and grasses"

(神仙芝圖) twelve scrolls, and advancing on the road that rises into reward, the marvelous mountain road to the royal home in clarity, receiving the "nine revolutions of the flowing liquid gold divine cinnabar elixir scripture" (金液九轉神丹經), ah! from the mysterious female; then returning to roam the cloud platform green mountainside, the knowledgeable teacher gentleman 'older than himself' appears, settled in repose, and 'older than himself' says, I obtained the Dao, and thereupon, immortality;

<http://ctext.org/library.pl?if=gb&file=99014&page=162>

序符五寶靈上太

非是三皇天真之官實不解此真一之文近
 皇人爲扶桑君所使領峨嵋山仙官今猶未
 去矣子可問之帝又乃到峨嵋山清齋三月
 得與皇人相見皇人者不知何世人也身長
 九尺玄毛被體皆長尺餘髮則長數寸其居
 乃在山北絕巖之下中以蒼玉爲屋黃金爲
 牀張華羅之幃然千和之香侍者皆是衆仙
 玉女坐賓三人皆稱太清仙王方見皇人設
 肴盈升之棗飯以丹華之英雜麟脯鳳腊於
 其間漱朱宮玉井之靈漿黃帝匄匄既到再

there are three brilliant shining emperors, government officials of Heaven's truth; the fruit that is the supreme fact, the ultimate reality, is untangled and explained harmoniously in the text of these true Ones,

able to be understood because of the nearness from which the support comes, the supporting branch of the mulberry monarch, the master who leads out of worldly distress into release on Mt Emei, (峨眉山 é méi shan), (lofty eyebrow mountain) Mulberry Pass master Immortal Government official, who even in modern times is still not gone, master who can be called on; arriving at Mt Emei, he fasted into purity for three months, in order to rise up to meet the emperor who makes his appearance there, the emperor who do not know the world of man; his body grows to nine feet, mysterious feathers covering him like a verdant quilt that rises from every part of the body, with the pattern of long hair; his residence is thus in the midst of the northern mountains, vanished behind high cliffs; in the middle is the dark green jade that acts as a shelter, the yellow gold acting as the strong great tree trunk, opening out like a fired crossbow, the blossoming flower in the gauze net curtain, simmering in its solid path of harmony like fragrant incense that measures the time, attending upon all the immortals and jade maidens, the guests entertained by the three gentlemen monarchs, each guest balanced in the golden steelyard of cloud harmony in the great clarity of the immortal kings; the Royal Emperor of the People (皇人, huáng rén) directs savory dishes filled with jujubes to appear, cinnabar blossom cuisine of exquisite smelted essence, a buffet of unicorn and phoenix food, ah! for their intermission, the vermilion palace irrigated with the numinous energy of the jade broth of the immortals; the Yellow Emperor prostrated himself to reach the ground, again



拜稽首而立。皇人問子欲奚求。黃帝跽曰：願得長生。皇人曰：子既君四海，復欲不死，不亦貪乎？帝跽曰：萬兆無主，則相凌暴，今爲制法，足以傳後，私心好道，遠涉四海，幸遇道君，願垂哀告，竊見真人食精之經，徒省其文而弗綜其意，看其辭而不釋其事，乞得請教。皇人大驚，拊髀長歎良久，乃答曰：汝安得聞見此乎？此書乃生錄之首篇。上天之靈符，太上之寶文矣。白日升天，飛步虛空，身生水火變化，無常其天仙之真，唯有龍胎金液九轉之丹。

bowing, and after his two-part bowing worship establishing the relationship, the Royal Emperor of the People asked him, "What does the master wish to request?", and the Yellow Emperor kneeled and said, "my prayer is to obtain eternal life"; the Royal Emperor of the People said, "the master is already monarch of the four seas, and yet returns to ask for deathlessness, is this not the bondage of desire and greed?"; the Yellow Emperor kneeled and said, "the ten thousand omens are without a master, uncontrolled, the pattern like water dripping into chaos, a messy winter song of sudden damage to Heavenly things, the storm of nature a violent practice, the heavy rain on the people a sudden and violent tiger attack, and so the current time needs to be regulated and restrained by the law, the practice, with the foot used to propagate backwards, the secret of the heart a love for the Dao, far-removed from any concern for the four seas, and fortunate to happen to by chance

