

Preface

In order to accomplish my teachers' great wish and to share profound Daoism, in order to cultivate and practice to reach a higher level, my teacher told me to go into society. I left the mountains. I wanted to find out what people were thinking. During these years in society I've been through innumerable, untold hardships and tribulations. I have seen some people who became lost and diverted on their journey of seeking Dao, due to being superstitious. They have struggled. They failed one life after another to be able to be reborn in human lives. They can't find the truth of Dao. When people do not know the truth of life and death, they are unable to explore the myth of life.

Just like the modern scientists and researchers who are devoting their lives quietly trying to uncover the natural laws of our material world, thousands of thousands of Daoists have devoted their youths and lives on uncovering the story of earth and the universe. The Daoists have probed the world of human souls, the phenomena and truth of souls. But the Daoists were mistakenly understood as the followers of the spirits, gods and even believed to be spreaders of superstitious... I felt greatly shocked and hurt when seeing the Daoists and their monasteries being treated terribly as superstitious and evil during the ten-year Cultural Revolution.

In order to correct people's terribly wrong understanding and ignorance about Daoism and Daoists, I vowed with great inspiration when I left the mountains that I would devote myself to spread the philosophy of profound, long-standing and well-established Daoism. In my many difficult years I worked hard to temper and discipline myself. I conscientiously observed various kinds of phenomena in nature and traced many souls and was present with them by using the methods that I learned in my Daoist School. Finally I explored the myths of death.

In this book I display my personal cultivation and practical experiences to you, and what I have learned about the truth of life. They are the facts. My experiences are not simply based on a religious belief.

The purpose of cultivation and practice is to improve life, and the final goal of cultivation and practice is to increase our intelligence and to raise our own spirits so that we can go to a higher-level of intelligence.

[In this Preface I added a bit of the preface of another of Wang's books, the Dao & Qi — Yanling.]

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Chapter 1. Where Humans Came From

The Origin of Daoism

First of all I want to note that Daoism is not a religion. It began much earlier than the Daoist religion. The Daoist religious schools all have basically carried on the tradition of Daoism. However, they have established different types of schools and groups, different rules, and different rites from one another. What I have learned and studied is Daoism, what can be called the School of Dao. The teaching of Dao, or, Daoism, is contrary to the religions that in some way have fettered people's way of thinking. What I practice is the Daoist style.

The Daoist world outlook arises out of a civilization that existed before the prehistoric period, millions of years ago when people's intelligence and wisdom were very much higher than that of people today. It was a time much earlier than the primitive period when people were hunting, eating raw meat, and farming using slash-and-burn cultivation. That previous civilization was a real world that once existed on earth.

During that ancient time, people were not bound or limited by physical body forms. They were able to travel by going through mountains and waters. They rode on cranes and dragons, could either fly up in the sky, or go deep down into the earth. The immortals' stories and activities recorded in the book, *Shan Hai Jing* (Mountain and Ocean Classic) were true stories about human beings and are not fairy tales. That book describes what our ancestors were capable of doing. The book was not written because the writer wanted to become such an immortal, but to tell the true stories and describe how human beings lived. Many books were also written by later generations who had not completely lost our ancestors' abilities.

During that period of time, the sky and the earth were both radiating light and the earth was full of extremely strong energy. The earth was a glittering, crystal clear, and transcendent world. Because of this strong vital energy (qi), human beings were in shapes of glittering, pure aura and were not controlled by physical body forms. Nor could mountains and rivers limit people's ability to travel or stop people from going through them. People were peaceful, auspicious, and at leisure. Their heart-spirits were light, undisturbed, and had no defects. People were totally relaxed, happy, and entirely free from worries. In their interactions, they had very powerful senses for feeling and knowing, and they communicated with one another through thoughts. They could communicate with higher spiritual beings in the universe who lived in more advanced realms. Their lives were as long as the world. People were capable of creating anything with their minds, consciously or unconsciously. They could create any scene and material subjects by gathering together the microelements from the universe that carried very high energy. The beautiful, crystal palace, the high buildings made of beautiful jade described in Chinese ancient mythology, and others, were all creations of these ancient human beings. They were not built with materials like bricks or tiles like the buildings constructed today. Their buildings were built with materials that were crystal-clear, clean, and in bright colors.

