

Chapter 1 : Buy The Jade Emperor's Mind Seal Classic - Microsoft Store

The Jade Emperor's Mind Seal Classic teaches that one can attain immortality through the cultivation of the three treasures of Taoism: ching (sexual and physical energy), qi (breath and vital energy), and shen (spirit and mental energy).

Anyway, the section is his commentary on verse 6 of the classic which is simply Breathing nourishes youthfulness, and is as follows: This is so simple that it eludes discovery. In fact, it is so simple that unless someone tells you, you would never even think of it - and when someone tells you, it is difficult to believe. Chuang-tzu talked about it quite clearly, but everyone still runs around looking for that big secret. Lao-tzu told us not to leave our own houses, but off we go on a thousand mile journey. The breath is mind, the mind is breath. Even many well-known Taoists "put legs on a snake" and make breathing techniques complicated and further confuse the issue by implying there is a secrecy in the technique. Not that all these techniques and teachers per se are wrong, some techniques are certainly useful in various situations. But to acquire and maintain youthfulness and tranquility is really quite simple. First you need to understand the term natural breathing, which is not a method at all. The idea is to breathe as we did when we babies. Lao-tzu also said "The whole of cultivation is in subtraction, not addition. When we are young our cheeks are reddened, joints are slightly bent, bones are soft, bodies are warm, and the breath is natural and concentrated in the abdomen. As we get older our cheeks pale. During the span of our lives our breath constantly rises upward, until at death the breath finds itself in the throat, not in the lower abdomen as it was during childhood. The Taoist seeks to restore this trend and return to a more natural state of health and vitality. When a child breathes there are no thoughts of fixing the breath in the abdomen; the breath is there naturally. The child also breathes fully with the abdomen, meaning the entire stomach expands and contracts slightly so that it functions like a bellows or a balloon, not like those stomach pushers who just expand and contract the front of the stomach. This is only half-breathing. The breath should be felt on the lower spine and on both sides of the lower abdomen as well. The big secret is really no secret at all. All that need be done is to focus the mind on the tan-tien, not the breath, The breath will follow the mind, mind does not follow the breath. To breathe naturally you must allow the breath to become deep, slow and harmonious. This is something that cannot be forced by a technique. Picture your mind as a glass of dirty water. The more you agitate it, the cloudier it becomes. However, if you just let the glass sit, the debris will gradually filter to the bottom and the water will again be clear. Trying to make the breath deep, slow and harmonious is like stirring the water. The breath cannot be natural because you are forcing it. But just by letting it go, it will relax of its own accord and become natural. How can you be natural? First empty your mind. As the mind settles, so will the breath. Yin Shih-tzu, a famous modern day - Taoist, relates in his work "When I left the breath alone to sink into the tan-tien of its own accord then the qi rose upward and circulated throughout all my limbs. The Tai Chi Chuan Classics relates the same principle of not focussing on the breath, as that will result in obstructing the qi. Within Taoist works there are many technique for breathing exercises, such as holding the breath, embryonic breath, reverse breath and tortoise breath. All these exercises are valuable. However, natural breathing should be considered both the basis for and the culmination of all the techniques. Without acquiring natural breath, the other methods are merely fascinating techniques that lead nowhere, except to some psychological and, possibly, physical ills. The other methods become valuable only after you have experienced and can consciously control the circulation of qi. Breathing is not a secret, or, if it is, then it is an "open secret. Just feel and sense what is going on in your lower abdomen. Instantly, you will find that your breath followed you attention there. The more you pay attention to - sensing, observing, feeling - the lower abdomen, the deeper and more profound the breath will become. Just leave the breath alone, it will sink and develop of its own accord. The effort is simple keeping mentally focused on the lower abdomen. Phew, a lot of typing there. I enjoyed the book as a whole, and may check out other books of his. Anyone read any of them?

Chapter 2 : The Jade Emperor's Mind Seal Classic - Daoist Discussion - The Dao Bums

Just been reading "The Jade Emperor's Mind Seal Classic - The Taoist Guide to Health, Longevity and Immortality", a translation and commentary by Stuart Alve Olson.

