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SPREADING OPEN THE BARRIER OF HEAVEN

PAUL W. KROLL

During the past fifteen or twenty years, momentous advances have been made in our knowledge and understanding of medieval Taoism.¹ This would surely have gladdened Henri Maspero (1883–1945), the great pioneer in this field of study, whose tragic death in the Nazi concentration camp of Buchenwald must rank as one of the most grievous losses in the whole history of sinology. Maspero's praemietial researches into the Taoist Canon have in our time been continued and carried forward by a number of scholars – mostly French and Japanese, but more recently some Americans as well. There can be no doubt that Taoist studies have come of age in the past two decades and that scholarly contributions in this area have already illuminated many crucial but heretofore neglected aspects of medieval culture, history, and literature.

Despite (or perhaps because of) the ever increasing quantity and sophistication of Taoist studies, which may now be recognized as a distinct sphere of sinology, students of medieval China who have not themselves delved into the textual treasures of the *Tao tsang* often still seem reluctant to take full and proper account of the accumulating harvest of scholarship in this important field. The reasons for this are doubtless several, but one of them, I think, must be that even now relatively few extended and adequately annotated translations of canonical writings have appeared in print.² For the

- 1 The designation «medieval» denotes the roughly 700 years spanning the Six Dynasties and T'ang periods – that is, the «middle ages» between the classical Chou and Han eras and the modern (or «pre-modern») epoch beginning in the tenth century.
- 2 Besides Maspero's seminal essays, there are fewer than a dozen published studies in Western languages that offer substantial translations of longer extracts from medieval Taoist canonical texts. These include Kristofer M. Schipper, *L'empereur Wou des Han dans la légende taoïste* (Paris, 1965); Nathan Sivin, *Chinese Alchemy: Preliminary Studies* (Cambridge, Mass., 1968); Anna K. Seidel, *La divinisation de Lao Tseu dans le taoïsme des Han* (Paris, 1969); Rolf Homann, *Die wichtigsten Körpergottheiten im Huang-t'ing ching* (Göppingen, 1971); Isabelle Robinet, *Les commentaires du Tao Tö King jusqu'au VII^e siècle* (Paris, 1977); Michel Strickmann, «The Mao Shan Revelations; Taoism and the Aristocracy,» *T'oung Pao* 63 (1977), 1–64, and *Le taoïsme du Mao Chan; chronique d'une révélation* (Paris, 1981); Edward H. Schafer, «The Jade Woman of Greatest Mystery,» *History of Religions* 17 (1978), 387–398; Manfred Porkert, *Biographie d'un taoïste légendaire: Tcheou Tseu-yang* (Paris, 1979); Poul Anderson, *The Method of Holding the Three Ones: A Taoist Manual of Meditation of the Fourth Century A. D.*

most part, non-specialists have therefore been exposed to various intriguing facets of Taoist studies (such as social history, cosmology, visualization techniques, hagiography, Taoist diction and imagery in medieval verse, the formation of the scriptures, etc.) without simultaneously being introduced to a substantial portion of the actual texts of the Canon itself.³ A real need exists for more analyses and, especially, translations of materials from all parts of the *Tao tsang*. When compared with the situation of a quarter of a century ago, the state of Taoist studies today is remarkably vibrant, but much remains yet to do; and we may expect that in the near future Taoist studies will continue to be one of the most exciting branches of sinology, attracting more activity and attention with every year. The riches contained in the Canon have still only begun to be displayed.

The purpose of the present paper is to make available to interested readers one more segment of a primary source from the *Tao tsang*, in English translation. The selection offered below includes, as we shall see, description of several matters that are of fundamental concern in Taoist hierology. The scripture from which this selection is drawn is the *Tung-chen shang-ch'ing ch'ing-yao tzu-shu chin-ken chung-ching* (HY 1304),⁴ or *The Purple Writ of Azure Crux and the Aggregate Scriptures of the Golden Root, from Highest Clarity in the Cavern of Realization*. I shall refer to it by the abbreviated title *Ch'ing-yao tzu-shu* or simply CYTS.

This text appears to be one of the earlier, authentic Shang-ch'ing revelations. At least it contains no admixture of Ling-pao doctrine or terminology, which mottles most scriptures that emerge after the early fifth century.⁵ It is extensively quoted in the important mid-sixth century Taoist encyclopedia

(London and Malmö, 1979); Paul W. Kroll, «In the Halls of the Azure Lad,» *Journal of the American Oriental Society* 105.1 (1985), 75–94. Most studies in this field, including others, by some of the authors listed here, do not feature protracted renderings from the *Tao tsang*.

- 3 One of the sad practical results of this is the curious phenomenon – observable in many American universities – of courses on Taoism, even focusing specifically on the «religious Taoism» of medieval times, being conducted by scholars who have themselves never pondered or perused a single text from the *Tao tsang*.
- 4 All *Tao tsang* texts mentioned will be identified by their «HY number,» i.e., their number in the consecutive listing of titles given in Weng Tu-chien, *Combined Indices to the Authors and Titles of Books in Two Collections of Taoist Literature* (Harvard-Yenching Institute Sinological Index Series, No. 25), 1–37.
- 5 Cf. I. Robinet, «La révélation du Shangqing dans l'histoire du Taoïsme,» (doctoral thesis, University of Paris, 1981), II, 136. Robinet's thesis, which includes an analytical catalogue of Highest Clarity texts in the Canon, is a work of incomparable importance for Taoist studies.

Wu-shang pi-yao (HY 1030; *The Secret Cruces Without Superior*),⁶ and was accordingly well-known to adepts in the T'ang dynasty and later. The text consists of two *chüan* or chapters. The first chapter focuses on various techniques by which one may incorporate into one's body the effluvia of sun and moon and also on talismans that will help one avoid the disasters attendant on the apocalypse. The second chapter – containing the excerpt translated below – is broadly concerned with the practice of certifying one's name on the celestial registers of immortality and, in this context, it describes methods for actualizing one's presence in several ethereal paradises. The «Azure Palace in the Square Speculum of Eastern Florescence» (*Tung-hua fang-chu ch'ing-kung*), domain of the high divinity called Azure Lad (*Ch'ing t'ung*), is the first of these supernal realms to be discussed. The Azure Lad is lord of the sunrise, symbolically associated with the principle of enlightenment and regeneration. He is one of the Shang-ch'ing deities most active in the transmission of sacred teachings to deserving postulants. His paradise is located far off in the shimmering blue of the eastern ocean, at the edge of dawn. I have elsewhere translated and commented on this section of the *Ch'ing-yao tzu-shu*.⁷ It involves the precise visualization of the different gates and mansions of the Azure Palace, the adept's presentation to various wardens and officials of a golden screed (*chin chien*) containing the vital facts of his being, and his enrollment in the fatidic rosters of transcendence. The next portion of the text details a similar procedure for visiting the Palace of the Golden Pylons (*Chin-ch'üeh kung*), holy seat of the exalted deity Li Hung, Latter-day Sage and Lord of the Tao (*Hou-sheng tao-chün*). We shall encounter this blessed zone again later on. The final section of the scripture describes the method of «spreading open the Barrier of Heaven» (*p'i T'ien-kuan*) and the wonderful privileges to be gained thereby. This is the part of the *Ch'ing-yao tzu-shu* that will concern us here.

