

太上老君內觀經



Tàishàng Lǎojūn Nèiguānjīng  
Classic of Inner Contemplation

## Dedication

This translation is dedicated to  
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# 太上老君內觀經

## Tàishàng Lǎojūn Nèiguānjīng

### Tàishàng Lǎojūn: Classic of Internal Contemplation

Nèiguānjīng (DZ 641) was probably written during early Táng-dynasty and has been very influential among Shàngqīng (上清) tradition. The author of this work remains unknown. The fact that the text uses older organ-spirit correspondences (where for example Jīng instead of Zhī is the spirit connected to the kidneys) might indicate even earlier origin. Fragments of these old associations can be found for example in Huángdì (bāshíyī) Nánjīng which mentions seven shéns and Jīng in the kidneys. In most medical books of the age already listed the five shén under their current places. However some other Shàngqīng texts of the era used these older associations too.

The text itself shares many similarities with Indian *Satipaṭṭhāna Sutta* and might be born from Buddhist influences that streamed to China during Táng-dynasty.

Just like many other Shàngqīng texts the Nèiguānjīng concentrates on inner principles/divinities within ones own being and utilizes contemplation and meditation for enlightenment. Compared to many other texts of inner alchemy Nèiguānjīng is exceptionally systematic and easy to understand.

Current translation tries to honor the Chinese expressions which can be bit hard to read sometimes. Some of the terms like Shén, Líng, Hún and Pò are left untranslated. There are no proper terms in English language and the terms are more or less explained in course of the text. Some terms has been translated literally even when the literal translation might not be the best. Xīn (word for heart in Chinese) is a good example. In Chinese the heart has also meaning mind. In English the heart is used sometimes in similar way (ie. "what's on your heart?"). For sake of consistency the heart is translated in same way during the translation even at the places where word mind would have been more accurate and more readable. Many ambiguous terms have gone through translation to ease the reading even when losing much of the descriptive value of the original term. In these cases the pinyin transliteration is also given to ease comparing the translation to other texts.

*Mikael Ikivesi*



According the legends the origin of Nèiguānjīng lies with Tàishàng Lǎojūn (太上老君). Tàishàng Lǎojūn is one of the deities called Sānqīng (三清) or Three Pure Ones. World knows his human form as Lǎozǐ (老子) or Lao Tze.

Lǎojūn said:

In intercourse Heaven and Earth mix [their] essences<sup>1</sup>  
Yīn and Yáng mingle and change  
10 000 beings have their birth  
And inherit their positions  
As part of unity of Líng<sup>2</sup> and Dao

When father and mother have intercourse the human being has its beginning

During the first month in womb the essences and blood concentrate  
During the second month fetus-form will develop from the embryo  
During the third month the Yángshén forms three Húns  
And begins to move and live  
During the fourth month Yīnlíng forms seven Pòs to slow and cool the form<sup>3</sup>  
During the fifth month five phases divide to Zàngs and pacify [their] Shéns  
During the sixth month six laws fix Fǔ-organs to nourish the Líng  
During the seventh month seven essences open [their] orifices to Bright light<sup>4</sup>  
During the eighth month the eight luminous Shén<sup>5</sup> can descend true Líng  
During the ninth month from the Palace room<sup>6</sup> the threads extend to manage  
the essence  
During the tenth month Qì is sufficient and 10 000 forms<sup>7</sup> are ready  
Original harmony nourishes without interruption

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1. Jīng

2. Líng could be translated as The Great Spirit or Divine

3. Xíng

4. Guāngmíng

5. Bāijīngshén. Description of these months has been copied to many later texts  
but this Bāijīngshén has been replaced with Yuánshén (元神).

6. Gōngshì

7. Xiàng

老君曰天地媾精陰陽布化萬物以生承其宿業分靈道一父母  
和合人受其生始一月為胞精血凝也二月成胎形兆胚也三月  
陽神為三魂動而生也四月陰靈為七魄靜鎮形也五月五行分  
藏以安神也六月六律定腑用滋靈也七月七精開竅通光明也  
八月八景神具降真靈也九月宮室羅布以定精也十月炁足萬  
象成也元和哺食時不停也

