

TAOIST
GUIDELINES
FOR A
PEACEFUL
MIND

The Six guidelines for Closing up the six senses

"The first guideline is that the eye looks but is not to see broadly so as to avoid being interfered by various colorful sights, losing the eyesight and one's essential being and failing in seeing the way.

The second guideline is that the ear is not to listen to unruly sounds and get confused with worldly voices so as to avoid corrupting the mind and being distracted and not to sing or cry in an evil voice.

The third guideline is that the nose is not to smell great fragrance or various stench so as not to let the foul air to spoil the purity of the body.

The fourth guideline is that the mouth is not to hanker after any delicacies such as stewed meat and its like so as to avoid the injection of grease into the internal organs and the hazards to them.

The fifth guideline is that the hand is not to do evils and steal others' property so as to avoid such acts of selfishness causing misfortunes for oneself

The sixth guideline is that the mind is not to cherish any sexual desires and deprive oneself of his vitality so as to avoid the hurt of the essence and the loss of the qi as well as the disorder of the bodily conditions.

Those who did close up their six sense through cultivating himself in accordance with the Six guidelines for Closing up the six senses and enchanting the preliminary Taoist scriptures would be taught the High Grade Great Virtues of Releasing both the Living and Dead Souls by Wisdom with a view toward the combination of the mind with wisdom and the integration of one's conduct with nature, which consists of six Moral powers:

First, release those poor people of the world from their possible deaths and understand well the right and wrong of the world so as to punish the fierce and malicious and let the ordinary people to live long;

Second, sacrifice oneself for and show great pity on those who are suffering from poverty, hunger, cold or other straits so as to win infinite blessings and eternal happiness;

Third, do not kill any animals which have blood, and save those animals which turn to man for rescue so as to let them live healthily and be exempted from any violations;

Fourth, bestow favor on birds, animals and all other living things and feed them whenever they are hungry so as to allow them to be always properly fed and always live in happiness;

beings so as to let them be free of any injury and live in prosperity;
Sixth, constantly cherish charity for and take pity on things, and try to build up one's merits by letting free the captive and saving the dead souls so that one can be safe in peril, be healthy after illness, be wealthy in poverty and feel easy in dealing with difficulties.

Moral powers as carried in the Canon of Regulating the Mind with an Insight into the Mystery and a Ponderation over the Subtlety:

The first is no killing; pity should be taken on all the creatures;

The second is no licentious offense to women;

The third is no stealing or no taking ill-gotten wealth;

The fourth is no bullying the good and no resenting opposite remarks;

The fifth is no drinking; the cleanness of action should be kept in mind;

The sixth is harmonizing the clan and family without any discrimination;

The seventh is helping others do good with a ready heart;

The eighth is helping those in distress win happiness;

The ninth is no aspiring to be requited from those one has helped;

The tenth is no complaining against all what one has not obtained.

Besides, there are in the Canon of Wisdom with an Insight into the Mystery the Ten Moral Powers for the Good and the Ten Guidelines for the Evil, and what we incite in the following are the Ten Moral Powers for the Good:

The first is no jealousy of those better than us so as not to curb the worthy and refuse the wise;

The second is no indulging in drinking and lascivious behavior so as not to create confusion in the three palaces;

The third is no offending others' wives licentiously and no craving for jewelry, expensive clothing and other valuables;

The fourth is no ill-treating the aged, the sick, the poor and the low;

The fifth is no slandering against those who do good and no defaming one's fellow believers;

The sixth is no accumulating greedily treasures so as not to neglect didactics;

The seventh is no slaughtering animals in sacrificing to the ghosts and spirits of the six Heavens;

The eighth is no considering the scriptures and canons as being absurd;

The ninth is no acting contrary to the teachings of the teacher and no

deceiving and bullying the newly converted;

The tenth is being equalitarian and united as one and being benevolent and filial to all.

