

From
Morning & Evening Altar Scriptures
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The Highest Lord Lao speaks of the Scripture of Eternal Clarity and Stillness

Lord Lao speaks: The Great Dao is formless, giving birth to Heaven and Earth; The Great Dao is emotionless, rotate the sun and the moon; The Great Dao is nameless, nourishing all things. I do not know it's name, therefore I name it Dao. As for this Dao, it has clarity and it has murkiness; it has motion and it has stillness; Heaven is clear Earth is murky; Heaven is motion Earth is stillness. Male is clear Female is murky, Male is motion Female is stillness. Descending from the source flowing to the end, thereby giving birth to all things. Clarity the root of murkiness, motion the root of stillness. If one can be constantly still, Heaven and Earth will revert entirely. The spirit of Man is fond of clarity, but the mind disturbs it; the mind of Man is fond of stillness, but desires pulls at it. Being able to perpetually dispatch such desires, the mind will be still on its own. Settle the mind and the spirit will be clear on its own. Naturally the six desires will not accrue, the three poisons will be eliminated. Those who are unable, it is because their minds are not yet settled, their desires have yet to be eliminate. Those who are able to eliminate them, internally observe your mind, your mind has no mind; externally observe your form, your form has no form; Observe all things from distance, these things are not things. Having already understood these three, all you see is emptiness. Observe that emptiness until even the emptiness disappears. That what emptiness is already non-being, being free of non-being is exactly non-being. Being free of non-being is already non-being, pure tranquility everlasting serenity. Serene till even serenity disappears , how can desire then arise? Since desire does not arise, that is true stillness, respond to all with the true constant, with the true constant innate nature is attained, responding perpetually and everlasting stillness, everlasting clarity.

Thus so tranquil, gradually enter into the true Dao. Since entering into the true Dao,

in name we call it attaining Dao, though called attaining Dao, in reality there is nothing to be attained. In order to bring deliverance to all living creatures, in name we call attaining Dao. One who can be enlightened, can pass on the sacred Dao.

Lord Lao speaks: The superior person does not content, the inferior person is fond of contention;

superior virtue is not virtue, inferior virtue persists on virtue. Those who are persistent,

does not understand Dao and Virtue. Living beings who are unable to attain the True Dao,

is because they have an assuming mind, as they have an assuming mind, the spirit is daunted.

As the spirit is daunted, it becomes obsessed with the myriad things. As it becomes obsessed with the myriad things,

it begins to desire. As it begins to desire, that is ignorance.

Ignorance and wishful thinking, distresses body and mind, suffer confusion and humiliation,

Aimless between life and death, constantly sinking in the sea of misery, forever losing the true Dao. Of the true everlasting Dao, those who are enlightened will attain it on its own, those who attain enlightenment, reach eternal tranquility.

Immortal Ge the elderly speaks: I have attained the true Dao,

having recited this scripture ten thousand times in the past . This scripture is practiced by celestial beings,

it is not transmitted to inferior beings, I received it in the past from the Imperial Sovereign Donghua , the Imperial Sovereign Donghua received it from the Imperial Sovereign of the Golden Palace, the Imperial Sovereign of the Golden Palace received it from the Queen Mother of the West, from the Queen Mother of the West transmitted by word of mouth, unrecorded in writing, I now write it down for the world.

Realized by the superior person, one ascends and becomes a heavenly official, cultivated by the ordinary person, one ranks as an immortal at the Southern Palace. Attained by the inferior person, one lives for many years, travelling throughout the three realms, ascending to the Golden Gate.

The Zuoxuan Immortal speaks: A person who studies Dao who recites this scripture, receives protection for one's body from the guardian gods of ten directions, after that the jade talisman protecting the spirit, the golden fluid refining the body; both body and spirit become completely extraordinary, combine with Dao and be realized.

The Zhengyi Immortal speaks: Those who possess this scripture,

with a true understanding, do not fear catastrophes. With the multitude of immortals protecting their gates;

their spirit ascends to the upper realm, paying respect to the high immortals, with merits completed and virtue accomplished;

mutually resonating with the imperial sovereigns, recitation without receding, the self ascending on purple clouds.

The Highest Lord Lao speaks of the Scripture of Eternal Clarity and Stillness

太上老君说常清静经 Tàì shàng lǎo jūn shuō cháng qīng jìng jīng

老君曰：

Lǎo jūn yuē：

大道無形，生育天地。大道無情，運行日月。

Dà dào wú xíng, shēng yù tiān dì. Dà dào wú qíng, yùn xíng rì yuè.

大道無名，長養萬物。吾不知其名，強名曰道。

Dà dào wú míng, zhǎng yǎng wàn wù. Wú bù zhī qí míng, qiáng míng yuē dào.