Highest divinity in the head is called Níwánjūn<sup>1</sup>  
It gathers all the Shēns  
Studying life one understands Shén  
In human it is Hún  
Fate<sup>2</sup> resides in the Heart  
[As it] receives origin of life  
Flowerless<sup>3</sup> resides at the left  
It regulates three Hún  
White origin<sup>4</sup> resides at the right  
It restrains seven Pò  
Peachchild<sup>5</sup> resides at the navel  
It protects the root of essence  
Like the whole is composed of hundreds parts  
Life is [sum of] hundreds Shéns  
In same way the whole embodiment<sup>6</sup> is full of Shéns without an empty spot  
Original qì<sup>7</sup> enters the nose flowing to Níwán<sup>8</sup>  
As result there is Spiritual Brightness<sup>9</sup>  
And form is strong and peaceful  
Movement and stillness depend on Heart  
Therefore it is said life has its cause in burning [of Heart]  
I [used] inner contemplation [on] its parts<sup>10</sup>

---

1. Mudpill ruler

2. Sīmìng

3. Wúyīng - Also translated as Barren one, Petalless or Leafless.

4. Báiyuán

5. Táohái

6. Shēn means embodiment or being. Term is usually translated simply as body.

7. Yuánqì

8. Níwán

9. Shénmíng. Result of Yuánqì flowing to Níwán is Spiritual Brightness or clear consciousness.

10. This sentence can be seen also mean that this: "gives the inner contemplation its meaning and role".

太一帝君在頭曰泥丸君總眾神也照生識神人之魂也司命處  
心納生元也無英居左制三魂也白元居右拘七魄也桃孩住臍  
保精根也照諸百節生百神也所以周身神不空也元炁入鼻灌  
泥丸也所以神明形固安也運動住止關其心也所以謂生有由  
然也予內觀之歷歷分也

The Heart is the royal residence and master of whole embodiment  
The Heart can imprison or [when] regulated keep form and spirit free depravity  
From the Heart follows Shén that transforms and changes without measures  
Therefore it is without fixed shape

Thus five Zàng hide five Shén  
[Three] Hún in Liver  
[Seven] Pò in Lungs  
Jīng in Kidneys  
Zhì in Spleen  
And Shén in Heart  
Each having its own name according their dwellings

The Heart [belongs to] Fire and South direction  
[It is] Essence of Sun<sup>1</sup>  
Ruler of Fire  
Above it is Mars<sup>2</sup>  
Below it corresponds to Heart  
Color is red  
It has threefold petals like lotus flower  
Spiritual Brightness depends on tranquility and calmness [of mind]  
[Spiritual Brightness] is honorary title [of the Heart-Shén]  
This Shén is not blue-green nor yellow, not big nor small  
Not short nor long, not curved nor straight  
Not soft nor hard, not thick nor slim, not round nor square  
It transforms and changes without limits  
Blending Yīn and Yáng  
[In its] huge embrace are the Heaven and Earth<sup>3</sup>  
Delicately gathering [all] hair-like rays  
When it is regulate then it is upright  
When let loose it is mad  
[While it is] pure and clean then there is life  
[While it is] dirty and impatient then there is death

---

1. Tàiyáng

2. Yíngzhòu

3. Heaven and Earth means cosmos or whole world.

心者禁也一身之主心能禁制使形神不邪也心則神也變化不  
測故無定形所以五藏藏五神魂在肝魄在肺精在腎志在脾神  
在心所以字殊隨處名也心者火也南方太陽之精主火上為熒  
惑下應心也色赤三葉如蓮花神明依泊從所名也其神也非青  
非黃非大非小非短非長非曲非直非柔非剛非厚非薄非圓非  
方變化莫測混合陰陽大包天地細入毫芒制之則正放之則狂  
清淨則生濁躁則亡

Enlightenment illuminates eight directions<sup>1</sup> darkness deceits into one direction  
If one can be empty and quiet the life and Dao are naturally eternal  
Forever protect Non-action<sup>2</sup> and the embodiment<sup>3</sup> flourishes

Because [Dao] has no shape it cannot be named  
Suffering and blessing, success and failure are all from it!  
Therefore [in the past] the saints set rulers and statesman having  
Understanding of rewards and punishments  
Placed officials and bureaucrats to establish laws and measures for  
Righteousness in order to teach people  
Because the human disasters are hidden only in their own Hearts  
If Hearts are clean and empty 10 000 sufferings are not born  
When [Heart] is unsettled and unrestrained life dies  
And sinks to hating Dao  
All this is because of the Heart

