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Tàishàng Lǎojūn shuō cháng qīngjìng miào jīng 太上老君說常清靜妙經
(WONDROUS SCRIPTURE ON CONSTANT CLARITY AND STILLNESS
AS SPOKEN BY THE GREAT HIGH LORD LAO; DZ 620; ABBREV. *QINGJING JING*)

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Lord Lao spoke:

The great Dao is without form.
It brings forth and nurtures heaven and earth.
The great Dao is without feelings.
It regulates the course of the sun and moon.
The great Dao is without name.
It raises and nourishes the ten thousand beings.

I do not know its name;
Forced to name it, I call it Dao.

Within the Dao, there is clarity and turbidity.
Within the Dao, there is movement and stillness.

Heaven is clarity and earth is turbidity.
Heaven is movement and earth is stillness.

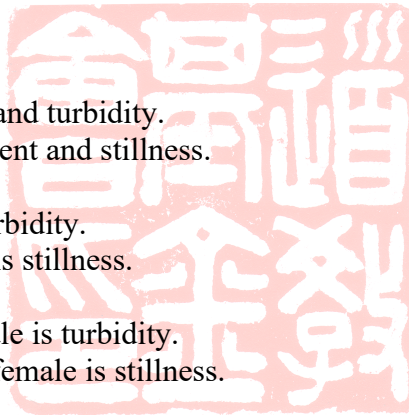
The male is clarity and the female is turbidity.
The male is movement and the female is stillness.

Descending from the beginning,
Flowing toward the end,
The ten thousand beings are born.

[1b] Clarity is the source of turbidity.
Movement is the root of stillness.

If you can be constantly clear and still,
Heaven and earth completely return.

The human spirit is fond of clarity,
But the heart-mind disturbs it.
The human heart-mind is fond of stillness,
But desires meddle with it.



If you can constantly banish desires,
Then the heart-mind will become still naturally.
If you can constantly settle the heart-mind,
Then spirit will become clear naturally.

Abiding in suchness, the Six Desires do not arise,
The Three Poisons are dispersed and destroyed.
Whoever cannot accomplish this
Has not yet settled the heart-mind;
Desires have not yet been banished.

If you can abolish desires,
Internally gazing into the heart-mind,
You see that in actuality there is no heart-mind.

Externally gazing into form,
You see that in actuality there is no form.

Remotely gazing into things,
You see that in actuality there are no things.

When you awaken to these three,
Only then do you gain a glimpse into emptiness.

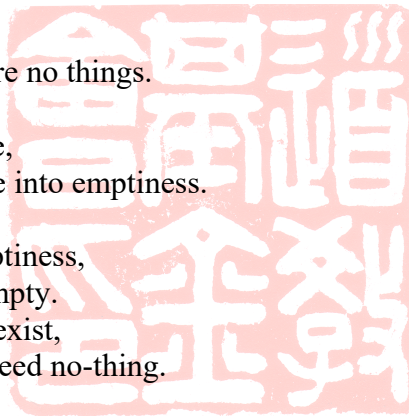
Using emptiness to observe emptiness,
You see that emptiness is not empty.
When even emptiness does not exist,
You see that no-thingness is indeed no-thing.

Without even the nonexistence of no-thingness,
There is only clear and constant silence.

When silence is no longer silence,
How can desires come forth?
When desires do not come forth,
Then this is perfect stillness.

Perfect stillness resonates with things.
Perfect constancy realizes innate nature.
Constantly resonating, constantly still,
There is constant clarity, constant stillness.

[2a] When clarity and stillness are like this,
You gradually enter the perfect Dao.
When you enter the perfect Dao,
This is called “realizing the Dao.”



Although we call this “realizing the Dao,”
In truth there is nothing to attain.
Having the ability to transform all life,
This is called “realizing the Dao.”

As for one who can awaken to this,
That one is able to transmit the sacred Dao.

Lord Lao spoke:

The superior adept does not compete;
The inferior adept is fond of competing.
The highest inner power is not inner power;
The lowest inner power clings to inner power.

All clinging and attachments
Have nothing to do with the Dao and inner power.

People do not realize the perfect Dao
Because they have deviant heart-minds.
When the heart-mind is deviant,
Then spirit becomes startled.

When spirit is startled,
There is attachment to the ten thousand beings.
When there is attachment to the various beings,
Then coveting and searching are born.

When coveting and searching are born,
Then there are troubles and vexations.
Troubles, vexations, deviations, and illusions
Cause grief and suffering for body and heart-mind.

Then you meet with turbidity and defilements,
Currents and waves, life and death.
Continually drowning in the ocean of suffering,
You are perpetually lost to the perfect Dao.

As for the Dao of perfect constancy,
One who awakens to it will naturally realize it.
Realizing and awakening to the Dao,
You will have constancy in clarity and stillness.