The designation «Barrier of Heaven» identifies two stellar entities. First, it is the esoteric name of the Dipper's seventh and brightest star (our Alkaid, at the tip of the handle); and second, it refers to the sidereal checkpoint (made up of ζ and 126 Tauri)⁸ which the Taoists conceived of as the junction

6 For a list of these citations, see Yoshioka Yoshitoyo, *Dōkyō keiten shiron* (rpt., Tokyo, 1966), 366, items 75–79. John Lagerwey's *Wu-shang pi-yao; somme taoiste du VI^e siècle* (Paris, 1981) is an indispensable study and summary of this compendium.

7 «In the Halls of the Azure Lad,» *JAOS* 105.1 (1985).

8 Gustave Schlegel, *Uranographie chinoise; ou preuves directes que l'astronomie primitive est originaire de la Chine, et qu'elle a été empruntée par les anciens peuples occidentaux à la sphère chinoise* (1875; rpt., Taipei, 1976), 373. The star ζ Tauri lies on the ecliptic and

between the lower heavens and the deathless realms of higher space, and through which all star-treaders, going in either direction, must pass. However, as is usually true in Taoist hierology, correspondence of name implies coincidence of being, and the two Heavenly Barriers are *essentially* identical.⁹ The handle-star of the Dipper therefore plays a significant role in our text, although it is the «other» Barrier that is of primary interest. This celestial Barrier is, we discover, tripartite. An alternate name for it is the «Triple Barrier» (San kuan). Passage through it (with concurrent certification of one's status as a true devotee) enables one to mount then to the sublime Palace of the Golden Pylons, where one will come before Li Hung himself. And after this, one may ascend even to the Heaven of Jade Clarity (Yü-ch'ing), the highest and most hallowed empyrean of all, whose divine inhabitants – unlike those of Highest Clarity – have never deigned to manifest themselves in our corruptible world.

The technique that the adept uses to achieve his transcendent terminus is a retentive visualization. This is a characteristic procedure of Shang-ch'ing Taoism, and has been cogently described as «denoting a form of purposeful activity that goes far beyond mere 'meditation.' . . . It would be inadequate to translate [*ts'un* , the word that denotes this practice] as 'visualize': the adept's efforts produce more than a mental picture. The word means 'to make sensibly present,' 'to give existence to,' almost 'to materialize'.»¹⁰ Indeed we shall see, in the text below, that the adept must actualize in some detail the celestial surroundings in which he intends to place himself. That is the reason for the precise portrayal given of the three separate gateways of the Barrier and of their individual auras and guardians.

At each of the three portals of the Barrier of Heaven the first-time visitor must surrender a jade billet (*yü cha*) containing his name, age, and place of origin. This is his heavenly passport and, if deemed worthy, he is registered in

is thus admirably suited, symbolically, to help form a portal for the uranic deities. Schlegel notes *T'ien-kuan* as an alternate epithet of four other asterisms – viz., Ox-hauler 牽牛 (Altair), Well 井 (μ, ν, γ, ξ, ε, ζ, λ Geminorum), Horn 角 (Spica), and the Dipper – but those identifications are rare or, in some cases, unknown in medieval times.

9 In the somatic microcosm there is still a third Heavenly Barrier – the mouth. See Liang ch'iu-tzu's 梁丘子 commentary on the *Huang-t'ing nei-ching* 黃庭內經, preserved in *Yün-chi ch'i-ch'ien* [hereafter YCCC] (HY 1026), 11.37b. Liang Ch'iu-tzu is the sobriquet of Po Lü-chung 白履忠 (fl. ca. 722). Although this commentary is attributed in YCCC to Wu Ch'eng-tzu 務成子, it is – from the third stanza (11.14b) on – the work of Po Lü-chung, identical to that preserved and credited to him in chapters 55 through 57 of the *Hsiu-chen shih-shu* (HY 263).

10 E. H. Schafer, «The Jade Woman of Greatest Mystery,» 387.

the books of the immortal elect and obtains free access through the gate. A parallel procedure is required when one reaches the Golden Pylons. The scripture gives careful specifications, spoken by no less an authority than the Azure Lad, regarding the exact size and composition of these indispensable presentation cards. The process of celestial enfranchisement, through the recording of one's name on the official rotas of supernal life, is of paramount importance. Without it, we are told, even the most assiduous and proper devotion to the *Ta-tung chen-ching*, that most fundamental and holy of Shang-ch'ing scriptures, will be fruitless. Other canonical writings offer various methods of enrollment and site the sacred registers in differing locations.¹¹ The account in our text is representative of the main lines of congruity.

All Shang-ch'ing scriptures accord special prominence to the protected transferral of arcane lore. For the teachings that are vouchsafed in these texts come from the higher spheres and are meant to be communicated only to those humans who are destined ultimately to escape their terrestrial bounds and join the denizens of the starry heavens. The transmission lineage of any particular technique, from one divinity to another and finally to the deity who may reveal it to deserving men, is therefore, in most cases, scrupulously recorded. Our example from the *Ch'ing-yao tzu-shu* is no exception. The technique presented here was originally in the command of the Grand Thearch Most High (T'ai-shang t'ai-ti) – the great Cosmocrat, whose particularities are never rehearsed – and passed down through four other deities, to reach at last the Azure Lad who, as so often, adopts the role of intercessory lord and teacher to the mundane world. It is supposed to be transferred from master to pupil only thrice every seven centuries. He who would entrust it to an unworthy disciple, unfit for the mystic reaches, is reminded of the punishments this will bring upon himself – eternal failure ever to attain transcendent status and perpetual slavery for the souls of one's ancestors.

