



Daoist Yulu DZ 1256

The Recorded Discourses and Direct Pointers of Realised Beings and Transcendents

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The Recorded Sayings of Danyang Ma.²

1. Master Danyang (1123-1183 CE) addressed the gathering at the Chongyang meeting³ on Mount Longmen,⁴ saying, ‘Functioning daily, yet not able to become familiar with it, is to deceive the three powers [of Heaven, Earth and Man], so be ever watchful in practice, for even the movement of an inch on the clock face is not to be frittered away. Sleep too, which men desire, should be sparing, and place no special emphasis on meditation. Whether an itinerant or living in a monastery, it is only necessary to have the heart⁵ concentrated: these [observances] constitute the Dao. All venerable ones should put a stop to the wilful arising of thoughts and energetically inquire into the innate nature and the life destiny, exclusively given to purifying the heart by dispatching vain desires – just this is spiritual transcendence (*shen xian*). And do not give rise to a doubting heart - this then is the real point of the talk.

2. However, abiding in purity is difficult to practice and awaking to the ten thousand karmic hindrances as empty falsehoods, to the heart as pure in itself, dispatched of desires, the innate nature stable, the destiny as of itself indwelling, the seed of immortality bearing fruit of itself so that the transcendent being is of itself engendered – these are not to be obtained from another person.

3. Let each one exert themselves but be not too hasty; roam in freedom always. If disciples are not masters who can expound [the teachings] fully, then they cannot presume to acknowledge this as the wonderful teachings. In order to obtain their (the teachings’) effectiveness in the present time, transmit them to others. If all venerable ones just engage in peaceful cessation of the doubting heart, ever the place of the natural principle of pure selfless activity (*wuwei*), and do not hotly engage in marriage contracts, then the Dao is realised.’

4. [Danyang] also said, ‘During the twelve periods of the day the way of heaven moves round and round; is there ever a stop to creation? People practicing the Dao should resemble the Heavenly Dao, should not for a moment desist from abiding in it during the twelve

¹ DZ: 1256. See Schipper, TC:1162 for details of this work.

² Usually referred to as Ma Danyang, founder of the ‘Meeting the Immortals’ branch of Quanzhen Daoism, (遇仙派) and one of the seven perfected of Quanzhen Daoism.

³ Wang Chongyang was the Fifth Patriarch of the Longmen liturgy and master of Ma Danyang.

⁴ A mountain range in Shaanxi Province, north-west China.

⁵ Xin is certainly not *mind*!

periods of the day, for creation is revolving in one's own body, which must be constantly purified without giving rise to the fine dust of thinking – just this is the practicing of the Dao. If practice is upheld then spiritual transcendence will be produced. With careless or deficient results the practice will go wrong, so what could be achieved? I see that all of you during the twelve periods of the day have not yet spent one period turning the heart towards the Dao, so how will it be possible to reach spiritual transcendence? Having been provided with sustenance from the ten directions, what is still to be attained? Closing the eyes just once, death will sink [you] into Fengdu,⁶ subject to bitter sufferings for long kalpas, without redress for an eternity. I exhort you today and ask, what is the Dao? It is just this purification of the heart and the dispatching of desires, without hanging on to the ten thousand karmas, but being harmoniously infused with *qi* and spirit, it is this which is the Dao. By relying on the support of the practice one cannot fall into error. If none of you come to being supported by the practice, then still it will not conduce to understanding the teachings of the perfected ones. Is it not so that lack of awareness of the existence of the Seven Patriarchs produces boundless karmic consequences, extreme sufferings and the hope that [only] one's descendents would succeed to the Dao, thus relying on heaven to pardon, help out and pull one up to the divine level? "I prostrate to the ground in respect to disciples within the precincts and from now onwards will not squander time in vain, will never retreat, but embrace the Dao and return [to it]" – this is what is called aspiration.'

5. [Ma Danyang] also said, 'The lightly flavoured therefore nourishes *qi* and to leave off anger nourishes the [true] nature; a place hollowed out, humble and lowly, is that which nourishes inner strength (*de*); to guard purity then nurtures the Dao – this is called not being bound by books and lists, the heart not in the worldly. This is sufficient for those who have left [the home life] and given [themselves] up to heaven as followers.'