It is deceptive to miss, hate or love<sup>4</sup>, receive or let go, avoid or to be attracted  
[By them one] get caught and bind slowly, coiling and wrapping itself  
Turning and sifting in bondage without being able to release and escape  
Thus arriving to ones death just like an ox or horse when caught in soft mud  
Move and get more tangled without being able to release by themselves and die  
Human is just the same:  
When born the Shén is originally pure, calm, clear and natural without medley  
Later receiving [things] the form get polluted from six emotions  
Eyes greedy for colors, ears fatigued from sounds, mouth indulged from taste  
Nose receiving fragrances, Yi<sup>5</sup> following health and praises  
And body desiring fatness and easiness  
From this comes the unsettled and unrestrained [Heart] that cannot itself wake<sup>6</sup>

The saint with compassionate teachings gave instructions to change this by  
Internally contemplating ones own being [and thus] purifying ones Heart

---

1. Eight directions mean entire universe, all dimensions and times.

2. Wúwéi

3. Shēn

4. Ài means to love, to like and an affection. In the text term is used to express sentimental liking, loving and clinging instead of real love and compassion. These kind of emotions are seen as forms of attachment.

5. Wake in a spiritual sense. In Japanese this is called Satori. Satori means sudden enlightenment or awakening when one sees things as they are.

6. Here Yi could be translated to mind as used in common language (ie. thoughts, affections and hopes).

明照八表暗迷一方但能虛寂生道自常永保無爲其身則昌也  
以其無形莫之能名禍福吉凶悉由之矣所以聖人立君臣明賞  
罰置官僚制法度正以教人人以難伏唯在於心心若清淨則萬  
禍不生所以流浪生死沈淪惡道皆由心也妄想憎愛取捨去來  
染著聚結漸自纏繞轉繫縛不能解脫便至滅亡由如牛馬引  
重趨泥轉增陷沒不能自出遂至於死人亦如是始生之時神元  
清靜湛然無雜既受納有形染六情眼則貪色耳則殫聲口則耽  
味鼻則受馨意隨健羨身欲肥輕從此流浪莫能自悟聖人慈念  
設法教化使內觀己身澄其心也

Lǎojūn said:

Examine and contemplate your embodiment<sup>1</sup>  
From emptiness without center comes causes and reasons  
Steering and gathering essence and concentrating Qi  
Riding with lotus the Shén descends<sup>2</sup>  
Mixing and combining to receive life

Laws of Heaven reflect on Earth  
Inhale Yīn - exhale Yáng  
Sort out confusion in five phases  
To resonate four seasons  
Eyes are Sun and Moon  
Hair like constellations and planets  
Eyebrows are like magnificent canopy  
Head is like mount Kūnlún  
Lined around are imperial watchtowers  
Resting place of Essence-spirit<sup>3</sup> is in the center of 10 000 things  
Highest in human is the Líng  
[When] nature and fate join in Dao  
Man is like fallen in love with it

---

1. Shēn

2. Some versions have 乘業降神 translating as: "Riding with karma the Shén descends".

3. Jīngshén

老君曰諦觀此身從虛無中來因緣運會積精聚炁乘華降神和  
合受生法天像地含陰吐陽分錯五行以應四時眼為日月髮為  
星辰眉為華蓋頭為崑崙布列宮闕安置精神萬物之中人最為  
靈性命合道人當愛之



Internally contemplate this embodiment  
Meditate human being as just offering of wine  
And be free of self glorification  
[As it only] deceives and pollutes everything  
[If] earth is not clean it stinks  
Filth and impurity confuses form and Shén

Carefully contemplate things and ego<sup>1</sup>  
What is distant<sup>2</sup>  
What is close<sup>3</sup>  
Protect Dao [to obtain] eternal life  
Be virtuous and preserve genuine  
World is just stupid tasks and errands  
[People just] follow it to bitterness and exhaustion

---

1. Wǒ (我) term is rarely used in the classics. It is used to mean ego as an entity that arises and controls the body.  
2. Shū also means unknown, hard to grasp and thin.  
3. Qīn also means important, heavy and familiar.