As has become more and more apparent in recent years, familiarity with medieval Taoist texts may help unriddle many heretofore puzzling passages in the works of T'ang poets. In the present instance, knowledge of what the «Barrier of Heaven» signified in its Taoist context clarifies the use of that

11 See, for example, *T'ai-shang chiu-ch'ih pan-fu wu-ti nei chen-ching* (HY 1318), 6a–25a; *Tung-chen kao-shang yü-ti ta-tung tz'u-i yü-chien wu-lao pao-ching* (HY 1302), 42b–43b; *Tung-chen t'ai-shang san-chiu su-yü yü-ching chen-chüeh* (HY 1316), 6a–9b; *Tung-chen t'ai-i ti-chün t'ai-tan yin-shu tung-chen hsüan-ching* (HY 1319), 16b–19b; *Tung-chen shang-ch'ing k'ai-t'ien san-t'u ch'i-hsing i-tu ching* (HY 1306), 1.8a–11a; *Shang-ch'ing yü-ti ch'i-sheng hsüan-chi hui-t'ien chiu-hsiao ching* (HY 1368), 5b–12b; and, as mentioned, the entire second chapter of CYTS in general.

phrase in Li Po's poetry. Li Po was, of course, a formal initiate of the Shang-ch'ing order and much of his verse delights in precise Taoist diction and references that have been, for the most part, inadequately explained or wholly misunderstood by commentators.¹² There can be little doubt, though, that he is borrowing the imagery found in the *Ch'ing-yao tzu-shu*, when he avers in one of his works that the presiding spirit of his namesake holy Mount T'ai-po «converses with me,/ And for my sake opens up the Barrier of Heaven!»¹³ Other mentions of the Barrier in Li Po's poetry are to be interpreted in the same fashion. We have to do here with an image far more suggestive than a simple kenning for the vast sky, as *t'ien-kuan* has been helplessly glossed by scholars unaware of its true import. Knowledge of this portion of the *Ch'ing-yao tzu-shu* thus opens one more small window on the imaginative and literary life of medieval China, as well as on the religious practices of the time.

While the translation below is based on the text given in the *Ch'ing-yao tzu-shu*,¹⁴ variant readings are noted – and very rarely adopted – from the version preserved in the *Tung-chen shang-ch'ing k'ai-t'ien san-t'u ch'i-hsing i-tu ching*.¹⁵ This latter work is one of the apocryphal writings of the Shang-ch'ing tradition.¹⁶ But, although it shows in other places some influence of Ling-pao scriptures, the passage that concerns us is a virtual copy of that in the *Ch'ing-yao tzu-shu*. Further information on the three gateways of the Triple Barrier is contained in the *Shang-ch'ing tao pao-ching*,¹⁷ a little encyclopedia of Highest Clarity terms and titles, perhaps dating from the early T'ang. These additional comments, which are at times a bit garbled, will also be fully recorded in our notes.

12 See Paul W. Kroll, «Li Po's Transcendent Diction,» forthcoming in *Journal of the American Oriental Society* 106.1 (1986), for more on this subject; also the discussion of Li Po's set of six poems on «Roaming to Mount T'ai,» in Kroll, «Verses From on High: The Ascent of T'ai Shan,» *T'oung Pao* 69.4–5 (1983), 223–260.

13 «Teng T'ai-po feng» 登太白峰, *Li T'ai-po ch'üan-chi* (Taipei, 1975), 21.473.

14 CYTS, 2.18b–23.b.

15 HY 1306, 1.1a–5b.

16 Robinet, «La révélation du Shangqing,» II, 177–184.

17 HY 1342, 5.8/b.

*The Supreme Method of the Realized Persons for Flight into Transcendence by
Spreading Open the Barrier of Heaven*¹⁸

[I.] The Barrier of Heaven – that is the Vital Gate (*sheng-men*) of the Nine Heavens. Its sphere resides in the southeast corner¹⁹ of the Nine Heavens. One calls it the Heavenly Design (T'ien-t'u); or one calls it the Heavenly Barrier. Indeed it acts as a triple barrier.²⁰ It is the place that the host of Realized Ones traverse, through which the divine transcendents pass, and from which adepts [of the Tao] proceed. It is set off 5,000 *li* from the Golden Pylons and 7,000 *li* from the supernal palaces of Jade Clarity. If one is able to spread open the Triple Barrier, he may then immediately ascend on high to the Golden Pylons and saunter and feast in Jade Clarity.

Atop the first Barrier of Heaven there is a nine-level jade terrace [that rises up] 1,200 staves from the ground. Below it there are long serpents numbering in the thousands, airborne dragons, and venomous beasts prepared to guard the jade barrier. Three thousand giants, all endowed with collars of interlaced gold, staunchly sentinel²¹ the margins of the gate. The Jade Dawn Supervisor of the Grand Void (T'ai-hsü yü-ch'en chien), designated Hsü Shang-ming (i.e., Highest Luminosity of the Void), locates his residence atop the jade terrace. Flying clouds and fluid auroras glint against both sides of his chambers. Sun and moon shine mysteriously; their light penetrates to Jade Clarity. For attendants he (i.e., Hsü Shang-ming) has Realized Ones and Transcendents – three hundred persons. He presides over the place from which the Superior Realized Ones proceed as they go out and go in, opening the Barrier.²²

- 18 HY 1306 entitles this differently, «The Supreme Method for Ensuring Transcendence by Casting Away Death and Passing Over to Life.» The subdivisions headed by Roman numerals in the translation reflect my sectioning of the text into coherent units but do not correspond to any similar notation in the CYTS itself.
- 19 As the southeast is the direction of the Gate of Life, so the northwest is traditionally the direction of the Gate of Ghosts (*kuei-men* 鬼門).
- 20 As we will find, the first and third barriers are always referred to as *t'ien-kuan* 天關, the second as *t'ien-t'u* 天圖. The reason for this disparity is very likely the recognition that the visible asterism – which only betokens the true Heavenly Barrier to our eyes – was made up of two stars (our ζ and 126 Tauri, as already mentioned), each of which symbolically represented one flank of the barrier-gate. The space between them was, then, the *t'ien-t'u*. Note in this context the suggestive *chia-chieh* 殿階 glossing of *t'u* 圖 (M. C. **du*) «design» by *tu* 廡 (M. C. **du*) «transition, passage,» in Chang I's 張揖 fifth-century (and thus nearly contemporaneous) *Kuang-ya* 廣雅 («Shih chieh» 釋詁); it is indeed not difficult at all to view the space between the two defining boundaries of the barrier as a transit-way. But, of course, on the superior plane of transcendent reality, with which the text is primarily concerned, there are *in fact* three checkpoints constituting the Barrier.
- 21 The word I paraphrase here as «sentinel» is *mou* 鉋, literally «bolt [of a lock]» – the giants act as the sturdy bolts of the gate.
- 22 HY 1342: «The Jade Pylons of the Vermilion Gate of the first Barrier of Heaven – atop it there is a nine-level jade terrace 1,200 staves high. Purple clouds overarch its heights and fluid lightning sets its casements aglitter. The Jade Dawn Supervisor of the Grand Void,