6. [Ma Danyang] also said, 'Being devoted to the study of the Dao enables everyone to come to it. People of transcendence are not the same as the worldly; having entered is banishment [from the world] and only pure selfless action (*wuwei*), the highest of vehicles, accrues strength.'

7. [Danyang] also said, 'A man of the Dao should be subtle, not going beyond the bounds of nourishing *qi*. Partners alternately float and sink and, concerning gain and fame, often waste *qi*. Those who study the Dao do not engage in such business, abiding exclusively in maintaining purity and arriving at quietness, nourishing spirit, raising *qi* and that is all. As the sap of the heart moves down, the kidney *qi* rises to the spleen and thinking is cut off. Spirit becomes of itself numinous (*ling*), the seed of immortality (*dan*) crystallises of itself and the transcendent becomes of itself active. If practice is not able to clasp Mount Tai under the arm and step over the Northern Sea, then it is not the Dao.'

8. [Danyang] also said, 'Practitioners of the Dao need only purity and selfless action (*wuwei*), roaming in freedom, neither defiled nor attached, and during the twelve periods of the day need only be capable of practicing penetration – and no need of error either.'

9. [Danyang] also said, '*Qi* is difficult to stay with, is swift as a fleeing colt; nevertheless, in stillness it can be harnessed. At the time of its first outward manifestation, if it takes place amongst the assembly then it is like being in a valley deep in the mountains: everywhere

⁶ A district in Sichuan province said to be the entrance to the infernal regions.

there are men of the Dao. Still, if the stage of the empty heart (*wu xin*) has not been arrived at then it will be difficult to restrain.’

10. [Danyang] continued, ‘Guarding purity, quiet and relaxed is that which nourishes the Dao; a place hollowed out, lowly and humble, is that which nourishes inner strength (*de*); leaving off anger and eradicating ignorance is that which nurtures the [true] nature; to eat and drink lightly flavoured foods temperately is that which nourishes *qi*. Then, after the [true] nature is stabilised, passions are forgotten; empty of form, the *qi* can move and the heart having died the spirit lives. *Yang* replenished is *Yin*’s decline – this is the natural way of things.’ (*li*)

11. [Danyang] said, ‘People of the Dao, whether walking, standing, sitting or lying down, cannot for a moment be absent from the Dao. Walking then is to place the feet firmly on the path, standing is being spiritually attentive in the Great Void (*tai xu*), sitting is to attune the breath to the continuum (*mianmian*), lying down is then to submerge the spirit in the dark valley (*you gu*). After a long time there will be no break in continuity and the whole day long will passed as a simpleton.

12. [Danyang] said, ‘Every day there is just not a single thing to do, for the ten thousand karmas have all been laid down and the six gates are without the man.’⁷ In short, not manifesting a single thing, forever seeking non-ignorance during the twelve periods of the day, reducing sleepiness, all is laid down. Although there are six gates, there is only the one master, ever and anon without anything. Just this is the restoration.’

13. [Danyang] also said, ‘Those first entering into study of the Dao should cut loose from daily [concerns] and go forth, without hanging the heart on mundane affairs, turning the heart towards aspiration, so that beginning and end become as one, absolutely not taking a middling road but discarding it. If there is even a hair’s breadth which is not yet eliminated then the Dao will not be firm. Things already past cannot be lamented whilst things which have not yet come to pass cannot be recalled. Furthermore, to be in accord with the business at hand, such a man has no further tasks to accomplish. The feelings for sons and daughters are manifold and a rosy nebulous aspiration is not enough and does not constitute someone studying the Dao.’

14. [Danyang] said, ‘All of you, listen to my words: neither the daily inner practice nor the outer practice can be neglected. As for daily outer practice, the fear of seeing others excel, boasting of one’s own power (*de*), envious of the worthy, jealous of talent, the arising of ignorance and vulgar thoughts, this is the heart’s desire for all kinds of excesses. Regarding inner practice, it is genuine purity, genuine quietness, neither defiled nor attached, mobilising *qi* to nourish spirit, roaming in freedom, privately accumulating the benefit of practice without seeking worldly knowledge and only being aware of the scrutiny of Heaven. A poem says: “the great men of the Dao feel deeply and selfless activity is their subtle and original basis.” They have no love for things of the world so vexations do not follow one upon another.’