內觀其身惟人尊焉而不自貴妄染諸塵不淨臭穢濁亂形神熟  
觀物我何疏何親守道長生爲善保真世愚役役徒自苦辛也

Lǎojūn said:

Dao provides our role and it is known as fate<sup>1</sup>  
[From this] naturally [follows] our qualities and form  
[And that] we call Nature<sup>2</sup>  
This [Nature] assigns beings [their proper places]  
We call this Heart  
In Heart resides the memory<sup>3</sup>  
We call it intention<sup>4</sup>  
When intention manifests we call it will<sup>5</sup>  
Will used without ignorance is called wisdom<sup>6</sup>  
Wisdom about 10 000 beings is called intelligence<sup>7</sup>  
[The spirits/influences that] move and direct are called [three] Hún  
[The spirits/influences that] still and cool are called [seven] Pò  
[That which] flows and moves in bones and flesh we call blood  
[That which] protects Shén and nourish Qì is called essence  
Qì [that is] fast and quick, is known as [nourishing] róngqì  
Qì [that is] turbid and slow is known as [defensive] wèiqì  
[That which] collects and binds together 100 shéns is known as embodiment  
10 000 images becoming whole visible [body] known as form  
Mass that itself blocks [everything] is called matter<sup>8</sup>  
Look and manners that can be imitated is substance/style<sup>9</sup>  
[The whole composed of] big and small parts is called body<sup>10</sup>  
The whole that can be thought but not measured is called Shén  
The distant that is echoed through these transformations is called Líng  
Qì coming and entering the embodiment is called life  
Shén leaving from embodiment is called death  
Therefore opening to life is called to Dao

---

1. Míng is usually translated as life, fate or destiny.

2. Xìng

3. Yì (憶)

4. Yì (意)

5. Zhì (志)

6. Zhì (智)

7. Huì (慧) means literally intelligence, but might be better translated here as true wisdom.

8. Zhì (質)

9. Tǐ (體)

10. Qū (軀)

老君曰從道受分謂之命自一稟形謂之性所以任物謂之心  
有所憶謂之意意之所出謂之志事無不知謂之智智周萬物謂  
之慧動而營身謂之魂靜而鎮形謂之魄流行骨肉謂之血保神  
養炁謂之精炁清而駛謂之榮炁濁而遲謂之衛總括百神謂之  
身萬象備見謂之形塊然有閱謂之質狀貌可則謂之體大小有  
分謂之軀眾思不測謂之神邈然應化謂之靈炁來入身謂之生  
神去於身謂之死所以通生謂之道

What is Dao?

[It] exists, [but has ] no form

[It] does not exist, [but] can be sensed<sup>1</sup>

[It] transforms and changes without limits

[As] universal spirit and diversity of life<sup>2</sup>

In human embodiment it results as Spiritual Brightness<sup>3</sup>

We call this Heart

Therefore teaching man to cultivate Dao is also to cultivate Heart

Teaching man to cultivate Heart is also to cultivate Dao

Dao cannot be seen but life [itself] enlightens it

Life is not eternal so use Dao to maintain it

Like life and death follows from following Dao and losing Dao

Loose Dao and life dies

[When] life and Dao are united follows eternal life without death

Wings transforms [one] to Spirit-immortal<sup>4</sup>

Man cannot eternally preserve [Dao]

Because he cannot use inner contemplation on his Heart

Inner contemplation cannot be forgotten

[If ones] life and Dao [are wanted to be] eternally preserved

---

1. Qíng mean also love, emotion, desire, feeling and nature.

2. Line could also be translated as: "Connecting spirits of lifeforms".

3. Shénmíng

4. Shénxiān

道者有而無形無而有情變化不測通神群生在人一身則為神  
明所謂心也所以教人修道則修心也教人修心則修道也道不  
可見因生而明之生不可常用道以守之若生亡則道廢道廢則  
生亡生道合一則長生不死羽化神仙人不能長保者以其不能  
內觀於心故也內觀不遺生道長存

Lǎojūn said:

People therefe, lost and unrestrained, hate Dao  
[They] sink and become lost into dregs and filth  
Along with six emotions rises deceits  
[This] gives birth to six conditioned consciousness<sup>1</sup>  
Six conditioned consciousness [brings] difference and distinction  
Attachment and binding, hate and love  
Going and coming, receiving and letting go  
Lusts, bonds, pains and worries  
And thus Dao is forever lost

So contemplate six conditioned consciousness that create six desires  
From where do the desires arise?  
The desires rise from conditioned consciousness  
From where the conditioned consciousness rises?  
The conditioned consciousness naturally rises from desires

Distorted thoughts turn everything around  
And life [becomes under] conditioned consciousness