夫道者：

Fū dào zhě：

有清有濁，有動有靜；天清地濁，天動地靜；

Yǒu qīng yǒu zhuó, yǒu dòng yǒu jìng; tiān qīng dì zhuó, tiān dòng dì jìng;

男清女濁，男動女靜；降本流末。

Nán qīng nǚ zhuó, nán dòng nǚ jìng; jiàng běn liú mò.

而生萬物，清者濁之源，動者靜之基。

Ér shēng wàn wù, qīng zhě zhuó zhī yuán, dòng zhě jìng zhī jī.

人能常清靜，天地悉皆歸。夫人神好清，而情撓之。

Rén néng cháng qīng jìng, tiān dì xī jiē guī. Fū rén shén hǎo qīng, ér qíng náo zhī.

人心好靜，而慾牽之。常能遣其慾，而心自靜。

Rén xīn hǎo jìng, ér yù qiān zhī. Cháng néng qiǎn qí yù, ér xīn zì jìng.

澄其心，而神自清。自然六慾不生，三毒消滅。

Chéng qí xīn, ér shén zì qīng. Zì rán liù yù bù shēng, sān dú xiāo miè.

所以不能者，謂心未澄，慾未遣也。

Suǒ yǐ bù néng zhě, wèi xīn wèi chéng, yù wèi qiǎn yě.

能遣之者：內觀其心，心無其心；

Néng qiǎn zhī zhě：nèi guān qí xīn, xīn wú qí xīn;

外觀其形，形無其形；遠觀其物，物無其物。

Wài guān qí xíng, xíng wú qí xíng; yuǎn guān qí wù, wù wú qí wù.

三者既悟，唯見於空。觀空以空，空無所空。

Sān zhě jì wù, wéi jiàn yú kōng. Guān kōng yǐ kōng, kōng wú suǒ kōng.

所空既無，無無亦無。無無既無，湛然常寂。

Suǒ kōng jì wú, wú wú yì wú. Wú wú jì wú, zhàn rán cháng jì.

寂無所寂，慾豈能生。 慾既不生，即是真靜。
Jì wú suǒ jì, yù qǐ néng shēng. Yù jì bù shēng, jí shì zhēn jìng.

真靜應物，真常得性。 常應常靜，常清靜矣。
Zhēn jìng yìng wù, zhēn cháng dé xìng. Cháng yīng cháng jìng, cháng qīng jìng yǐ.

如此清靜，漸入真道。 既入真道，名為得道。

Rú cǐ qīng jìng, jiàn rù zhēn dào. Jì rù zhēn dào, míng wéi dé dào.

雖名得道，實無所得。 為化眾生，名為得道。
Suī míng dé dào, shí wú suǒ dé. Wéi huà zhòng shēng, míng wéi dé dào.

能悟之者，可傳聖道。
Néng wù zhī zhě, kě chuán shèng dào.

老君曰： 上士無爭，下士好爭。
Lǎo jūn yuē : shàng shì wú zhēng, xià shì hǎo zhēng.

上德不德，下德執德。 執著之者，不名道德。
Shàng dé bù dé, xià dé zhí dé. Zhí zhuó zhī zhě, bù míng dào dé.

眾生所以不得真道者， 為有妄心。
Zhòng shēng suǒ yǐ bù dé zhēn dào zhě, wéi yǒu wàng xīn.

既有妄心，即矜其身。 既矜其身，即著萬物。
Jì yǒu wàng xīn, jí jīn qí shēn. Jì jīn qí shēn, jí zhe wàn wù.

既著萬物，即生貪求。 既生貪求，即是煩惱。
Jì zhe wàn wù, jí shēng tān qiú. Jì shēng tān qiú, jí shì fán nǎo.

煩惱妄想憂苦身心。 便遭濁辱，流浪生死。
Fán nǎo wàng xiǎng yōu kǔ shēn xīn. Biàn zāo zhuó rǔ, liú làng shēng sǐ.

常沉苦海，永失真道。 真常之道，悟者自得。
Cháng chén kǔ hǎi, yǒng shī zhēn dào. Zhēn cháng zhī dào, wù zhě zì dé.

得悟道者，常清靜矣。
Dé wù dào zhě, cháng qīng jìng yǐ.

仙人葛翁曰： 吾得真道。曾誦此經萬遍，

Xiān rén gé wēng yuē: Wú dé zhēn dào. Céng sòng cǐ jīng wàn biàn,

此經是天人所習。 不傳下士。

cǐ jīng shì tiān rén suǒ xí. Bù chuán xià shì.

吾昔受之于东华帝君，东华帝君受之于金阙帝君。

Wú xī shòu zhī yú dōng huá dì jūn, Dōng huá dì jūn shòu zhī yú jīn quē dì jūn.