Ching [essence], Qi [vitality]. Keep to nonbeing, yet hold on to being. And perfection is yours in an instant. When the distant winds blend together, In one hundred days of spiritual work And morning recitation to the Shang Ti, Then in one year you will soar as an immortal. The sages awaken through self-cultivation; Deep, profound, their practices require great effort. Fulfilling vows illumines the Heavens. Departing from the Mysterious, entering the Female, It appears to have perished, yet appears to exist. Unmovable, its origin is mysterious. Each person has Ching. Before you have attained this true nature, These terms appear to be fanciful exaggerations. The Shen is capable of entering stone; The Shen is capable of physical flight. Entering water it is not drowned; Entering fire it is not burned. The Shen depends on life form; The Ching depends on sufficient Qi. If these are neither depleted nor injured The result will be youthfulness and longevity. These three distinctions have one principle, Yet so subtle it cannot be heard. Their meeting results in existence, Their parting results in nonexistence. The seven apertures interpenetrate And each emits wisdom light. The sacred sun and sacred moon Illuminate the Golden Court. One attainment is eternal attainment. The body will naturally become weightless. When the supreme harmony is replete, The bone fragments become like winter jade. Acquiring the Elixir results in immortality; Not acquiring it results in extinction. The Elixir is within yourself, It is not white and not green. Recite and hold ten thousand times. These are the subtle principles of self-illumination. Translated with commentary by Stuart Alve Olson. Rochester, Vermont, Inner Traditions, Index, bibliography, pages. This book by Mr. Olson provides excellent, informed commentary on these Taoist works and the Taoist concept of immortality.

Chapter 3 : Cloud Hands: Jade Emperor's Mind Seal Classic

The book presents a translation of the Jade Emperor's Mind Seal Classic along with a phonetic version for those wishing to recite in Mandarin (if I am not mistaken,) instructions for recitation in front of a Jade Emperor shrine, an overview of the Jade emperor from a historical perspective, and in-depth commentary on each stanza of the Classic.

The Supreme Medicine has three distinctions: Ching [essence], Qi [vitality], and Shen [spirit], Which are elusive and obscure. Keep to Non-being, yet hold on to Being And perfection is yours in an instant. When distant winds blend together, In one hundred days of spiritual work And morning recitation to the Shang Ti, Then in one year you will soar as an immortal. The sages awaken through self-cultivation; Deep, profound, their practices require great effort. Fulfilling vows illumines the Heavens. Departing from the Mysterious, entering the female. It appears to have perished, yet appears to exist. Unmovable, its origin is mysterious. The Supreme medicine shang yao , literally translates as, "the foremost healing herbs. These "supreme medicines" are not something external to the self, but rather the very forces which constitute your existence. These forces are considered by the Taoist as three primary energies within each human being: Namely, our physical and sexual essence ching , our vital energy and breath qi , and our mental energy and state of consciousness shen. Taoists believe that the essences of the material physical body, the breath which animates it, and the mind which makes us conscious of our life not only confer good health, but if developed to their highest potential will likewise confer immortality. Conversely, dissipating sexual energy and abusing the physical body, disregarding the regulation of the breath, and never concentrating your mental energy will result in an unhealthy life and an early death. It is the preservation and cultivation of these three treasures that promote health, longevity, and immortality. Without these forces there can be no life, as it is the integration of them which constitutes existence. The degree of their abundance determines the level and quality of your health and the length of your life. Their transformation into the "Elixir" brings about immortality. Taoist philosophy contends that there is no reason for a person to ever suffer physical illness and that death itself, whether from old age or sickness, is also an unnecessary occurrence. Illness and death occur because of the dissipation and destruction of the Three Treasures. As we grow up we must then learn how to restore, gather, and transform them. The secret of health, longevity, and immortality is not to damage the Before Heaven levels of ching, qi, and shen. If they are damaged, we must learn how to restore them. The next step is to gather these three and then transform them into an elixir that confers immortality. Ching Ching, or essence, is normally translated as "sperm," but this is incorrect in the context of what Taoists are speaking about, as women also have ching. In the wider sense, ching is the energy inherent within the reproductive process, the "giver of life. Therefore, Taoists believe reverently in both the preservation and conservation of ching. For when the ching is strong, vitality and youthfulness remain. In the male, too much dissipation will weaken the ching and thus shorten the lifespan and produce illness. In the female, the goal is to end the menstrual cycle in order to regenerate the ching. In both cases the ideal is to return to the period in our lives when we either did not dissipate sperm as males or menstruate as females. This is obviously the period of our lives when we were at the peak of our youthfulness and vitality, or when we had, as Lao Tzu puts it, "the pliability of a child. Food and drink enter into the blood stream and thus affect the five viscera and seven openings, leaving behind many impurities. To the Taoist, excessive eating and drinking is a sign of unrequited sexual desire. Monks, especially celibate ones, had to be very careful about their diet. But we must draw a distinction between excessive eating and obesity, as these do not have the same root cause. Obesity is a dysfunction of the Before Heaven Qi inherited. Excessive eating is a symptom of After Heaven Qi self-induced. Excessive eating and drinking is also considered the reason why a monk would enter states of oblivion during meditation. To the Taoist the end result of either excessive eating or emission is loss of vital energy. Great pains are undertaken to avoid this, so most Taoists choose celibacy and allow only one meal per day. Others choose moderation and frugality. The goal of all Taoists is to eventually live off the "wind and dew," a poetic way of saying qi breath and saliva the juice of immortality. Chinese history is sprinkled with accounts of individuals who applied the lessons of the Jade Emperor and lived up to years. Drawing on his extensive knowledge of Taoism, martial arts, and Chinese