It is said of natural<sup>2</sup> and non-action<sup>3</sup> that [one must] first be empty and tranquil  
Original<sup>4</sup> is free from conditioned consciousness  
Having conditioned consciousness [means] separating and differentiating  
It gives rise to all abnormal states of consciousness<sup>5</sup>  
Abnormal consciousness only multiply until there are troubles and madness  
Expanding and spreading they tie and bind  
Unsettled and unrestrained [they] give birth to death  
And Dao is lost forever

- 
1. Word is sometimes translated as consciousness. The character 識 means perception, knowledge, understanding, opinion and view. Six conditioned consciousness or modes of perception are colored ways of seeing and understanding the world and understand it through ones opinions.
  2. Zírán
  3. Wúwéi
  4. Yuán
  5. Xiéjiàn.

老君曰人所以流浪惡道沈淪穢緣六情起妄而生六識六識  
分別繫縛憎愛去來取捨染著煩惱與道長隔所以內觀六識因  
起六欲慾從何起慾自識起識從何起識自慾起妄想顛倒而生  
有識亦曰自然又名無爲本來虛靜元無有識有識分別起諸邪  
見邪見既興盡是煩惱展轉繫縛流浪生死永失於道矣

老君曰道無生死而形有生死所以言生死者屬形不屬道也形所以生者由得其道也形所以死者由失其道也人能存生守道則長存不亡也又曰人能常清靜其心則道自來居道自來居則神明存身神明存身則生不亡也人常欲生而不能虛心人常惡死而不能保神亦猶欲貴而不用道欲富而不求寶欲速而足不行欲肥而食不飽也

Lǎojūn said:

Dao has no birth or death but forms have birth and death  
Therefore it is said: Life and death belongs to form and not to the Dao  
Form has life because of Dao  
Form has death because of losing its Dao  
Human can maintain life by maintaining Dao  
So constant maintaining [of Dao] results in freedom from death  
So it is said if one can always be clear and tranquil in his Heart  
Dao naturally arrives to its residence  
When Dao naturally arrives to its residence  
The Spiritual Brightness<sup>1</sup> stores within embodiment  
When Spiritual brightness stores within embodiment life does not die

Man always wishes for life but cannot be empty in Heart  
Man always hates death but cannot maintain his Shén  
It is like wishing nobility without relying on Dao  
Or wishing for riches but not obtaining precious things  
Wishing to be fast without moving legs  
Or wishing to become fat without eating properly

---

1. Shénmíng.

Lǎojūn said:

Dao is obtained by Heart  
The Heart is enlightened by Dao  
From the enlightening of Heart follows the descending of Dao  
From the descending of Dao follows the opening of the Heart

Spiritual Brightness within embodiment can be compared to fire of a oil lamp  
Brightness follow from fire  
Fire from burning  
Burning from oil  
And oil needs a bowl  
[When these] four are used up how could the light come?  
In same way light comes from shining of Shén entrusted in the Heart  
Water is because of form  
And form is because of Dao  
None of these enough alone  
[Upon which] could light depend on?

Therefore it is said of Spiritual Brightness  
[That by it] the eyes see  
Ears hear  
Intention knows  
And Heart understands<sup>1</sup>

[It is the facility] to differentiate things and laws  
To understand whole composed of finest details  
[All this is] because of the Shén and its brightness

Therefore we speak of Spiritual Brightness<sup>2</sup>

---

1. 覺 júe is composed of studying and seeing or understanding. It means understanding, awarness, knowledge.  
The character is translated in Buddhist context as enlightenment, awakening and understanding.  
2. Shénmíng

老君曰道以心得心以道明心明則道降道降則心通神明之在身猶火之因卮也明從火起火自炷發炷因油潤油藉卮停四者若廢明何生焉亦如明緣神照神託心存水由形有形以道全一物不足明何依焉所以謂之神明者眼見耳聞意知心覺分別物理細微悉知由神以明故曰神明也

Lǎojūn said:

It is said that the Empty Heart<sup>1</sup> means letting go of the fullness

No-Heart<sup>2</sup> means removing its contents

Settled Heart means making it non-moving

Peaceful Heart means action without fear

Tranquil Heart means making it non-confused

True Heart means action without evil

Pure Heart means action without impurity

Clear Heart means action without filth

All contents must be wiped out

[Thus one obtains] four [qualities of] consciousness:

[1] Heart has direction meaning freedom from returning and repetition

[2] Heart has peace meaning freedom from high and low

[3] Heart has brightness meaning freedom from darkness and concealed

[4] Heart is open meaning freedom from obstructions and hindrances

[Then] all starts shine naturally

[There are just] rough words to describe it with language

Rest needs to be imagined

---

1. In following sentences the Heart must be remembered to mean mind also.

The word Heart is kept for sake of consistency.