encounter a Daoist gentleman; my wish is to announce the suspension
 of sadness and grief; stealthy in the chaos, the man perfected into truth
 meets the flowering spirit of the scripture, a disciple who inspects the
 text, follows in its steps, and weaves his mind upon its loom, depending
 on the phrases of its song that flow toward a release into the good
 fortune of his practice, and he asks to obtain an invitation into the
 school of its teaching"; the Royal Emperor of the People was greatly
 surprised, was jolted into growing admiration, by the extensive virtuous
 reply, and said, "your calmly presented charges achieve wide renown,
 and the truth of your view is seen; this book then is the green of life
 recorded in gold, the book that is chief among the chapters, talisman for
 ascending into the Heaven of the spirit world's numinous energy,
 mystical character concordance of sky light, highest artistic realm
 treasure text, the great "Ling" (靈) talisman great "Bao" (寶) text; the
 white sun rises into Heaven, its flying star-steps a summoning dance
 through the hollow void, body born of fire and water in a magical
 transformation of nothing into forever, its heavenly immortality of truth
 a single-minded hope alone in his dragon womb of liquid gold, cinnabar
 elixir of the nine transforming revolutions;

序符五寶靈上太

守形絕粒辟除萬邪使役鬼神長生久視爾
乃血脉流宣腸化爲筋百灾不能傷延期至
億千則唯有真一食五芽天文此二事但使
南斗君領錄參於大帝鍵籙自非仙人四十
年一出之約皆不得背科而妄泄也又西王
母安此書著五城之內其外衛備有仙樓十
二藏以紫玉之匱刻以黃金之札封以丹光
芝草印以太上中章其無仙籍者不得聞知
也子未可聽天音於地上矣便可去邪黃帝
稽首答曰昔以受神丹於玄女未及合作唯

guarding the body by breaking off grain, the quiet example avoids and repels the ten-thousand demon roads, making forced labor of the ghosts, eternal life long beheld, and the blood pulsing through the arteries streams into a torch of widespread understanding, its nine stream propagation sailing through time, intestines transformed to muscles, the hundred misfortunes not able to injure, prolonging the rhythm of the perfection that arrives into the millions of thousands of years, the mysterious heart a solstice of clarity in the clouds, pattern focused exclusively on the truth of feeding on the five sprouts* and the Heavenly text; just these two things will lead the Southern Dipper Monarch to write the golden register, the counsel, ah! of the great emperor's flute note, the natural flowing announcement of the self's immortality, the one emerging from the forty years, all and each invited into the treaty of grace amidst the burden of the absurdity of the world; the Queen Mother of the West provides a safe and quiet, still harbor inside the book's five city walls, the outside a masterpiece guarded by immortals of the twelve story tower, storehouse where the purple jade great elegance is hidden away, writing engraved on the yellow gold, the mind within mind, carved by Heaven's waves, the seal that confers cinnabar's bright ray, the red charm that shines through the divine grasses, symbol of the upper central chapter, embroidered song of the chiming bell, register of the immortals, bringing wisdom to those who hear it; the master is not yet able to listen to and understand Heaven's tidings, ah! for the ancient Earth, the ringing sound of light able to disperse the harmful magic of the demon road"; the Yellow Emperor bowed his head to the ground and answered, "in ancient times, they received and accepted the spirit cinnabar, ah! not yet having met the mysterious woman and her mulberry composition, not yet having examined her mulberry composition,