Atop the second Heavenly Design there is a six-level jade terrace,²³ 900 staves tall. Below it there are long serpents numbering in the thousands, airborne dragons, and venomous beasts prepared to guard the jade barrier. Three thousand giants, all endowed with collars of interlaced gold, occupy both sides of the gate. The Jade Esquire, Supervisor of Realization of the Most High (T'ai-shang chien-chen yü-lang), designated Hsüan Shang-po (i.e., Highest Patrician of the Arcane),²⁴ locates his sanctuary atop the jade terrace. Cinnabar clouds and a purple canopy overshadow the chambers. The mystic lights, sun and moon, glint in their midst. For attendants he (i.e., Hsüan Shang-po) has Realized Ones and Transcendents – three hundred persons. He presides over and supervises the traversing of the Realized Ones in their sauntering and feasting.²⁵

Atop the third Barrier of Heaven there is a three-level jade terrace, 600 staves tall. Below it there are long serpents numbering in the thousands, airborne dragons, and venomous beasts prepared to guard the jade barrier. Three thousand giants, all endowed with collars of interlaced gold, occupy and protect both margins [of the gate]. The Jade Gerent-Esquire, Supervisor of Realization of the Grand Thearch (T'ai-ti chien-chen yü-szu-lang), designated Wu ch'ang-sheng (i.e., Constant Being of Nullity),²⁶ locates his appanage²⁷ atop the jade terrace. Darkling clouds overarch its height; a haze from the

designated Hsü Shang-ming, wearing a jade cap of the flying dawn, with a pentachrome blazon, and zoned with a sword and girdle-pendants, [resides] atop the jade terrace. Fluid auroras glint against his chambers. Sun and moon illuminate his halls. Of thronging Transcendents and attendant Realized Ones there are three hundred persons each. Atop the terrace there is a jade scaffold, [where reside] the rosters and registers of the Realized Persons [known to] the Latter-day Sage and the jade names [known to] the High Thearch of the Greatest Realization of Supreme Resplendence – that is to say, the authoritative texts [in the care] of the Jade Dawn Supervisor.»

- 23 The tenth-century imperial encyclopedia *T'ai-p'ing yü-lan* (Taipei, 1975), 660.1b, following this sentence, quotes another (not extant in the current CYTS) that says, «It is the spot where the Superior Realized Ones gather to feast.» The quotation is cited from the *Chinken ching*, an alternate abbreviation for CYTS.
- 24 HY 1306: «designated Lang-po 朗伯 (i.e., Patrician of Brilliance).»
- 25 HY 1342: «The Jade Pylons of the Vermilion Gate of the second Heavenly Design – atop it there is a six-level jade terrace, 900 staves tall. Auroras from the cyan [heavens] shade its heights. Sun and moon pass through its precincts. The Jade Esquire of Direct Realization of the Most High (T'ai-shang chih-chen yü-lang 太上直真玉郎), designated Hsüan Shang-po, wearing a cap of the mystic dawn, with a nine-colored blazon, resides atop the jade terrace. Cinnabar radiance and a purple canopy overshadow the chambers. Hundred-blend aromatics from the void are engendered in the courtyard. For attendants he has thronging Realized Ones [and Transcendents] – three hundred of each. Atop the terrace there is a scaffold of gold. Atop the scaffold are the golden screeds and a jade tribunal, as well as the twelve books of the *Cinnabar Blazon of the Purple Phoenix* (*Tzufenfeng tan-chang*).»
- 26 HY 1306: «designated T'ien Ch'ang-sheng 天常生 (i.e., Constant Being of Heaven).»
- 27 Reading 鎮在 (to keep the parallel with the corresponding lines in the two previous paragraphs), instead of the text's 鎮生. HY 1306 has 鎮在, «locates his sanctuary.»

void perfumes its courtyard. A light shed spontaneously irradiates its outline. For attendants he (i.e., Wu Ch'ang-sheng) has Realized Ones and Transcendents – three hundred persons. He presides over the securing of the rosters, registers, screeds, and rotas of the hosts of Realized Ones in heaven above and on earth below.²⁸

[II.] By reason of this, whoever receives or transfers the Tao by golden screed and jade name²⁹ should cultivate the procedure for spreading open the Barrier of Heaven:

One should regularly, morning and evening, enter one's [meditation] room, burn incense. Gnash the teeth twelve times,³⁰ turn to the east, and make salutation in one's heart to the Four Directions. In your actualized vision make present the margins of the Nine Heavens and that which is below the Triple Barrier – vividly clear and distinct, everything to the uttermost.³¹ Then actualize the Seven Stars [of the Dipper] residing in the heavens. Revolve with them, following their rotation. Site your person atop the star [called] Heavenly Barrier.³² Let the Seven Stars transport your person, and arrive below the jade terrace of the [first] Barrier of Heaven. Next, surrender your jade billet³³ and present your name to the Jade Dawn Supervisor of the Grand Void. You will be freely passed [through the Barrier]. The Jade Dawn Supervisor will be seen to place your marked billet atop the jade scaffold.³⁴ Your person will be given access to arrive below the [second] Heavenly Design.