15. [Danyang] said further, ‘Those who are pure purify the so-called source of their heart and purify their so-called ocean of *qi*. The source of the heart being pure, then the things of the outside cannot disturb; when the [true] nature stabilises then the spirit is lucent; with the

⁷ I.e., the six senses function without obstruction of busy-body ‘I’.

ocean of *qi* purified, unwholesome desires cannot be activated and when the essence (*jing*) is whole then the abdomen is the true [centre]. Because the purified heart is like pure water, the ten thousand things are reflected just as they are (*zi*). Nurturing *qi* is like protecting an infant; do not allow it to be injured. When *qi* penetrates then the spirit becomes numinous; the spirit being numinous *qi* transforms so that what is arrived at is this purity and quietness.’

16. [Danyang] also said, ‘Those of selfless action (*wu wei*) are not able to fret with worry nor are they fond of angry thoughts, nor amass profits in secret to the detriment [of others]; although amongst them there is activity, yet it is ever selfless activity; although involved in affairs, still these are selfless affairs. How much more is a pure heart unified, with thoughts laid to rest, nourishing *qi* and maintaining the spirit whole and gracefully roaming in wide open spaces, at home everywhere.’

17. Again, ‘If a person has heart in the practice then the outcome of actions will bear good results; this is the whole art of the way (*fa*). If a person has no heart in the practice then there will be no good fortune to actions so that there will be no life completely free of worries.’

18. Again, ‘Alcohol is slurry that confuses the [true] nature, meat a substance which causes a separation from one’s allotted life, so they are really not to be consumed, for meat and alcohol violate both. Still, transgressions may be forgivable; if guilty of lust, the crime is not subject to capital punishment. Undoubtedly though, indulgence in them harms people more than tigers and wolves, defeating man’s best efforts at practice, harming man’s charitable affairs, causing destruction of essence (*jing*) and the extinguishing of spirit. The harm reaches right into the body, which is why these are the greatest fiends to the men of the Dao.’

19. Also, ‘The great Dao takes the empty heart (*wu xin*) as the immanent substance (*ti*) and the disregard (*wang*) for verbiage as the functioning, gentleness as the root, purity as the foundation. If one applies oneself to the heart’s integrity (*shen*), then it is necessary to be moderate in food and drink, severing thoughts that fret about, but sit quietly with breath attuned to calmness, tranquilly taking these to nourish *qi*. When the heart is not galloping about then the [true] nature is stable. With form not over-stretched, the essence (*jing*) becomes whole, with spirit not agitated, the seed of immortality (*dan*) comes to fruition. Later, with the elimination of the passions to emptiness and the pacifying of spirit to its culmination (*ji*), it can be definitely said that the wonderful Dao can be obtained without leaving the front gate. From of old the immortals would not venture to skip over the two characters “purity” and “pacify”, which accounts for their subtle words. A classic says, “Purify the heart then the spirit will of itself be clear”.’ Persons of many words who are in the practice should purify the heart, without trying to understand the principle of purifying the heart. What is the principle of purifying the heart? It is only necessary not to have a single moment of objectified self-awareness (*nian*) arise, that the substance (*ti*) of the [true] nature be genuinely empty, dark and deep, like Heaven, a pure emptiness not divided – this is the genuine purification of the heart. The empty heart (*wu xin*) purified is called the purified heart. Moreover, the numinous source miraculously awakens, clear and tranquil. Since the ten thousand unwholesome defilements determine the water’s clarity, the more defilements there are the more turbid the waters and the more the [true] nature becomes obscured. Therefore, a purified heart mitigates [mundane] affairs since its water is of itself clear, its [true] nature of