**the practice of ingesting the 'Five Sprouts' (wuya 五牙 / 芽), perceived as the purest qi, the very essences of the five directions of space. The method of the Five Sprouts was a technique of meditative breathing and ingestion of saliva by which these pure essences were ingested and circulated in the body.*

卷下第十九

未受五芽食真解真經之意耳幸今遭會得見道君既不授以生道是臣相命不得度世耳如未哀者復用暫生何爲乎惟乞愍濟元元之心因叩頭流涕腦破腸絕於地良久皇人下牀接之乃惺告之曰予所謂真得道者也又太清仙王三人見帝勤心之至愍助之因告皇人曰此人先世祖曾遭飢困不自飽口割所食之饌以糧窮餓百鳥力作以救禽獸嗇役以贍蠢動如此四十年仁德感天功蓋萬物太上書其美九天戰其世故今芳氣

not yet having reached the self-cultivation of accepting the true food of the five sprouts and the released treasure of the true scripture's ideas, the blessing of unexpectedly avoiding disaster, dry in the flood, the poem in the midst of trouble that circles around into balance in the present time; catching an appearance of the Daoist gentleman monarch who delivers the communication that is used to live in the Dao, minister of loyalty to the festival, appearance of the official whose eye is like the drawn bow of Heaven that shoots Heaven's arrow into the feast of life's destiny, pen of life's teaching that writes from the realm of immortals, servant of salvation that obtains escape from the world's suffering, as if one who has not yet sympathized, returning briefly to use life how? for what? only to pray with sympathy for the people to be ferried across to the salvation of the simple natural earliest origin, heart of the simple natural earliest beginning", and this caused him to bow his head to the ground repeatedly amidst flowing tears, mind disrupted, intestines vanquished, ah! in the face of the virtuous benefits of the ancient earth; the Royal Emperor of the People came close to sit down next to him, and in tranquil bright clarity said to him, "it is the master's place to be one who is able to speak the truth of the Dao"; again in the great clarity the three kings of the immortals appeared before the Yellow Emperor, compelling his heart to arrive into perfection, a powerful sympathy to lend divine spiritual assistance, helping his seedling heart along, and the Royal Emperor of the People announced, "these people of early times are the grandparent ancestors who meet us when hungry and circle around us when we are in distress, when the soul is not naturally full and satisfied, to carve a place full of wonderful delicacies, feeding the poor and hungry with grain and the hundred birds, the power that grows to rescue, saving from disaster, relieving from poverty, and correcting mistakes, freeing the cloud of love in order to provide support for the wiggling feelings shaken by the wind, to be used for the forty years, benevolence and virtue resonating with the beauty of Heaven, meritorious service that shelters the ten thousand things, the great forward rushing spring of the book composed of their beauty, the stored up essence of the nine Heavens converging upon the world, bringing its fragrant Qi into modern times,

序符五寶靈上太

之流光于帝位德乃數代仁歸賓服此人先
 立善乃爾何為隱真芽之經乎又亦是其勤
 求願會得見吾耳卿可教而成之也皇人慨
 然曰子宿世之善乃爾吾何惜乎可復坐將
 告汝要道矣帝就坐皇人先為設廚醴之饌
 徐告曰汝向所道真經言所不解者蓋上天
 之氣歸此一身耳一身分明便可長生也夫
 人是有生最靈者也但人不能自知不能守
 神以御衆惡耳知之者則不求佑於天神止
 於其身則足矣故云一人之身一國之象曾