The most intelligent world that came later and that was closest to the earth's original spiritual state was our immortal world during that remote period. This period when immortals still existed was a much earlier time than the Egyptian ancient civilization. It began during the time of the legends of the Emperor Yan (Shen Nong, a great leader earlier than the Yellow Emperor who devoted all his life to create Chinese herbal medicine and principles for eating correctly) and the Yellow Emperor. This period was closer to the original human world and people still developed powerful sensing, and powers of feeling and intuition. The earth was still full of high energy, which made the immortals' bodies light, crystal-clear, and full of vitality. (In mythology, Shen Nong's body was crystal clear and he could check an herb's function by testing it in his body.) They "had no need of eating grains, instead they could absorb the energy, drink the dews, and could soar in the clouds, ride on the flying dragon, traveling the world." They were at the level where their mental thoughts could create anything. They created vehicles with their minds and traveled on them. They rode on cranes and dragons to visit Mountain Kunlun (in west China), and the immortal islands in the oceans (Island Penglai, Island Yingzhou and Island Fangzhang). In the great poet Li Bo's poem, he described the immortals' life. Mountain Kunlun was a mountain where the immortals stayed often. This mountain became the place where later many Daoist masters practiced and cultivated spiritual energy.

Today's culture, arts, music, architecture, medicine, and inventions all have links to our previous intelligent world. All the material products are closely related to the previous immortal world, and reflect their culture. The Chinese traditional architectural style and design, traditional arts such as the phoenix, dragons, etc. and the meanings expressed by them, are all the inheritance from the previous immortal civilization. The three thousand years of the political system, the ethics, and the moral principles were also the extended culture of the Jade Emperor System (young & old, all Chinese know the story of the Jade Emperor). The Daoist theory, practices, and goals all stem from the previous immortal civilization. They emphasize using feeling, images and intuition to understand the nature of the earth and universe, focusing on cultivating their own spiritual bodies to return to the original immortality. The cultivating dan (alchemy) practice and practices to attain Dao in order to become immortalized, were all inherited, directly passed down, and received from the previous immortal civilization.

The most valuable work from that period, the Yellow Emperor's Internal Classic was written during the Spring & Autumn Period (770-476 B.C.). This book portrays the great wisdom of the immortals and records how the immortals had explored and understood own physical bodies. It records the process of doing an autopsy, and offers brilliant expositions on the comprehensive, academic theories about diagnosis, pathology, acupuncture, and ways to preserve health and prolong lives. The knowledge and experiences shown in this book reached a much higher level beyond that of modern medicine regarding the human respiratory system, qi channels, and the circulation of blood and qi energy. The modern medical way of thinking is audio-visual, "seeing the mountain, then acknowledging that it is a mountain; seeing a stone, then knowing that it is a stone." Even the more developed modern medicine today has not helped people learn

to develop a self that can reach a higher level, let alone beyond the Yellow Emperor's Internal Classic. For example, the method in Chinese medicine, to check the kidneys when the heart is ill, is to practice following the five-element theory in the Yellow Emperor's Internal Classic.

Also the widely known I Ching and Ba Gua theories are inherited wisdom from the previous immortal culture. The principles that underly the evolving changes of all things of creation, all things on earth and in the universe, are not yet understood nor explained by modern science.