itself bright. With those whose pure emanations are weak, action is still generated by defilements; with those whose pure emanations are strong, even if [conditions become] stormy or shaky, their pure water is not muddied. For example, whether a person's efforts be great or small, the study of the Dao will not be productive of real merit or real practice if one does not examine oneself as to purity or turbidity. Many take the sayings of the ancients as practice, which only means that actually there is no practice and no verification. Moreover, talking of the [true] nature, without practice and without verification the defiled heart is daily bound to be impaired until the forgotten heart, the forgotten [true] nature is tantamount to there being no practice and no verification. Which is why it is said in the *Daode Jing*, "Through learning there is daily increase, through the Dao there is daily diminution and diminution further diminishes until it reaches selfless action (*wu wei*)".⁸ That is so.

20. The substance (*ti*) of the men of old who studied Dao came to concretely real emptiness and the obtaining of a genuine stability of the empty heart (*wu xin*) – to put it like this. Yet how can the Dao be a place of substantial emptiness? As for substance being empty, remembering (*nian*) is eliminated and niggling thinking is severed. Inside there is nothing which knows, outside there is nothing which learns, for both inside and outside are quiescent. When form and emptiness are both destroyed, the eye sees its forms but does not attach to the form; the ear hears its sounds but they are not heard as sound. Because those desired sounds cannot enter, that naturally assists the [true] nature to return to the [true] nature, to harmonise the obscure depths. Transforming into a numinous radiance, inside and outside are fully fused. Reaching this state is in natural accord with the Dao's emptiness of substance. Now this emptiness of substance, if it has any substance, is that which is not substantial; if it is without anything that is substantial then there is nothing that has not substantiality. Has it not been heard said in the *Xue Xian Ji*: "Reach the extremity of the Dao without knowing, then the silence of twilight, without gates, without side-ways, is luminous in all four directions. If there is something that actually exists, it is that which is non-existent. If there is nothing which exists then there is nothing that does not exist."

21. [Danyang] also said, 'Without personal toil the merit will not be great and if practice is not extensive then the heart cannot die. Either by working with a great arising of defilements by making use of the strength within the teaching community, or, by completely abandoning worldly affairs due to inferior merit in the heart-ground, these two are the most superior ways in Daoism. Having left the home life whilst the heart has not yet died, the radiant *yin* must not be squandered. Accumulate merit and practice, with a single aspiration, regardless of one's person, to arrive at a death from which there is no retreat, this is to be directed towards the teachings and to be forgetful [of self] – then the arising of foolish thoughts will be put to rest.'

The master-father added, 'Heaven will decide as it sees fit and so it shall be.'

22. The master was in Huating county (Jiangsu?) and said, 'What kind of thing is the Dao? Just *qi* is the root source – is it not known that it is that which comes out of the nose?' The master also said, 'Daoists only need to devote themselves to purity, selfless action and roaming in freedom, undefiled, unattached. These words being thoroughly assimilated will

⁸ *Daode Jing* ch. 48.

forge a man of the Dao, of penetration and quietness. Only when there is trust in the words of the old masters, will the practice bear fruit and all you young ones will then assuredly not fall into error.’

23. [Danyang] also said, ‘The master was in the west of the district with Gaoma from Ren hermitage. Gao chanted, ‘Even refining a million ounces of gold daily is not as good as a coarse robe and light food.’ It is said that years ago, beyond the border, people were heard reciting these words and with good reason they were recorded.

24. The master said, ‘The *Qingjing Jing* says, “If a person can become pure and still, heaven and earth return [to him]”⁹ It is said of heaven and earth that it is not a pointer to the heaven and earth outside, but points to the heaven and earth within the body. The human body is higher than heaven, deeper than earth. When heavenly *qi* descends and earthly blood penetrates, then above and below are infused with harmony, so that genuine *qi* becomes of itself firm.’

25. [Danyang] also said, ‘The Confucians say “Requite virtue (*de*) with virtue, requite aggression with justice”. A perfected one of the Jin [dynasty] (1115-1234 CE) said, ‘Make friends in mutual trust and return enmity with charity. With this, one can reach the best.’