衣三

十六

its bright rays, oh! reaching up to the Emperor's position, its virtue
 therefore counting toward the destiny of the modern era, kind
 benevolence returning as the garment of the guest; these people of
 former times established the virtuous good this way, the hidden secret
 true sprout of the scriptures; and also, these engravings are their reins,
 to seek hope in the balance, their prayer of resolve in the collected
 gathering of time, to obtain my appearance, so that my dear honorable
 friends are able to follow the energy of the teachings into complete
 perfection"; the Royal Emperor of the People was deeply touched by
 the simmering correctness and said, "the master is therefore in the night
 of the world's virtue, and I have pity for the sorrow he carries, as he

returns to his seat, and I announce to you the essential importance of joining with the Dao for the blessing of happiness"; the Yellow Emperor at once took his seat, where the Royal Emperor of the People had already set up a cabinet of sweet wine and delicacies, and there, calm and composed in a soft whisper he said, "you are facing toward the place of the Dao's true scripture, poem cloud of tones where one finds the escape that melts into happy understanding, canopy that sits on top of Heaven's Qi, to commit to this one river-and-tree body, the one body that divides up into bright enlightenment, eloquent road that is capable of extending life into eternity; a sage is one whose life has the most possible "Ling" (靈), the numinous spirit energy, yet still a man is not able to know the nature and the strength of the self, not able to guard and protect the divine spirit in order to resist the multitude of evils and follow the royal narrow track of the vertical road that resists the enemy Qi, the pattern of one who does not know to seek the protective blessing of Heaven, to stop, ah! his body from the pattern it walks; and so it is said, one man's body, one country's appearance, the place of the chest

腹之位猶宮室也四肢之列猶郊境也骨節之分猶百官神猶君也血猶臣也氣猶民也故知治身則知治國矣夫愛其民所以安其國吝其氣所以全其身民散則國亡氣竭則身死亡者不可存死者不可生是以至人消未起之患治未病之疾醫之於無事之前不追之既逝之後民難養而易濁故審威德所以保其理割嗜欲所以固血氣然後真一存焉三一守焉身壯之焉年壽遐焉泥丸絳宮丹田是三一之真焉令子守之則萬毒千邪

and abdomen, as if a palace temple room, the four limbs lined up as if suburbs on the border worshipping Heaven and Earth from far in the fields, bones and joints of the different parts as if the hundred officials, and also the divine spirit as the monarch, and the blood as the loyal army that fires the arrow from the taut bow of the rectangular eye of the immortal, and the Qi as the population, and the knowledge of how to govern the body follows the pattern of the knowledge of how to govern the country; a sage loves his people, and keeps his country content, safe, and secure, miserly with the Qi in order to keep his body powerful with wholeness, complete in its perfection, but the people scatter, nation like sheep lost in death, the Qi exhausted, the body withered and dying; one who is lost in death is not able to exist and store up, one who is dead is not able to give birth to life; in order to reach into the deep truth of the far-reaching intention of mysterious perfection, a person vanishes to where there is not yet the rising up and unfurling of suffering, harnessing the river of governance so there is not yet the pain of disease, implementing the healing cure, ah! of nothing confronting ahead, nothing chasing after behind, self already gone, like the sun, the moon, and the wind, shining , going out, disappearing, gone to its Queen; the people in the midst of difficulty and disaster cultivate the flowing energy like orchids and they change in the ancient mud, separating from their turbidity with the power of virtue, polishing their jade seeds in a repair that displays the truth through their self-possessed clarity in the chaos, cutting away from their avaricious and unlimited desires, addicts of the world learning to break away into happiness, the protected heart stabilizing the blood and the Qi, and this is how they simmer in the correctness of the true one, storing it up for what comes later, this is how they defend and protect the three ones, this is how they strengthen the cloud of the body, this is how they extend the years into the longevity of the distant land of their predecessors; the mud ball, the purple palace, and the cinnabar field are the three ones of truth; in order to protect the master within the tune of the times, the bizarre and harmful demon road of the ten thousand years,

