

On Wang Ch'ung-yang's

Ch'ung-yang chên-jên Chin kuang yü so chüeh (重陽真人金關玉鎖訣)

by Kunio HACHIYA

It is generally known that the Ch'uang-chên sect (全真教), which arose in the Hua-pei (華北) district under the Chin dynasty (金朝), was a practical and progressive sect of Taoism (道教) which stood vigorously against many fallacious dogmas held by the older sects. It may well have appealed to the people of those days who, under incessant changes and social disorder, had long been wanting some fresh, renovating doctrine to rely upon.

When we turn, however, to the very doctrine of the Ch'uang-chên sect we find a great many questions left unanswered, so many doubts uncleared, whereas the elucidation of a doctrine is most essential to any study of religion. One of the greatest barriers that keep us from the teachings in question is the difficulty of the vehicle by which they are conveyed. All the notions are expressed in a style of verse called *shih* (詩) or *tzu* (詞), armed with terms both complicated and ambiguous. The present thesis attempts to get over the barrier in arranging and interpreting the text mentioned in the above title, in hopes that I may thereby make what approaches to an explanation of some particular aspects of this doctrine.

The title of the text reads the "teachings" of Wang Ch'ung-yang (王重陽), founder of the Ch'uang-chên sect, on "chin kuang yü so" (金關玉鎖), which appears to be a sort of mechanism of the human body. The question is whether this was actually written by Ch'ung-yang himself. It may be possible that someone of the South sect should have

attributed it to him in later times.

The best part of the text is devoted to the description of *nei tan* (內丹). This *nei tan*, as opposed to *wai tan* (外丹) or, as is vulgarly called *chin tan tao* (金丹道=alchemy), was a form of quasi-medical principle which availed itself of *chin tan tao* by constructing its terms as representative of its method for health and longevity (*ch'ang shêng yang shêng fa*, 長生養生法), including the method of breathing (*fu ch'i t'ai hsi fa*, 服氣胎息法). It was in short a doctrine based on the famous theory of correspondence of Heaven with human being (天人相關說), and so far as this text goes, it bears witness to a vigorous interest in active life and the prolongation of it. This remarkable zest for life may perhaps be regarded as significant of Chinese mentality.

The aim of my study in the text of the Ch'uang-chên sect has been to throw some light on its members' way of thinking, their kind of discipline, their ultimate goal and their relation with the secular world. And I must add that what these considerations seem to have shown me is that these particular disciplinants had no transcendental impetus within themselves, that they kept themselves thoroughly common and humdrum without any conflicts with the secular establishment, or any conscious cause that might lead them to renounce the world.

It still remains to be discussed how we should place such a doctrine in the whole system of the Ch'uang-chên sect, and from what point of view it should properly be looked at in connection with the Chinese thoughts and religions of the day, but it shall be a topic for some later occasion.