26. [Danyang] also said, ‘Those with an empty heart are not the same as cats, dogs, trees and stones, wriggling about with nothing in the heart. If there is devotion in cherishing the pure place in the heart, then the heart will be without depravity. Therefore, the average man’s heart is impure, whilst the empty heart of the Daoists is not to be compared with that of trees, stones, cats and dogs.’

27. [Danyang] also said, ‘Unborn and deathless is regarded as the Tathāgata and having awakened, rebirth is avoided. Confucius said, ‘This spirit emerges as *Yin* but if it can reach the Heavenly Court it will immediately become heavenly flying blossoms emerging everywhere as the *Yang* spirit. This is the primal ground.

28. Gong Daosheng asked, ‘What is it like to be always in deep silence?’ The master replied, ‘Always and deep is both of no use.’

Yuqing Feng asked, ‘Although the disciple has been engaged in practice for a number of years, the Daoist eye is not yet clear and the heart ground not spiritualised. Why?’ The master replied, ‘Do not have other business, otherwise engaging in the Dao will not refine you.’

29. The master said, ‘Students of the Dao should not read extensively from sacred books, for it confuses a person’s heart and thoughts and interferes in man’s pursuit of the Dao.’

Heshan Gong (1st century CE) in his commentary to the *Daode Jing* and Jin Lingzi in his commentary to the *Yinfu Jing* ([Yellow Emperor’s] Hidden Talisman Classic DZ 31), say that even when reading there should be no obstructions. Yet this is not as good as desisting completely from reading; when the beak is empty (‘black’) the whole earth nourishes *qi* – this is the highest vehicle.

30. [Danyang] also said, ‘The *qi* in the body should not be scattered, and the spirit in the heart should not be obscured.’ Someone asked, ‘Why can the *qi* obtained not be scattered?’ The master replied, ‘The body should function selflessly.’ Again, ‘Why should the spirit obtained not be obscured?’ ‘The heart should be free of affairs,’ said the master.

⁹ The *Qingjing Jing* 清靜經 (The Scripture of Purity/Clarity and Stillness) is a Tang dynasty (9th. Century) Daoist work (DZ 620).

31. The master said, ‘Zhang Runzi (?-1194) had a very nice saying, that to come to any of the ways of the Dao it is only necessary to pay attention to the treasure of the body.’ The master laughed and added, ‘He spreads out a feast yet the language urges others on.’

32. [Danyang] also said, ‘A poem says that the deep treasury of white snow¹⁰ is not to be regarded as of value and extensive cultivation of the yellow sprouts¹¹ does not admit of depletion’¹² In wishing to nourish *qi* and the spirit in its totality, it is necessary to dismiss completely the ten thousand karmas, show purity and quietness within and unbroken adherence, yet not for the sake of promotion. After three years of non-dissipation [of tears, mucus, spittle, perspiration etc.¹³] the lower elixir (*dan*) crystallises; after six years of non-dissipation the middle *dan* crystallises, and after nine years of non-dissipation the upper *dan* crystallises. This circulation is the perfect completion for preparing the nine-times reverted elixir, also called the three thousand accomplishments fulfilled.¹⁴

[Ma Yang] also said, ‘Concerning the Ten Powers:¹⁵ the *first* is to not to violate the laws of the country; the *second*, when encountering a follower of the Dao, always be the first to pay reverence; all men and women are like father and mother and all, having transmigrated through the six destinies, become fathers and mothers. The *third*, cut off alcohol, sexual desire, wealth and anger, right and wrong and egoism. The *fourth*, eradicate grief, anxiety, thoughts of planning or hanging on to karma or the love of study. If even a single thought has only just arisen, dispatch it promptly. Throughout the twelve periods of the day constantly investigate transgressions and the biases that diminish realisation and quickly make proper amends. The *fifth*, meet esteem with surprise; do not cheat good people, yet accept support. The *sixth*, guard against the ignorance of the karmic fires, practice always in humility and forbearance, and return enmity with charity, then the myriad things which are given will not be taken personally. The *seventh*, be cautious in speech, moderate in food and drink, stingy in enjoying delicacies; discard honour and splendour and cut off love and hate. The *eighth*, do not be concerned with studying strange, unusual or peculiar affairs, but stick always to basic obligations, for it is only necessary to accept that which transforms life, without inciting the slightest measure of worldly sufferings. The *ninth*, live in a hermitage of no more than three rooms, with no more than three companions in the Dao. In the event of sickness, there should be mutual support; if you die I will see to the burial; if I die, you see to the burial. Again, if there is an understanding that does not reach the others, then guide each other by referring to the teachings. Do not give rise to contention. The *tenth*, do not give rise to a haughty heart but always practice expedient means by diminishing oneself. Benefit others, for even if they inhabit a dark place, face people as if they were sages and worthies, with purity, poverty and gentleness, reverently according with peoples’ needs. Make do with accepting karma yet try to deplete greed and anger. Roam in freedom, with the aspiration on practicing the way. Beginning and end are one and the same, so be careful not to rest or become indolent: a pure