太上帝靈符五

不敢傷矣漱華池食五芽而不休者便成仙人矣吾先師正受此方於九天真王今書以相授也存之於口名曰朱鳥丹取之於身名曰真一此其天寶書文也向旦密呪曰

東方青芽服食青芽飲以朝華已呪舌料上

齒之表表三舐脣漱口滿而嚥之三次十七呪曰

南方朱丹服食朱丹飲以丹池已呪舌料下

齒表舐脣漱口嚥之三次呪曰

中央戊己昂昂泰山服食精氣飲以醴泉已呪舌刺舌上玄膺取玉泉舐脣嚥之三次呪

do not dare to do harm, gargle in the seclusion of the flower pond, eat from the five sprouts, one who rests in the blessings of favor, the smooth and informal road into the complete perfection of immortality; my earlier teacher received the practice of self-cultivation, accepting the blessings of Heaven and Earth, the method, ah! of the true king of the nine Heavens, which brought about this book's appearance to deliver the instruction; the preservation of, ah! the mouth that speaks name of the vermilion bird of cinnabar, and the collection of, ah! the body, that speaks the name of the true one, this is what is held by the book of Heavenly treasure (寶 Bao); facing into the clouds of sunrise chant the secret incantation: 'from the eastern direction's green sprout, eating the medicine of the green sprout, and drinking in its morning court magnificence'; after the incantation, place the tongue against the upper teeth, lick the lips and rinse by gargling, then in the fullness swallow three times; the next incantation: "from the southern direction's vermilion cinnabar, I feed on the medicine of the vermilion cinnabar, and drink from its cinnabar pond"; after the incantation, direct the tongue to the outer surface of the lower teeth, then lick the lips and rinse the mouth by gargling, and swallow three times; the next incantation,

曰

西方明石服食明石飲以靈液已呪以舌料
齒上舐脣嚥之三輒一叩齒七下都畢又叩
五下合三十六下也次呪曰

北方玄滋服食玄滋飲以玉飴已呪以舌料
舌下舐脣嚥之三畢因以鼻內氣極而徐放
之令過五以上真道畢矣三仙王又告帝曰
吾昔食此法得仙先師令益口中央醴泉下
呪曰

白石巖巖以次行源泉涌洞以至漿飲之長

"from the self-nourishing center, high spirited, peaceful, stable mountain, I feed on the medicine of the vital brilliant spiritual Qi, contemplative in the extensive and profound purity, drinking the rich juice from its sweet spring"; after the incantation, prick the tongue like a thorn into the mystery above, receiving and accepting into the chest from the jade stream fountain, licking the lips and swallowing three times; the next incantation, "from the western direction's bright stone, I drink in the Ling (靈) liquid, the fluidized numinous spirit energy"; after the incantation, guide the tongue to the upper teeth, lick the lips and swallow three times; then knock the teeth together seven times for the whole metropolis, again knock five times, then bring them together thirty-six times; the next incantation, "from the northern direction's dark mystery lush growth of sprouting mystery, I eat the medicine of the lush growth mystery sprouts and drink the jade syrup"; after the incantation, guide the tongue below the tongue, lick the lips and swallow three times, to complete, causing the Qi to go deeply inside the nose, flowing slowly like a warm wind in an expansive release into the flowing universal, the celebration that lifts the five of everywhere into the true completion of the Dao"; the three immortal kings again spoke to tell the Yellow Emperor, "in my past, eating by this method, I obtained my immortality; my early teacher created the inconceivably vast benefit, by speaking of this central sweet spring flowing below, with the mantra, 'white stone, thin and majestic, sparse high towering rock-rock, crown of the heights, forever the raft on the life-and-death waves, in order to walk the next step, launched the fountainhead that springs up from the deep valley cavern with its talented flow of sincerity into the mystical cloud of perfection; the jade broth that we drink for long