The Canon of the Ten moral powers Taught by the Celestial Lord of Lingbao edited during the Tang Dynasty quoted every word from the above-mentioned Moral Powers, and besides, it carries the so-called 14 morals for selfcultivation included also in A Great Collection of Taoist Texts as follows:

- a. As the sovereign, he should benefit the country;
- b. As the father, he should be benevolent to his sons;
- c. As the teacher, he should love all his students;
- d. As the subordinate, he should be loyal to his senior;
- e. As the elder brother, he should be friendly to his younger brother;
- f. As the son, he should be filial to his parents;
- g. As the friend, he should be trustworthy;
- h. As the husband, he should be harmonious with his wife;
- i. As the wife, she should be chaste and faithful to her husband;
- j. As the younger brother, he should be politely respectful to his elder brother;
- k. As the ordinary man, he should be diligent in his farm work;
- l. As the worthy man, he should take the Tao as his ideal;
- m. As people of foreign lands, they should defend their respective citadels;
- n. As the servant, he or she should be careful in performing his or, her tasks.

Obviously, this is hundred-percent didactics. As a matter of fact, any man or woman could be cultivated to be pure and faithful followers of the Taoist philosophy as long as he or she observe the Ten Virtues and the Fourteen Morals.

The five guidelines of Zhengyi were:

"The first is the practice of the principle of humanity: try to be benevolent and not to kill any creature; try to free all captive animals and expiate the sins of the dead; try to introspect the door of subtlety so that one can live long with unflinching senses and a quiet soul;

The second is the practice of the principle of righteousness: try to reward the good and punish the evil; try to take UP public duties and decline personal gains; never commit stealing so that one can understand the voice of the mystery with a saved soul;

The third is the practice of the principle of decorum: try to respect both the old and the young; try to maintain the quietude and steadiness of both the yin and the yang; try to be upright and faithful so that one's words can be completely in

conformity to the Taoist canon and achieve the unity of both the mind and the

soul;

The fourth is the practice of the principle of intelligence: try to get rid of one's ignorance and learn from the sage; try to give up drinking and free from intoxication so that one can acquire the integrity of one's moral character ;

The fifth is the practice of the principle of faithfulness: try to be faithful and hold to the one; try to serve the cause sincerely without any hesitation and ignorance so

that one can fulfill one's aspiration and achieve one's goal before one is enrolled as a member of the Way of Zhengyi.

When a Taoist priest was cultivating himself in accordance with these Five Moral Powers and enchanting the corresponding Taoist scripture, he would be qualified to hold fasting and sacrificial services for others; when he had made some achievements in his self-cultivation, he would be qualified for the promotion to the order of "Master of Zhengyi, "and he could now read more Taoist scriptures.

Closing up the Six Senses," which provided the stoppage of the sensual desires aroused through the eye, the ear, the mouth, the nose, the hand and the mind. Altogether, there were:

Cleaning your Te (Moral Power)

The Fasting of the Insight into the Mystery of Lingbao, took promise as its purpose:

Mode I was the Fasting of Gold Registers, employed to expiate the sins of sovereigns;

Mode II was the Fasting of Yellow Registers, employed to eliminate the sinful roots of one's ancestry for nine generations before him;

Mode III was the Fasting of the Confirmation of Genuineness, employed to5 release the souls of all one's ancestors from purgatory ;

Mode IV was the Fasting of Sanyuan, employed to apologize for one's offenses to the commandments;

Mode V was the Fasting of Bajie, employed to apologize for the sins of oneself and one's offspring's in this life and the previous existence ;

Mode VI was the Fasting of Nature, employed to pray for blessings and to avert disasters;

Mode VII was the Fasting of the Grotto God and the Three Sovereigns, taking simplicity as the best;

Mode VIII was the Fasting of the Great Oneness, taking reverence and solemnity as the prior;

Mode IX was the Fasting of Instruction, taking purity and plainness as the precious.