¹⁰ The precious saliva produced by Daoist practice.

¹¹ Huang ya 黃芽, another name for the Elixir of Immortality, CP: 177.

¹² The quotation is from 七言, a poem from the works of Lü Yan 呂岩 (Lü Dongbian 呂洞賓 c.796 – 874 CE).

¹³ For *bu lou* 不漏 see CP:436 & 478-9.

¹⁴ For the nine-times reverted elixir 九轉還丹 which is the production of the transcendent being see also CP:443-4.

¹⁵ Shi Quan 十勸 – Ma Dang’s version is a later one, taken from Liu Changsheng (DZ 1141), see CP: 152-5.

heart and selfless action is the perfection [of the way]. Purified of opinions and without wickedness is the virtuous [way], it is *qi* which has been nourished and spirit made whole, forever giving rise to benevolence and compassion. Accumulate meritorious deeds privately, without seeking the acknowledgement of men. Expect only the scrutiny of Heaven.

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真仙直指語錄卷上 海天秋月道人玄全子集

丹陽馬真人語錄

1. 丹陽師父在龍門山重陽會上，謂眾曰：日用不得欺瞞天地人三才，常謹謹行，寸陰可惜，莫虛度也。睡眠亦人之所欲，須是減省。不得專打坐，行住坐外，只要心定皆是道。諸公休要起心動念，疾搜性命，但能澄心遣欲，便是神仙。別休生疑心，此是真實端的言語。
2. 惟常清靜難行，但悟萬緣虛假，心自澄，欲自遣，性自定，命自住，丹自結，仙自做，他人不能替得。
3. 各各用力休太急，常逍遙自在。弟子若不是師父說破，不敢認此為妙法。今則得效，傳與他人。諸公但請休疑心，常處無為清靜自然之理，不發烟火，便為得道也。
4. 又曰：十二時辰，天道運行斡旋，造化還有息否？行道之人，須象天道，亦要十二時中無暫息停住，斡旋自己身中造化，要常清常靜，不起纖毫塵念，乃是修行。如行持，做神仙指日矣。苟或虧功失行，怎得了達。我觀汝輩十二時中，未有一箇時辰專心在道，將來怎得神仙。受了十方供養，如何還得？一朝合眼，死墮酆都，長劫受苦，永無出期。我今叮嚀，說與汝等如何是道。但澄心遣欲，萬緣不掛，神氣沖和，便是道也。依此行持，不到錯了。你每行持不到，卻不得言掌教真人不是。豈不念七祖生前造無邊之業，受無極之苦，望子孫成道，憑天赦救拔生天。吾稽首門下弟子，自今後不可虛度，耐久不退，抱道而歸，此所謂願也。