The disappearance of the ancient immortal world was due to the changing condition of earth, and due to changes in their living environment. At that time the air energy on earth began to become stale, more and more slow-moving and not as pure. More and more coarse, low-quality substances began to appear. The luster in the air began to disappear. The crystal palaces and buildings were losing their structure, falling apart, and finally became dissolved into dimly discernible pieces. The human ling body (the spiritual body in aura form) became weak and degenerated. Also people's intuitive senses and powers faded away. Their mental mastery and subconscious powers were degenerating. That time of spiritual living eventually ended on earth. People depended more and more on material items such as food. Human beings entered a new transitional stage. During this transitional period, the greater human beings who had higher qi energy and intelligence moved away from earth to the clear, pure qi energy world. We may call such a world the Ling-natured [spirit-natured] world. Gradually our earth world came to rely on materials as is written in the Yellow Emperor's Internal Classic, "As people became more and more dependent on eating grains to get energy, human health problems began."

This change of energy was an inevitable outcome. When energy changes, it either decreases or increases, and gradually progresses by degrees. People's intelligence and wisdom change as well. It is the nature of everything in the universe for energy to increase progressively by degrees, because the whole universe is made up of a progression of energy that is decreasing and increasing all the time. A simple example of this energy progressing is the food that we take in everyday. Some parts of food are turned into jing, qi and shen, offering to our physical and spiritual bodies, and then the coarse stuff turns into waste, is excreted and then goes down into the earth to start another energy cycle.

As the energy progressively decreased and increased by degrees, human beings went through dangerous challenges during the primeval ages to adapt into the wild, new environment. Requirements for living made people more greatly dependent on material items. At the same time this also promoted modern technology and science to develop.

The Daoists (Taoists) are the lineal successors of Daoism and have disseminated it widely. They are the pioneers of anthropology, humanities, and social sciences. They have investigated human life, exploring the principles of relationship between the earth and the universe, and the phenomena of intelligence and wisdom. Their theories and

practices include all of these: the human mind, senses, awareness, and the ways that the soul returns to its resting place. They have pursued all of these endeavors in their cultivations and practices. In fact, many of the founders of the Daoist schools were the descendants of the immortals during remote antiquity.

Today many Daoists have retained the ancient immortals' innate intelligence, wisdom, and intuitive spiritual senses. They are able to lead, guide, and support the changes in the natural law, to master the rules of yin and yang increasing and decreasing. The Daoists' pursuit of their heart-spirit's final resting place, of returning to one's original nature, and to achieve the states of the immortals--all are expressions of the highest desire of human beings. People are seeking to move beyond their physical lives to find their permanent spiritual lives.

The Daoist philosophy, its ways of practicing, and its culture are all the remnants left behind by the immortals who lived in remote antiquity. The later sages, wise men, were all the offspring of those immortals, for example, the Chinese ancestors Emperor Yan, the Yellow Emperor, (who established the Chinese nation), Emperor Shen Nong (who traveled almost all over China) tasted to test the herbs to help people find the medicine (and plant crops he found), Emperor Fu Xi (who displayed and taught people the Ba Gua and other principles), Emperor Da Yu (who led people to regulate rivers and prevent floods), and Lao zi who taught Dao, Confucius (who taught kindheartedness and humanity). To accomplish similar purposes, certain sages established the religions. The spiritual bodies within the Buddha and Jesus were sent by a higher intelligence from the world of spirit. They came with the mission to help people to purify their heart-spirits and to show them how to become enlightened. They came to our world and this is what the old saying refers to, "Bu ju yi ge jiang ren cai" – "Don't stick to one pattern to give birth to great talent and a wise person." This is the essence in Daoism and Daoist religious practice and philosophy. This is also the essence in the rest of religions. This essence can help people purify their souls, and help people find the paths to rise into the higher spiritual worlds. Though they move on different pathways, they will reach the same goal.

The future human world will be again a highly spiritual, richly material, and high-technology world. Human intelligence will again be aligned with the natural motion of the universe. When modern science and technology can prove human souls do exist, the time will come for all of mankind to be completely enlightened. Then all people will be redeemed and there will be no more lost souls.