2. No-heart/mind is usually translated as no-thought or free of thoughts.

老君曰所以言虛心者遣其實也無心者除其有也定心者不  
動也安心者使不危也靜心者令不亂也正心者使不邪也清心  
者使不濁也淨心者使不穢也此皆以有令使除也四見者心直  
者不反覆也心平者無高低也心明者無暗昧也心通者無窒礙  
也此皆本自照者也粗言數語餘可思也

Lǎojūn said:

To know Dao is easy

To prove Dao is difficult

To prove Dao is easy

To walk Dao is difficult

To walk Dao is easy

To obtain Dao is difficult

To obtain Dao is easy

To maintain Dao is difficult

To maintain and not to lose is the only eternal existence

老君曰知道易信道難行道難行道易得道難得道易守  
道難守而不失乃常存也



老君曰道也者不可言傳口授而得之常虛心靜神道自來居愚  
者不知勞其形苦其心役其志躁其神而道愈遠而神愈悲背道  
求道當慎擇焉

Lǎojūn said:

Dao cannot expressed by words, taught by words or obtained [verbally]  
With always empty Heart and tranquil Shén  
The Dao naturally arrives to its residence  
Stupid who does not know this strains his form  
Agonizes his Heart  
Guards his will  
Tempers his Shén  
Thus the Dao is [driven] even further away  
And Shén [becomes] even more sad  
One turns his back to Dao by searching for Dao  
Be careful with this!

Lǎojūn said:

Nobility of Dao always maintained  
Protecting the Shén  
Firming the root  
Essence and Qì not scattered  
Pure and clear do not separated  
Form and Shén united in Dao  
Flying high to mount Kūnlún  
Born in earlier Heaven  
Maintained in later Heaven  
Exiting and entering without division  
Free from cause<sup>1</sup> and their doors<sup>2</sup>

Blowing Yīn  
Warming Yáng  
Regulate [seven] Pó  
Capture [three] Hún  
Millions harvests with family  
Tens of thousands years with offsprings  
Are just yellow dust [of Earth]

[After] four [qualities of consciousness] have risen  
[You'll] ride with sheep as true person<sup>3</sup>  
To golden palace and jade chamber  
Giving up the old and welcoming the new

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1. 由 Yóu means cause. This refers to karma.

2. Doors refers to "dividing passage" through which one comes and goes away.  
Freedom from doors means freedom from birth and death.

老君曰道貴長存保神固根精炁不散純白不分形神合道飛昇  
崑崙先天以生後天以存出入無間不由其門吹陰煦陽制魄拘  
魂億歲眷屬千載子孫黃塵四起騎羊真人金堂玉室送故迎新

太一帝君在頭曰泥丸君總眾神也照生識神人之魂也司命處  
心納生元也無英居左制三魂也白元居右拘七魄也桃孩住臍  
保精根也照諸百節生百神也所以周身神不空也元炁入鼻灌  
泥丸也所以神明形固安也運動住止關其心也所以謂生有由  
然也予內觀之歷歷分也

Lǎojūn said:

Dao of Inner contemplation is tranquil Shén and settled Heart  
Confused thoughts may not arise  
Evil and deceitful may not invade  
Secure embodiment from surrounding things  
Close eyes and thoughts from searching outside [world]  
Inwardly empty and serene  
Shén and Dao are subtle and profound  
External [world] hides 10 000 conditions  
Internally observe unified Heart  
Once truly shining and tranquil  
All confusion will cease  
[Even passing flow of] reflections and memories tied [together]  
The deep root [remains] peaceful  
Dwelling constantly in utmost clearness and certainty  
Obscurities, hardness, mournings and worries forever gone  
[One is] without knowing right or wrong

Lǎojūn said:

I was not [always] saint  
But studied and obtained it  
I<sup>1</sup> searched Dao but could not catch it  
Thousands of classics and tens of thousands of methods  
In the end it was all about Heart

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1. 我 Wǒ is ego-centered-I and wú (吾) in the beginning refers more to "real I".

老君曰吾非聖人學而得之故我求道無不受持千經萬術惟在  
心也