5. 又曰：薄滋味所以養氣，去嗔怒所以養性，處汙辱卑下所以養德，守清靜所以養道，名不係於簿籍，心不在於世。此所以出人之轂，與天為徒。
6. 又曰：專一學道，人人可得。人仙不同世俗，進取有黜落也。但清靜無為，最為上乘省力。
7. 又曰：道人要妙，不過養氣。夫人汨沒於利名，往往消耗其氣。學道者別無他事，只在至清至靜，頤神養氣而已。心液下降，腎氣上升至於脾，念想絕，神自靈，丹自結，仙自做。若行不得挾泰山，超北海，非道也。
8. 又曰：夫道者，但清靜無為，逍遙自在，不染不著，十二時中，但能行徹，必不誤爾。
9. 又曰：氣難住，迅若奔馬，惟靜可以御之。當先去其外，儻若在眾人中，如在深山谷裏，方是道人。若不到無心田地，難以制御。
10. 又曰：守清靜恬淡，所以養道；處汙辱卑下，所以養德；去嗔怒滅無明，所以養性；節飲食薄滋味，所以養氣。然後性定則情忘，形虛則氣運，心死則神活，陽盛則陰衰，此自然之理也。
11. 又曰：道者行住坐臥，不可須臾不在道。行則措足於坦途，住則凝神於太虛，坐則調息於綿綿，臥則沉神於幽谷。久久無有間斷，終日如愚。
12. 又曰：每日只要頭頭無事，萬緣都放下，六門下不人。少語言，不著一物，十二時中常要不昧，減省睡眠，一齊放下。雖是六門，只是一箇主人，常常無物，便是補也。
13. 又曰：初學入道之人，截自今日已往，俗事不掛心，專心至志，始終如一，切莫中路而廢之。若有毫末不除，則道不固。已往之事不可思，未來事不可念。且據日前為見在，便是無事之人。兒女情多，煙霞志少，則非學道者也。
14. 又曰：汝等聽予言，不可忘內日用，外日用。外日用，大忌見他人過，自誇己德，妬賢嫉能，起無明俗念，欲心種種之過。內日用，真清真靜，不染不著，調氣養神，逍遙自在，暗積功行，不求人知，惟望天察。詩曰：大道人情遠，無為妙本基。世間無愛物，煩惱不相隨。
15. 又曰：清靜者，清謂清其心源，靜謂靜其氣海。心源清則外物不能撓，性定而神明；氣海靜則邪欲不能作，精全而腹實。故澄心如澄水，萬物自鑑。養氣如護嬰兒，莫令有損。氣透則神靈，神靈則氣變，此清靜所到也。
16. 又曰：無為者不可思慮愛念嗔恚，蓋積利害，其間雖有為而常無為，雖涉事而常無事。何況專一清心靜意，養氣全神，飄飄然遊於逍遙之場，適於無何有之鄉也。

17. 又曰：人若行有心有為之功，盡是術法，若行無心無為之功，乃無盡清虛也。
18. 又曰：酒為亂性之漿，肉為斷命之物，直須不喫為上。酒肉犯之，愆猶可恕，若犯色欲，罪不容誅。蓋色之害人，甚於狼虎，敗人美行，損人善事，亡精滅神，至於損軀，故為道人之大孽也。
19. 又曰：大道以無心為體，忘言為用，柔弱為本，清靜為基。若施於心身，節飲食，絕思慮，靜坐以調息，安然以養氣。心不馳則性定，形不勞則精全，神不擾則丹結。然後滅情於虛，寧神於極，可謂不出戶而妙道得矣。自古神仙不敢跳過澄湛二字，乃妙言也。經云：澄其心而神自清。修行之人多言澄心，不識澄心之理。如何是澄心之理？只要一念不生，性體真空，杳然湛然，似天澄虛不別，是真澄心也。無心可澄，是名澄心。且夫靈源妙覺，本來清靜，因為萬塵汙其定水，塵多則水濁，心多則性暗。所以澄心損事，其水自清，其性自明。澄光淺者，動則塵生，澄光深者，縱有風浪動搖，其水不渾。譬喻人之功夫大小，學道不貴實功實行，不驗自己清濁，多將古人言句為用，便說本來無修無證。且道性雖無修無證，塵心日要損消，到忘心忘性，方契無修無證。故《道德經》云：為道日損，損之又損，以至於無為。是也。
20. 自古學道之人，體到實際真空，得無心真定，纔說自然。且道如何是體空處？夫體空者，心體念滅，絕盡毫思，內無所知，外無所覺，內外俱寂，色空雙泯，目視其色，不著於色，耳聽其聲，非聞於聲。故聲色不能入者，自然攝性歸性，混合杳冥，化為一點靈光，內外圓融，到此處方契自然體空之道也。夫自然體空者，若有所體，即是所不體；若無所體，即無所不體。豈不聞《學仙記》曰：殊不知至道之極，昏昏默默，無門無旁，四達皇皇，若有所在，即有所不在，若無所在，即無所不在。
21. 又云：身不勞而功不大，行不廣而心不死。或於教門用力，大起塵勞，或於心地下功，全拋世事，此兩者於道最上。然既出家，心卻未死，中間不可虛費光陰，積功累行，一志無私，至死不退，向教而忘，休生妄想。師祖云任從天斷，是也。
22. 師在華亭曰：道者何物？即氣便是根元，豈不知鼻中出者是也。又曰：夫道但務清靜無為，逍遙自在，不染不著。此十二字若能咬嚼得破，便做箇徹梢道人。但信老人言，行之自當有益，必不誤爾諸年少。
23. 又曰：師在縣西高馬從仁庵，高唱：縱日消萬兩黃金，止好粗衣淡飯。言去歲過關外，聞人誦此語，喜其有理，故記之。
24. 師曰：《清靜經》云：人能常清靜，天地悉皆歸。言天地者，非指外覆載之天地也，蓋指身中之天地。人之身以上為天，以下為地，若天氣降，地脈通，上下沖和，真氣自固矣。
25. 又曰：儒家云：以德報德，以直報怨。晉真人云：以信結交，以恩復仇。可以至矣。