The World Outlook of Daoism

The word Dao means the natural law in the evolutions, motions, and births and deaths of all things in nature, in all lives and in everything. Dao is the original reason and the law. Since ancient times, the only way to know and understand the existence of Dao has been by using intuition. Generation after generation of practitioners discovered in a special state of cultivation and practice that the human body is a small-sized universe; and that the universe is like an enlarged human body. The regular pattern in a human life is coordinated in its actions with the universal pattern. Let me try to define the world outlook of Daoism with this simple example that follows:

Quiet yourself and imagine that there is a big tree in front of you. You visualize the tree growing bigger and bigger, as big as the size of the earth and gradually larger than the galaxy. The tree continues becoming grander, vaster than the Milky Way and breaks through the Milky Way and becomes boundless as the Cosmos, the infinite universe. Notice when the tree has become so big that you can see each molecule in the tree and that they are dividing. The tree is no longer a solid, material tree but a vast void. You can go through the molecules and go between them. If you flew in an airplane through them you would find that each molecule is like a sun or an earth, and all are attractive. You discover that the universe is formed by countless "molecules," some of which belong to the yin and some belong to the yang. All the yang types give off light and heat. Around these yang-type "molecules" there are the yin types, which do not give off light or heat. This is just like in the Milky Way in which the fixed stars are surrounded by many moving planets.

Now in your visualization you shrink the "tree" that is as vast as the universe back to its normal size. The tree is not the vast void anymore, but solid material. There seem to be no holes visible in the leaves and branches; you cannot see the molecules of the leaves and branches anymore. You can no longer go through their molecules. Now you visualize yourself becoming bigger and bigger, bigger than the earth, than the galaxy, larger than the Milky Way, and as vast as universe. At this moment you look at the universe. You discover that the whole universe is like a huge tree. There are small universes within the universe. And there are "forests," "flowers" and "plants," and there is another universe made out of all these.

When your body is as big as the Milky Way, when you look at this "tree", you can see only branches and not the whole picture of the tree. When you come back to the size of the solar system, you can only see the "leaves", but not the branches. When your body returns to normal size, you can see only the vast universe. There are countless stars in the universe. If you shrink all the stars into sizes of molecules and condense them, you will again see that the universe is like a big tree.

When the Buddha was meditating under the pipal tree and entered the utmost still state, his consciousness (intelligent body) became larger and larger, growing out of the earth, the galaxy, then larger than the Milky Way, and he entered into the universe. He saw the scene of the stars in the universe piling up into a "tree." Further on he entered

deeper still state and he saw the bigger, vaster universe – the Mother universe. This was how he left the story: “Enlightened under the pipal tree.”

In a word, the bigger, vaster universe gave birth to the universes, the universes gave birth to the worlds. The “Three thousands of worlds” that the Buddha mentioned refer to both the visible, material worlds as well as the invisible qi energy worlds - the light worlds, the spiritual worlds that all are invisible to our naked eyes, nor can be felt by people's hands. In the light worlds that produce auras and wisdom, lives and things. But all of these are expressed by created images in the intuiting ways through the spiritual bodies.

Our world is produced by the intuitive world. This Daoist perspective and understanding about our world (and about the worlds beyond most people's outlook and knowledge) came out of their experience of generations of Daoist special practices. They discovered that human beings and the universe are one whole organic form, and that the human body is in fact a tiny universe. This philosophy means specifically that human beings live under the universal natural law, which means that the motions of the human body reflect the motion of the earth and the universe. The regular pattern in a human life is the same pattern as the earth and as the universe.

Although human physical bodies have to follow the natural law on the earth, the inner intelligent bodies reinforced with knowledge can move beyond this living world. They can move to the higher-level intelligent, spiritual-intuitive spaces. Different levels of intelligent bodies can decide to go to the corresponding levels of the intelligent spaces. People can choose to follow the chosen wise/intelligent spirits in the different spaces. This is an organic attribute of the universe, the special living law of the intelligent bodies.

This comprehensive view of treating humans, earth, and universe as a whole, is the world outlook of Daoism.