- 28 HY 1306: «the hosts of Realized Ones in heaven above and beings on earth below.» The HY 1342 version of this paragraph is: «The Jade Pylons of the Vermilion Gate of the third Barrier of Heaven – atop it there is a three-level jade terrace, 600 staves tall. Purple clouds overarch its heights. Sun and moon glint against its walls. The Jade Gerent-Esquire, Supervisor of Realization of the Grand Thearch, designated Wu Ch'ang-sheng, wearing a Far-wandering Cap, with a seven-colored blazon, has his sanctuary atop the jade terrace. Hundred-blend aromatics and light glowing of its own accord suffuse his chambers. For attendants he has Realized Ones and Transcendents – three hundred persons. Atop [the terrace] there are 300 scrolls of treasured scriptures from Greatest Clarity (T'ai-ch'ing pao-ching 太清寶經) as well as the rosters and registers of Realized Persons and adepts of transcendence. [It is where] the myriad Realized Ones go out and go in.»
- 29 That is, by the enrollment of one's name on the celestial registers.
- 30 To call to attention one's corporeal divinities, so as to ward off malefic influences from outside, which may seek to attack while one is engaged in the visualization process described following.
- 31 HY 1306: «Make present the outlines and shapes, vividly clear and distinct, everything to the uttermost.»
- 32 The handle-star of the Dipper, as discussed in the introductory comments above. For a summary of the Dipper's significance and role in Shang-ch'ing rites, see I. Robinet, *Méditation taoïste* (Paris, 1979), 313–327. On p. 308 of this book Robinet mentions briefly the technique we are studying here.
- 33 One's celestial passport. See remarks above.
- 34 The billet is «marked» in indication of its acceptance. The «jade scaffold» (*yü ko* 玉格) is atop the jade terrace and is the repository that holds the jade billets presented by airborne wayfarers. There is a structure of this sort surmounting the jade terrace of each of the gates.

Then actualize your person returning [to its previous spot] atop the Seven Stars. Let the Seven Stars transport your person, and arrive below the jade terrace of the [second] Heavenly Design. Next, hand over your jade billet and present yourself before the Jade Esquire, Supervisor of Realization of the Most High.³⁵ You will be freely passed [through the Barrier]. The Jade Esquire, Supervisor of Realization, will be seen to place your marked billet atop the jade scaffold. Your person will be given access to rest below the [third] Barrier of Heaven.

Then actualize your person returning [to its previous spot] atop the Seven Stars. Let the Seven Stars transport your person, and arrive below the jade terrace of the [third] Barrier of Heaven. Next, hand over your jade billet and present yourself before the Jade Gerent-Esquire, Supervisor of Realization of the Grand Thearch. You will be freely passed [through the Barrier]. The Jade Gerent-Esquire, Supervisor of Realization, will be seen to place your marked billet atop the jade scaffold. Your person will be given access to arrive below the Golden Pylons and at the palaces of Jade Clarity.

Then actualize yourself leaving behind the Seven Stars, your person resting in the mystic dark of space, amidst infinite obscurity, without the slightest thing to be seen. Presently you will be conscious of resting atop the Gate of Jade Effulgence and Perfused Gold of the [palace of the] Golden Pylons.³⁶ Hand over your golden billet.³⁷ The Realized Persons of the Four Culmina (*szu-chi chen-jen*)³⁸ will appear and will accept your billet on a jade table. Enter and present yourself before the Lord Thearch of the Golden Pylons (Chin-ch'üeh ti-chün).³⁹ The Realized Persons of the Four Culmina will make their report and together with you will ascend on high to Jade Clarity.

Then actualize yourself in the heights of Jade Clarity. To all four [directional] extremities it will be so obscure that there is no border [to be seen]. One will see only an azure vapor, densely teeming. Upon looking up, there will be no sky; upon looking down, no earth. One will see only that in the exact center [of the scene] there are gates of gold –

- 35 Reading 太上監真玉郎 as established earlier in the text, instead of 上上直真玉郎 («Jade Esquire of Direct Realization of the Highest of the High»). The text of HY 1306 is also slightly disturbed at this point, reading 大帝監真玉郎 («Jade Esquire and Supervisor of Realization of the Grand Thearch»).
- 36 The Gate of Jade Effulgence and Perfused Gold (Yü-ching chin-jung men 玉景金融門) is the eastern portal of Li Hung's paradise realm. This gate, as well as the other three and the entire compound of the Golden Pylons, is described in an earlier section (2.15a-16a) of CYTS. HY 1306 miswrites «Gate of the Jade Capital and Perfused Gold» (Yü-ching chin-jung men 玉京金融門).
- 37 This is likely a slip: this billet, like the three preceding, should be of jade. When it is referred to again later on in the text, it is indeed said to be of jade.
- 38 These exalted beings are usually identified as follows: the Realized Person of the East Culmen is Ling-yang Tzu-ming 陵陽子明, the Realized Person of the South Culmen is Ch'ih-sung Tzu 赤松子, the Realized Person of the West Culmen is Wang Fang-p'ing 王方平, the Realized Person of the North Culmen is An-ch'i Sheng 安期生. All are legendary Transcendents.
- 39 This is the savior deity Li Hung who, at the apocalypse, will descend to gather up true adherents of the Way, translating them to a blessed existence in his domain.

four apertures – within which is a rose-gem palace. Jade trees with golden boughs⁴⁰ grow on either side; gigantic dragons and gressible beasts roam and sport on its summit.

Actualize yourself sauntering everywhere throughout it. In a good while you will feel as though you are reposing in sleep on a remote couch or bed. Your person will feel dazed and distracted, as though your physical form were treading on emptiness. Actualize yourself sauntering through the grotto Metropolis.⁴¹

This done, then gnash your teeth thirty-six times, look upward to Heaven, and make incantation, saying:

Treasured nitidity of Triple Florescence,⁴²
 Opened luminosity of the Jade Metropolis,⁴³
 Let the mystic radiance be diffused and displayed,
 Its refulgence revealing the Formless [realm].⁴⁴
 Let a golden screed in green characters
 Be incised to present my jade name.⁴⁵
 I shall regard serenely the Nine Heavens,
 And sport on high in the Three Clarities;⁴⁶
 From the triple design of the Barrier of Heaven,
 Wind upward in ascent to the Purple Court.⁴⁷