序符五寶靈上太

生壽命益長凡二十二言汝可爲之子能經
目爲之食真一不休吞華池不息內氣長閉
不倦者即得道而絕粒矣不復移月而成也
夫玄古之人所以壽考者造有之間不食穀
也大有音曰五穀是刻命之鑿腐臭五藏致
命促縮此糧入口無希久壽汝欲不死腸中
無滓汝欲長生當令藏氣潔清挹身華漿與
天相迎玉水在口天人同壽也黃帝受教畢
乃贈皇人以所有流俗棗脯清廚之酒誓以
不傳畫一而辭夏禹曰子知真一之丹萬事

life extending into forever, deep water that rises into longevous destiny'; with the fullness of these twenty-two words, you are able to use it, the master able to use the sun's scripture, able to eat the food of the true one without ceasing, to swallow from the flower pond without pausing, one who does not curl up tired in exhaustion, the Qi internally stored, the time it is kept inside extended indefinitely, at once able to obtain the Dao by cutting off grain, not returning into the changes of the moon, and thereby flowing into completion; a deep mystery sage of ancient man, enjoying the years and examining longevity, reaching the realm of mysticism, created new meaning in the wonder by building the achievement of cultivation into the ages, writing the heart into the poles of Heaven and Earth's idleness, and not eating grains; with the great all-pervading tones he said, "the five grains bore holes in Heaven and Earth's life plan, chipping away from the perfect order of life's destiny, stretching the five vital organs with a rotting, putrid Qi of decay, a tragedy trail of dogs, delivering life into a narrow-minded promotion of speed that hurries toward the edge of disease and death, a retreat into chaos and disorder; these grains enter the mouth and there is no hope for eternal life; if you wish for deathlessness, the intestines should hold no sediment; if you wish for eternal life, it is appropriate to make the Qi of the internal organs into a beam of pure clarity; ladling out the flower broth, the detailed and discretionary ladling of the decanted liquid from the silent and unpredictable flow of the law, to take part in the appearance of Heaven and meet it with welcome, jade water in the mouth, Heaven and man are longevous together"; the Yellow Emperor received the completion of the teaching, and thereupon bestowed upon the Royal Emperor of the People his own existence; flowing through an ordinary jujube is a kitchen cupboard wine of pure clarity, an inscription engraved into the mind, an alliance like a mysterious cloud suddenly communicated and transferred, a single drawing that dismisses all toilsome suffering; the Great Yu said "the master knows the cinnabar elixir of the true one, through which the ten thousand things

延知一者無一之不知也。不知一者無一能
 知一者。至貴無偶之號。道起於一。數靡不由
 一。天得一以清。神得一以靈。地得一以寧。人
 得一以生。金沈羽浮。山峙川流。視之不見。聽
 之不聞。存之則在。忽之則亡。順之則吉。逆之
 則凶。寶之遐祚。罔極。泄之命凋。氣亡。惚兮恍
 兮。其中有象。恍兮惚兮。其中有物。此一之謂
 也。必欲長生三一。當明思一至。飢一與之糧
 思一至。渴一與之漿。古人貴此真一之道。秘
 口藏文。一能成陰。生陽。推行寒暑。春得以茂

本三

十八

stretch into longevity; one who knows, knows the one, and being without the one is not knowing; one who does not know the one, without the one is unable to know; one who is the one arrives into the saint's mystical perfect truth, deep sanctuary for reaching beyond the clouds; not an accidental mark, not an unexpected cry, the Dao begins and rises up out of, ah! the one; the one does not follow along with the waste of luxury, scattered and blown away by the wind; Heaven attains the one in order to achieve clarity; spirits attain the one in order to achieve numinous energy, Ling (靈); earth attains the one in order to achieve repose; man attains the one in order to achieve life; metal sinks down, feathers float up, mountains rise into peaks, rivers flow outward, seeing what does not appear, listening to what can't be heard, storing up the pattern of existence, neglecting the pattern of what is lost in death, flowing along with the pattern that is auspicious, going against the pattern that is inauspicious, treasuring the far away throne of blessing, undeceived by the net that would make it seem as if there were a limit, the web into which the heart leaks, draining from life's destiny into the withered Qi of death; distracted, dazzled, confused, ah! disappointed, sad, uneasy, oh! he sits among the appearance of form; flurried, frustrated, suddenly startled, ah!, disoriented, chased by madness, oh! he sits among 'things'; these are the sayings about the one; it is necessary, if wishing for eternal life, to put in place the brightness of the three ones, contemplating the profound wholeness of the one when hungry, occupying the attention with its mystical perfection, and taking part in the food provisions of the one, and contemplating the profound wholeness of the one when thirsty, taking part in the jade broth of the one; these are ancient man's precious true one's of the Dao, the mysterious secret words of the storehouse treasury text; the one is able to bear the completion and perfection of the Yin's living Yang, pushing away the experience of cold and heat, in the spring naturally obtaining luxuriant flourishing,