26. 又曰：無心者，非同貓狗木石，蠢然無心也。務在存心於清靜之域，而無邪心也。故俗人無清靜之心，道人無塵垢之心，非所謂俱無心，而與木石貓狗一般也。
27. 又曰：不生不滅見如來，悟了之時，免卻再投胎。丘君曰：此乃出陰神，若到天庭，忽有天花飛，方出陽神。此乃初地也。
28. 龔道昇問曰：湛然常寂如何？師曰：將來和湛然都不用。
- 于清風問曰：弟子修行數年，道眼不明，心地不靈何也？師曰：別無他事，行道不精爾。
29. 師曰：學道者不須廣看經書，亂人心思，妨人道業。若河上公註《道德經》，金陵子註《陰符經》，時看亦不妨也。不如一切不讀，鶻廬都地養氣，最為上乘。
30. 又曰：身中之氣不可散，心中之神不可昧。或問曰：何由得氣不散？師曰：身無為。又問：何由得神不昧？師曰：心無事。
31. 師曰：張潤子有一句甚好。每道往來，但要照顧潤身之寶。師自笑曰：他開鋪席，話卻勸別人。
32. 又云：詩曰深藏白雪非為貴，廣種黃芽不屬貧。欲要養氣全神，須當屏盡萬緣，表裏清靜，綿綿固守，用之不勤。三年不漏下丹結，六年不漏中丹結，九年不漏大丹結，圓備是九轉丹成，亦名三千功滿。
33. 又《十勸》云：一不得犯國法。二見教門人，須當先作禮，一切男女如同父母，以至六道輪迴，皆父母也。三斷酒色財氣，是非人我。四除憂愁思慮，攀緣愛念，如有一念纔起，速當撥之，十二時中常搜己過，稍覺偏頗，即當改正。五遇寵若驚，不得詐作好人，受人供養。六戒無明業火，常行忍辱，以恩復仇，與萬物無私。七慎言語，節飲食，薄滋味，棄榮華，絕憎愛。八不得學奇異怪事，常行本分，只要吃化為生，莫惹纖毫塵勞。九居庵不過三間，道伴不過三人，如有疾病，各相扶持，爾死我埋，我死爾埋。或有見不到處，遞相指教，不得生異心。十不得起勝心，常行方便，損己利他，雖居暗室，如對聖賢，清貧柔弱，恭順於人，隨緣度日，絕盡貪嗔，逍遙自在，志在修行。始終如一，慎勿息惰，心清無為是真，意淨無惡是善，養氣全神，常起慈悲，暗積功行，不求人知，惟望天察。