- 40 Adopting HY 1306's reading, 玉樹金枝, for the inexplicable 玉玄金枝 of CYTS. One wonders, though, whether the text might not have read originally 玉芝金枝 («entheogenic plants of jade with golden branches»), 芝 being miswritten as 玄 in our recension of CYTS and «corrected» in HY 1306 to the semantically reasonable, but graphically unlikely, 樹.
- 41 HY 1306 has 存遊洞然都, «Actualize yourself sauntering through the grotto-like Metropolis.» In either case, the idea seems to be that the capital of the heaven of Jade Clarity is the sublime analogue of a *tung-t'ien* 洞天 or «grotto heaven.»
- 42 «Triple Florescence» (San hua 三華) is the name of a mansion in Jade Clarity. See the commentary to the *Ta-tung chen-ching* preserved in YCCC, 8.5b.
- 43 One wishes to take «Jade Metropolis» (Yü tu 玉都) as referring to the capital of Jade Clarity – and here it probably does. But the phrase more usually designates the somatic dwelling itself (YCCC, 12.21b, quoting Liang Ch'iu-tzu's commentary to *Huang-t'ing nei-ching* [see n. 9 above]) or, synecdochically, the five viscera (YCCC, 64.14b, quoting *Wang-wu chen-jen k'ou-shou yin-tan pi-chüeh ling-p'ien*). One assumes that the corporeal microcosm has become one with the celestial macrocosm – a familiar concept in Taoist imagery.
- 44 The «Formless» (*wu-hsing* 無形) realm indicates the inchoate ether of space, matrix of the gods. Cf. Chang Shou-chieh's 張守節 (fl. 737) comment at *Shih chi* (Peking, 1972), 25.1253: «The Formless constitutes the pneuma of Grand Interchangeability.» Grand Interchangeability (*T'ai* 太易) is the cosmogonic state preceding the differentiation of ethereal forms.
- 45 One's «jade name» is that by which one is entered in the rosters of the divine census.
- 46 The «Three Clarities» (*san ch'ing* 三清) are the three heavens of Greatest Clarity (太清), Highest Clarity (上清), and Jade Clarity (玉清).
- 47 The «Purple Court» (Tzu t'ing 紫庭) signifies the dwelling place of the chief divinities, in the ultimate depths and very center of the heavens.

Let my cognomen be received in the Golden Pylons,⁴⁸
 My survival be recorded in Eastern Florescence.⁴⁹
 Able to be borne aloft by the Eight Phosphors,⁵⁰
 I shall reverently drive my screened-carriage in flight.⁵¹

This done, swallow your breath nine times. Then desist.

[III.] Any person who is an adept [of the Tao] but does not know the Tao of Spreading Open the Barrier of Heaven and of presenting the screed and recording one's name [on the rotas of immortality] will in every instance be without success. The Triple Barrier consolidates and integrates the rosters and registers of the various celestial and terrestrial Superior Realized Ones and airborne transcendents, as well as beginning adepts; there are none of them who will not pass through the Triple Barrier. Any disciple having accumulated [a store of] learning, who is able to bring it about that the Triple Barrier of the Nine Heavens holds his jade name, will be presented at the palace of the Grand Thearch Most High (T'ai-shang t'ai-ti) by the Jade Dawn Supervisor⁵² of the Triple Barrier. The Lord Thearch shall freely despatch a dozen each of jade lads and jade maidens, to tend to the safekeeping of his person.

This, the supreme tract of the Grand Thearch, was [first] transmitted to the Lord Thearch of Heaven (T'ien ti chün).⁵³ The Lord Thearch of Heaven transmitted it to the Supreme Primal Mistress of south Culmen (Nan-chi shang-yüan chün).⁵⁴ The Supreme Primal Mistress of South Culmen transmitted it to the Lord Heavenly Thearch of Grand Tenuity (T'ai-wei t'ien ti-chün).⁵⁵ The Lord Heavenly Thearch of Grand Tenuity trans-

- 48 «Cognomen» (*hao 號*) refers here to one's transcendent appellation, equivalent to one's «jade name.»
- 49 «Eastern Florescence» (*Tung hua 東華*) is the name of the paradise land of the Azure Lad. As we have seen, he keeps a set of the registers of immortality.
- 50 The «Eight Phosphors» (*pa ching 八景*) are the luminous constellations of the eight directions of space and also the corresponding replicas in one's own body. On this term see Max Kaltenmark, «'Ching' yü p'a ching'» *景與人景*, in *Fukui hakase shōju kin-en; Tōyō bunka ronshū* (Kyoto, 1969), 1147-54, and Edward H. Schafer, «Wu Yün's 'Cantos on Pacing the Void',» *Harvard Journal of Asiatic Studies* 41.2 (1981), 393, n. 66.
- 51 HY 1306: «Cavorting I drive...»
- 52 «Supervisor» does not appear in the text but is clearly required.
- 53 He «controls the Mainstays (*wei 維*) of the Nine Heavens.» YCCC, 26.13a, quoting *Shih-chou chi 十洲記*.
- 54 Named Wang Lin 王林, agnomen Jung-chen 容真, she is the fourth daughter of Hsi Wang Mu. (YCCC, 97.10b.) She is known by a variety of other names, including Nan-chi yüan-chün 南極元君, Nan-chi fu-jen 南極夫人, Nan-chi tzu-yüan fu-jen 南極紫元夫人, and Nan-chi shang-yüan chiu-kuang t'ai-chen Wang fu-jen 南極上元九光大真王夫人.
- 55 Presiding deity of the celestial region that is «the southern palace of the polar sovereign, represented to our eyes as a constellation at the autumnal equinox, partly in our Virgo, partly in Leo. It is an astral administrative center more than a grand hall of audience.» (E. H. Schafer, «Cosmic Metaphors: The Poetry of Space,» *Schafer Sinological Papers*,

mitted it to the Lord Thearch of the Golden Pylons (Chin-ch'üeh ti-chün). The Lord Thearch of the Golden Pylons transmitted it to the Lord Azure Lad, Supreme Minister (Shang-hsiang-ch'ing-t'ung chün).⁵⁶ He instructs latter-day⁵⁷ adepts who are worthy of becoming Realized Persons [in this technique]. In accord with the mystic protocols, it (i.e., the technique as recorded in this «supreme tract») may be revealed for hearing three times within 700 years.⁵⁸ The Supreme Primal Mistress employs ninety jade maidens of Western Florescence (Hsi-hua yü-nü)⁵⁹ to protect it (i.e., the original text) where it lies in a purple chamber at South Culmen.

[IV.] Says the Lord Azure Lad:

To him who has the osseous and somatic signs worthy of the mystery,⁶⁰ this Tao will be revealed. If he possesses and comprehends the procedure for surrendering the screed, he shall forthwith become a Realized Person. However, the protocol is particularly weighty; it is not to be leaked out lightly.

Now, adepts abound in the hundreds of thousands, but those who are met with Realization are very few. Hence, Lord Huang-lao of the Exact Center (Chung-yang Huang-lao chün) has said that, although if you are able to view the *Realized Scripture of the Great Grotto in Thirty-nine Articles* (*Ta-tung chen-ching san-shih-chiu chang*),⁶¹ you will

No. 5 [11 March 1984], 7.) See the «Annals of the Lord Thearch of Grand Tenuity,» included in YCCC, 102.6a–7a (quoting *Tung-chen t'ai-shang tzu-tu yen-kuang shen-yüan pien ching* [HY 1321], 1b–2a), for information on the Lord's being.