序符五寶靈上太

夏得以長秋得以收冬得以藏其大不可以
六合隱其小不可以毫芒比也百姓日用而
不知也夫不施不寫一安其所不遲不疾一
安其室能暇能豫一乃不去存一至勤一能
通神少飲約食一乃留息臨危不疑一爲除
灾天禍在前思一得生知一不難難在於終
知真不爲與不知同求之不已登彼九皇陸
辟猛獸及與毒蟲水却魍魎及與蛟龍無物
不却無邪不中守真則在泄精則亡食氣萬
歲常有少容又告曰人能存一一亦存人所

in the summer naturally obtaining long developmental growth, in the fall naturally obtaining a collecting and withdrawing into restraint, in the winter naturally obtaining a hidden away harboring in the treasure storehouse, its greatness not released in order to abide in the six harmonies, hidden in their secret shelter, its smallness not released in order to later become the tiny fine hairs and the awn of the grasses; the hundred families eat and drink daily and don't know; a sage does not act and does not describe, doesn't carry out plans or write them down, content as the one where he is, his path not delayed, not besieged by illness; content as the one in his room, able to be leisurely and unhurried, able to relax and be prepared, and so the one does not depart, the one to stores up to arrive into mystical wholeness, sanctuary of the infinite, a solstice of constant energy, able as the one to permeate the spirit world, revolving with the divine, drinking little and eating with economical balance and restraint, the one therefore remaining preserved, the breath pausing and resting, facing danger without fear, the one eliminating the fire of misfortune, a guide for the future through heaven's calamities; ponder the one with the heart in order to obtain life; knowing the one, there is no distress; distress, ah! comes to an end; knowing the truth, there is nothing to be done, nothing to take part in, to give or to take, knowing the mutual sameness throughout, seeking only to not have done anything, not to have gone through the twists of doing; mounting the ascent of the nine shining lights, the immortal journey of the stars, on land, repelling all ferocious beasts together with the poisonous worms, dispersing ghosts and their magic charms, the fascinations of their paired nets of deceit retreating to the water, along with the legendary flood dragon, nothing not gone back in retreat, no demon road not washed away; guarding the truth and being present within its pattern, protecting against leaking of the vital essence and the trail of ruin, eating the Qi of the ten thousand harvests, always there is less to hold, less to contain; and so it is announced, man is able to store up the one, and the one is able to exist as man; with place,

以白刃無所揣其銳百害無所容其凶人敗
己成在危猶安靈寶之真豈虛誑於道士哉
上聖玄音豈有不信於蒼生乎蓋求之者麤
耳將來深根其牆戶矣

卷三

十九

太上靈寶五符序卷下終

by means of the white blade, no place, there is no way to estimate his golden lake of joy, no place for the ferocity of the hundred harms to be held; the self of man, amidst the fire and the poison, perfect, whole, and complete; in the midst of danger, content, safe, and at peace; within the truth of the Ling Bao, how could the empty unreal deceive, ah! the Daoist scholar? ascending among the mysterious tones of the holy sage, how could there not be, ah! trust and confidence in the deep blue green of life? seeking the canopy, like a herd of deer bounding to find cover, we are invited to arrive into the root of the deepest pool of enlightenment, the hidden late night dream among the dense grass and thick woods, taproot of serenity, doorway into the mystery behind the wall.

Greatest Upper Mysterious Cavern
 Numinous Treasure Five Talismans with
 Preface, Lower Scroll, End