history and culture, Stuart Alve Olson accompanies his translations with informative commentary that explains the historical context of the texts as well as demonstrates the practical applications of their teachings in contemporary life.

Chapter 4 : The Jade Emperor's Mind Seal Classic : Stuart Alve Olson :

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Supplemental Materials What is included with this book? The New copy of this book will include any supplemental materials advertised. Please check the title of the book to determine if it should include any access cards, study guides, lab manuals, CDs, etc. Chinese history is sprinkled with accounts of individuals who applied the lessons of the Jade Emperor and lived up to years. Drawing on his extensive knowledge of Taoism, martial arts, and Chinese history and culture, Stuart Alve Olson accompanies his translations with informative commentary that explains the historical context of the texts as well as demonstrates the practical applications of their teachings in contemporary life. The Supreme Medicine has three distinctions: Fulfilling vows illumines the Heavens. Departing from the Mysterious, entering the female. These forces are considered by the Taoist as three primary energies within each human being: Namely, our physical and sexual essence ching , our vital energy and breath qi , and our mental energy and state of consciousness shen. Conversely, dissipating sexual energy and abusing the physical body, disregarding the regulation of the breath, and never concentrating your mental energy will result in an unhealthy life and an early death. It is the preservation and cultivation of these three treasures that promote health, longevity, and immortality. Without these forces there can be no life, as it is the integration of them which constitutes existence. The degree of their abundance determines the level and quality of your health and the length of your life. Illness and death occur because of the dissipation and destruction of the Three Treasures. As we grow up we must then learn how to restore, gather, and transform them. If they are damaged, we must learn how to restore them. The next step is to gather these three and then transform them into an elixir that confers immortality. Therefore, Taoists believe reverently in both the preservation and conservation of ching. For when the ching is strong, vitality and youthfulness remain. In the male, too much dissipation will weaken the ching and thus shorten the lifespan and produce illness. In the female, the goal is to end the menstrual cycle in order to regenerate the ching. In both cases the ideal is to return to the period in our lives when we either did not dissipate sperm as males or menstruate as females. Food and drink enter into the blood stream and thus affect the five viscera and seven openings, leaving behind many impurities. To the Taoist, excessive eating and drinking is a sign of unrequited sexual desire. Monks, especially celibate ones, had to be very careful about their diet. Obesity is a dysfunction of the Before Heaven Qi inherited. Excessive eating is a symptom of After Heaven Qi self-induced. Excessive eating and drinking is also considered the reason why a monk would enter states of oblivion during meditation. To the Taoist the end result of either excessive eating or emission is loss of vital energy. Great pains are undertaken to avoid this, so most Taoists choose celibacy and allow only one meal per day. Others choose moderation and frugality.

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The Jade Emperor's Mind Seal Classic has 24 ratings and 1 review. Kenneth said: Along with the Tao te Ching, this document provides the essentials for Ta.