- 56 The Azure Lad is «Supreme Minister» to Li Hung, Lord Thearch of the Golden Pylons. The chain of transmission given here is a common one; it appears with little or no change in several other scriptures. The last five exchanges in this list are (with the exception of the reversed positions of the Lord Thearch of Heaven and the Supreme Primal Mistress of South Culmen) identical with the final steps in the revelation of the entire CYTS itself, as given at 1.3a.
- 57 The word *hou* 後 here, as in Li Hung's title, indicates the cosmic epoch that currently prevails – that of *hou-t'ien* 後天 or «latter-day Heaven.» This mortal period began after the time of T'ai-chi 太極, «Grand Culmination,» when *yin* and *yang* were separated and subcelestial creatures individualized. It is contrasted with *hsien-t'ien* 先天, the time of «Prior Heaven» when only the deities existed in pristine splendor.
- 58 «Hearing» (*t'ing* 聽) is emphasized, because the technique is to be transmitted secretly, by personal instruction, from master to disciple.
- 59 The immediate guardians of celestial texts are commonly designated, if female, by this title; if male, they are usually «Jade Dawn Supervisors» or «Lads of the Golden Dawn» (Chin-ch'en t'ung 金晨童). Note the east-west balance between these sets of titles, reflecting the same directional and gender distinctions holding between the Azure Lad, lord of the east, and Hsi Wang Mu, Royal Mother in the West.
- 60 On the physical marks of the elect, see the Azure Lad's words in *Shang-ch'ing hou-sheng tao-chün lieh-chi* (HY 442), 9b–11b.
- 61 See, on this fundamental Shang-ch'ing scripture, Robinet, *Méditation taoïste*, 151–182, and «Le *Ta-tung chen-ching*; son authenticité et sa place dans les textes du *Shang-ch'ing ching*,» in *Tantric and Taoist Studies in Honour of R. A. Stein*, Vol. 2, ed. M. Strickmann, *Mélanges chinois et bouddhiques* 21 (Brussels, 1983), 394–433. The Lord Huang-lao of the Exact Center identifies himself as the «Realized Resplendent One of the Triple

forthwith ascend to heaven in the white light of day, still if there be one who is yet without success, having amassed years in refining it[s techniques], then it may be remarked that his not attaining Realization – even though he has received the scripture – is entirely liable and due to his being unnoted on the golden screeds of Eastern florescence and unnamed on the jade billets of the Golden Pylons.⁶² For him the Realized Ones⁶³ do not descend; rather he is imposed upon by celestial demons. Therefore⁶⁴ if an earnest but insensitive postulant get hold of a divine scripture, he will in every instance be without success.

Providing one first present his golden screed at the Azure Palace and offer up his jade billet to the Godly Resplendent One,⁶⁵ he will be able to be supplied with Jade Lads of the Golden Dawn and Jade Maidens of Western Florescence to serve and protect him, and the numinous texts will all come down to him. In the several heavens and earths and the Three Realms,⁶⁶ he will be esteemed as excellent. If he recite the Articles [of the *Ta-tung chen-ching*] ten thousand times, how could there but be a response [from the heavens], delivering [to him] a purple screened-carriage with rose-gem chassis?⁶⁷

[V.] The texts to be handed up⁶⁸ in the spreading open of the Triple Barrier, surrendering of the jade billets, and ascent to transcendence:

[1.] Upon reaching the jade terrace of the [first] Barrier of Heaven, below the tribunal of the Jade Dawn Supervisor of the Grand Void:

«The Realized Person *Wang X*, of *M* county, *N* township, *O* parish, *P* hamlet, so many years of age, cognomen *YZ*.»

[2.] Upon reaching the jade terrace of the [second] Heavenly Design, below the tribunal of the Jade Esquire, Supervisor of Realization of the Most High:

«(Same as preceding.)»

[3.] Upon reaching the jade terrace of the [third] Barrier of Heaven, below the tribunal of the Jade Gerent-Esquire, Supervisor of Realization of the Grand Thearch:

«(Same as preceding.)»

The above to be written on the jade billets, which are to be made one foot, six inches long.

Prime,» in the revealed commentary of the *Ta-tung chen-ching* (YCCC, 8.8a). This scripture is elsewhere (YCCC, 105.22a) noted as being the «treasured writ of Lord Huang-lao of the Exact Center.»

62 We recall that the preceding two sections of this chapter in CYTS detailed the methods for attaining entry into the paradise precincts of Eastern Florescence and the Golden Pylons.

63 HY 1306: «Realized Ones and numina.»

64 HY 1306: «The result is that...»

65 Ti-huang 希皇, referring to Li Hung.

66 The «Three Realms» (*san chieh* 三界), a patent borrowing from Buddhism, are the Realm of Desire (*yü chieh* 欲界), the Realm of Form (*se chieh* 色界), and the Realm of Formlessness (*wu-se chieh* 無色界). But, as suggested by its syntactic position following the «several earths,» the expression refers here to the subcelestial world only – as it commonly does in early Taoist texts. Cf. Robinet, «La révélation du Shangqing,» I, 147.

67 This carriage is a celestial conveyance, put at the adept's service, to bear him on high.

68 That is, the texts to be inscribed on the jade billets that are presented to the wardens of the three Barriers.

The text to be handed up in the spreading open of the Golden Pylons, surrendering of the jade billet, and ascent to transcendence:

Upon reaching the Palace of the Golden Pylons, before the tribunal of the Lord Thearch of the Golden⁶⁹ Pylons:

«The Realized Person *Wang X*, of *M* county, *N* township, *O* parish, *P* hamlet, so many years of age, cognomen *YZ*, born in the *Q* month.»

The above to be written on a jade billet, which is to be made one foot, six inches long.

The Lord Azure Lad has said that, for him who is without a screed of gold, one of silver wood⁷⁰ may also suffice, and for him who is without a billet of jade, one of paulownia wood may likewise suffice – only, they are to be of finest quality, straight-grained, with no knots or nodes.