金阙帝君受之于西王母。西王母皆口口相传。

Jīn quē dì jūn shòu zhī yú xī wáng mǔ. Xī wáng mǔ jiē kǒu kǒu xiàng chuán.

不记文字，吾今于世，书而录之。上士悟之，升为天官。

Bù jì wén zì, wú jīn yú shì, shū ér lù zhī. Shàng shì wù zhī, shēng wéi tiān guān.

中士修之，南宫列仙。下士得之，在世长年。

Zhōng shì xiū zhī, nán gōng liè xiān. Xià shì dé zhī. Zài shì cháng nián.

游行三界。升入金门。左玄真人曰：学道之士。

Yóu xíng sān jiè, shēng rù jīn mén. Zuǒ xuán zhēn rén yuē: Xué dào zhī shì.

持诵此经者，即得十天善神。拥护其身，

Chí sòng cǐ jīng zhě, jí dé shí tiān shàn shén, Yǒng hù qí shēn,

然后玉符保神。金液炼形，形神俱妙。与道合真。

Rán hòu yù fú bǎo shén. Jīn yè liàn xíng, xíng shén jù miào. Yǔ dào hé zhēn.

正一真人曰：人家有此经。悟解之者，灾障不干。

Zhèng yī zhēn rén yuē: Rén jiā yǒu cǐ jīng. Wù jiě zhī zhě, zāi zhàng bù gān.

众圣护门，神升上界。朝拜高真，功满德就，

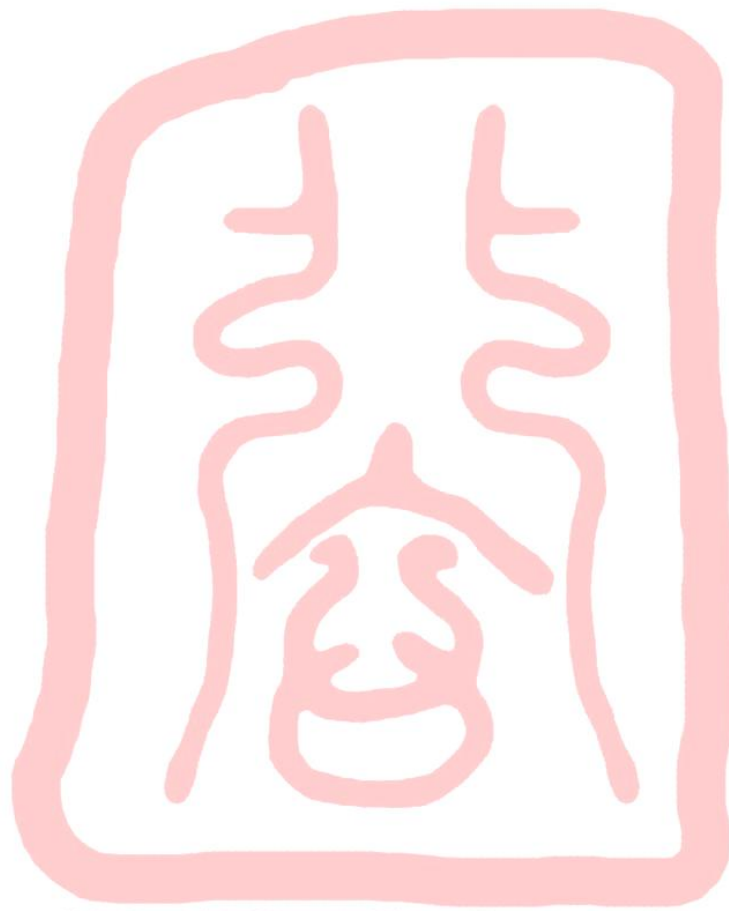
Zhòng shèng hù mén, shén shēng shàng jiè. Cháo bài gāo zhēn, gōng mǎn dé jiù.

相感帝君。诵持不退，身腾紫云。

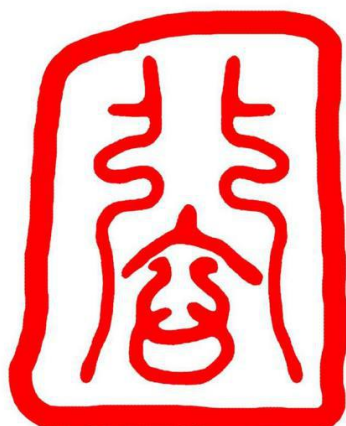
Xiāng gǎn dì jūn. Sòng chí bù tuì, Shēn téng zǐ yún.

太上老君说常清静经

Tài shàng lǎo jūn shuō cháng qīng jìng jīng



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