[VI.] Says the Lord Azure Lad:

To actualize the Tao of Spreading Open the Triple Barrier,⁷¹ and ascending on high to the Azure Palace, the Golden Pylons, and Jade Clarity, you must write out a jade billet. Prior to entering the [meditation] room, gnash the teeth twelve times, turn to the east, and read aloud the billet. This done, proceed to carry out fully the process of holding in mind and actualizing.⁷² This done, place the billet secretly in a cloud-damask pouch.⁷³ Burn incense regularly to the left and right of it. It is not to be exposed [to view] lightly. This is the ultimate sign of the Superior Realized Ones, the numinous tablet of the Jade Esquire.⁷⁴

Allowing that one hold a golden appellative and jade cognomen, and have them received in annotation in the Azure Palace,⁷⁵ he will be able to have *this* Tao revealed to

69 CYTS has «Lord Thearch of the Jade Pylons,» an obvious mistake which is corrected in HY 1306 and which I correct here.

70 I have not been able to identify what specific tree (if any) is being referred to here.

71 Abbreviating the text, which enumerates «...spreading open the [first] Barrier of Heaven, the [second] Heavenly Design, and the [third] Barrier of Heaven.»

72 That is, actualizing one's arrival and presentation before the Barriers, as detailed earlier.

73 A damask pouch figured in cloud patterns. It was in a satchel of this type that the original text of the *T'ai-shang yü-p'ei chin-tang t'ai-chi chin-shu shang-ching* (HY 56) – a scripture that predates the Shang-ch'ing revelations – was kept inviolate on high, before its eventual transmission to lower-rank divinities and favored earthlings. See HY 56, 2b. It is probably no mere coincidence that the feminine divinity of the *seventh* star of the Dipper (i.e., of the «Heavenly Barrier» itself), representing that star's *hun* (魂)-soul, wears a «skirt of cloud damask.» YCCC, 20.10a, quoting *T'ai-shang fei-hsing chiu-ch'en yü-ching* (HY 428), 10a.

74 HY 1306: «Jade Thearch.»

75 Again, a reference to the Azure Lad's appanage, this time to his palace – first checkpoint on the ascent to transcendence. See the technique set forth earlier in CYTS (2.10b–14b), translated in Kroll, «In the Halls of the Azure Lad.»

him. One must rely on the *Code of Grand Realization (T'ai-chen k'o)*⁷⁶: make over a golden screed and jade billet, each one being one foot six inches long and 2.4 inches wide, a golden dragon and a jade fish,⁷⁷ one hundred feet of purple silks, and forty feet⁷⁸ of blue tapets, to be deemed a covenant of Grand Realization and offered respectfully to the Master who possesses the scripture. The Master turns to the east, the recipient [of the holy teachings] turns to the north. Announce to the Thearch of the North⁷⁹ the making of the covenant, announce to the seventh [generation of] forefathers the making of the oath, and bind yourself in faith not to leak out or divulge [these teachings]. One must rely on the mystic code: transmit [this scripture and technique] thrice within 700 years. If transmitted to a person who is not the one due it, one's forefathers in the seventh darkness will ever fill the post of spectral servants (*kuei i*),⁸⁰ and one's own person will drown in the Nine Springs, never – under any circumstance – to attain transcendence. Gentlemen of wholehearted resolve,⁸¹ men who aspire to transcendence, must, in compliance with the code, make respectful offering to the Realized One⁸² and, relying on the text, cultivate to perfection thereby.

- 76 The reference here, as in many Shang-ch'ing texts, is to the code that gives the rules of transmission for sacred scriptures. There exists a five-chapter work in the present Canon, entitled *T'ai-chen yü-ti szu-chi ming-k'o ching* (HY 184), which contains such regulations. But neither our text nor the technique explicated in it is to be found there. As Robinet has pointed out, this title is often mentioned – as it is here – «comme une simple allusion à un code, sans qu'il s'agisse d'un texte précis» («La révélation du Shangqing,» II, 497). However, the stipulations as outlined following in our text accord well with the general pattern of transmission prescripts in HY 184. A synopsis of the rites and terminology of these transfers of holy writ is presented in Rolf A. Stein, «Textes taoistes relatifs à la transmission des livres révélés,» *Annuaire du Collège de France*, 1967–68, pp. 453–57.
- 77 This pair of gifts is usually specified in the HY 184 formulae as «a golden fish and a jade dragon,» and that is indeed the reading given in HY 1306.
- 78 HY 1306: «thirty feet.»
- 79 North is the direction of the infernal regions inhabited by the earthbound dead. The significance of this is revealed in the sentences following. If the contract entered into by teacher and pupil is broken, the God-king of the North will serve as psychopomp to the malefactor.
- 80 One's ancestors to the seventh generation (inclusive) are often called on as guarantors in transmission rituals. If the recipient of sacred lore reveal the mysteries to unsanctioned persons, it is not only he but his ancestors too who will suffer eternal excommunication from the body of the elect. In the present instance, his progenitors will be sentenced to everlasting serfdom in the realm of unredeemed ghosts and he is to fall into the dark and dank netherworld of the Nine Springs (*chiu ch'üan* 九泉).
- 81 HY 1306: «of wholehearted [mental] retention.»
- 82 That is, to one's spiritual preceptor, as described above.

GLOSSARY FOR THE TEXT

chin chien	金簡
Chin-ch'üeh kung	金闕宮
Chin-ch'üeh ti-chün	金闕帝君
Ch'ing t'ung	青童
Chung-yang Huang-lao chün	中央黃老君
Hou-sheng tao-chün	後聖道君
Hsi-hua yü-nü	西華玉女
Hsü Shang-ming	虛上明
Hsüan Shang-po	玄上伯
kuei i	鬼役
Li Hung	李弘
Li Po	李白
Ling-pao	靈寶
Nan-chi shang-yüan chün	南極上元君
p'i T'ien-kuan	披天闕
San kuan	三闕
Shang-ch'ing	上青
Shang-hsiang ch'ing-t'ung chün	上相青童君
sheng-men	生門
szu-chi chen-jen	四極聖人
Ta-tung chen-ching	大洞真經
T'ai-chen k'o	太真科
T'ai-hsü yü-ch'en chien	太虛玉晨監
T'ai-po shan	太白山
T'ai-shang chien-chen yü-lang	太上監真玉郎
T'ai-shang t'ai-ti	太上太帝
T'ai-ti chien-chen yü-szu-lang	太帝監真玉司郎
T'ai-wei t'ien ti-chün	太微天帝君
Tao tsang	道藏

T'ien ti chün	天帝君
T'ien-t'u	天圖
ts'un	存
Tung-hua fang-chu ch'ing-kung	東華方諸青宮
Wu Ch'ang-sheng	无常生
yü cha	玉札
Yü-ch'ing	玉清