The Soothsayer Hao Ta-t'ung (1140–1212) and his Encounter with Ch'üan-chen Taoism
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Hao Ta-t'ung\(^{[1]}\) is one of the “Seven Perfected” *Ch'i-chen*\(^{[2]}\), whom tradition regards as the core of the *Chin*\(^{[3]}\) and *Yüan*\(^{[4]}\) school of Taoism, which originated in Northern China and is well known by its name *Ch'üan-chen*\(^{[5]}\). Considering the historic data *Ch'üan-chen*-Taoism emerged with the activities of Wang Che\(^{[6]}\) (Ch'ung-yang tzu\(^{[7]}\)) (1112-1170) in Shan-tung\(^{[8]}\). This Taoist and his select followers combined into a group called the “Seven Perfected”\(^{[2]}\). Some of them, representing the educated and wealthy strata of society, had a good reputation and high standing in their native communities\(^{3}\). The basis for an organisation of the movement was laid by Wang Che when he established, during the last three years of his life, *San-chiao*\(^{[9]}\)-associations\(^{4}\) and convened with his followers in a teaching-hall “Gold-Lotos” (*Chin-lien t'ang*)\(^{[10]}\) in Ning-hai\(^{[11]}\). The decades after the death of Wang Che saw the rapid growth of the organisation of the movement, a development which also led to contacts between rulers of the *Chin* and *Yüan* dynasties and outstanding *Ch'üan-chen*-representatives\(^{5}\). The biographies in the Taoist Canon, most of them written during the *Yüan* dynasty, mirror this development\(^{6}\). This paper proposes to study the nature of the encounter between Hao Ta-t'ung and *Ch'üan-chen*-Taoism as represented by Wang Che. Our sources for research are chiefly their biographies. We ask first how Hao Ta-t'ung came to be ranked as one of the “Seven Perfected”\(^{7}\).

The family of Hao Ta-t'ung had flourished in Ning-hai for generations. His ancestors had successfully studied for an official career. Hao Ta-t'ung was different. He set great store on the study of Taoist literature like the works of Chuang tzu\(^{[12]}\), Lieh tzu\(^{[13]}\) and the Huang Lao\(^{[14]}\)-school of thought. He lived a quiet life without worldly ambitions. He had gained proficiency in divinatory crafts and earned his living as a soothsayer in Ning-hai. Hao Ta-t'ung is said to have had the habit of roaming dark woods in search for fountains and secluded places.

It was in the autumn of 1167 that Wang Che came to his stall at the market place where he practiced his crafts. This encounter reminds very much of the occasions called “sudden enlightenment”. Wang Che sitting down in the stall turned his back to Hao Ta-t'ung. When he was invited to turn around he told Hao Ta-t'ung that this was just the right thing for himself to do. Hao Ta-t'ung realized that a very gifted person was sitting next to him, offering leadership and guidance. Thus he rose, left his place and followed Wang Che to his temporary lodging “Ch'üan-chen retreat” *Chüan-chen an*\(^{[15]}\) in a garden of Ma Yü's\(^{[16]}\) (Tan-yang tzu)\(^{[17]}\) estates. There, Wang Che presented Hao Ta-t'ung with two *Tz'u*\(^{[18]}\) songs without, however, achieving the enlightenment which could cause Hao Ta-t'ung to cut off his social ties. As a filial son he still had to take care of his aging mother.

In the 3\(^{rd}\) month of 1168, after the death of his mother, he definitely left his home and family and went to the K'un-yü\(^{[19]}\)-mountains where he was allowed to join Wang Che and his friends in the Yen-hsia\(^{[20]}\)-cave. He attached himself to his new master and served him as a student-follower. Wang Che was satisfied with his performance and gave him the personal name Lin\(^{[21]}\) and the Taoist name T'ien-jan tzu\(^{[22]}\), denoting a new phase in the life of Hao Ta-t'ung. His personal contact with Wang Che lasted until
the 6th month of 1169. During this time he witnessed the establishment of the “Three Systems Seven-Jewels Association” San-chiao Ch’i-pao hu[23] in Wen-teng[24]. When Hao Ta-t’ung departed, his master gave him two sleeves of his gown, indicating that Hao Ta-t’ung was to become a teacher-master shih[23] by himself. Hao Ta-t’ung, who is said to have admired the soothsayer Yen Chün-p’ing[26] 8 and the Taoist Szu-ma Chi-chu[27] 9, had thus been explicitly credited with specific qualities and the mission to spread his master’s teachings, as will be seen later.

Hao Ta-t’ung set out begging his meals, travelling through the countryside and temporarily joined Wang Ch’u-il[28] at Ch’a-shan[29]. Later, after the death of Wang Che in 1170, he visited Ch’iu Ch’u-chi[30], Ma Tan-yang[31], T’an Ch’u-tuan[32] and Liu Ch’u-hsüan[33] who lived in accord with Confucian virtues in a mourning-shed near the grave of Wang Che (Liu-chiang[34] village). Hao Ta-t’ung had liked to join them, but T’an Ch’u-tuan reproached him with imposing himself on other people. The very next day Hao Ta-t’ung left eastwards and reached Mt. Ch’i[35], where he met a spirit-messenger shen-jen[36], and it was now that he adopted his usually known names Ta-t’ung and Kuang-ning tzu[37].

In 1173 he crossed the Ta-ch’ing[38]-pass and roamed through the areas of Chao[39] and Wei[40], again sustaining himself as a beggar. During this time the true meaning of the “secret words” which Wang Che had told him dawned on him. He went to the bridge of Wo-chou[41], where he settled down silently meditating all day long. For three years neither heat nor cold, thirst or hunger could make him leave the place or change his attitude. He neither asked for anything nor even took any notice of people around him. His intention was “to forget form” wang-hsing[42] 10. Once a drunken person bumped into him and he fell down from the bridge. He stayed there near the rim of the water for seven days without anything to eat, until someone whose horse refused to cross the bridge discovered him. Hao Ta-t’ung did not leave his new place beneath the bridge for another three years, gaining respect and adoration from the local people.

During these years he tried to achieve an internal, spiritual perfection which the extant biographies depict in terms of “internal alchemy”. These extensive and utmost ascetic meditation practices freed Hao Ta-t’ung from psychic conditions a common man is subject to. His body resembled “withered wood”, as we are told, and his mind was calm like “dead ashes”11. Now he felt that time had come to fulfil his spiritual contract with Wang Che to act as a preacher and cultural missionary.

Thus in 1182 he began to lecture and to teach yen-tao[43], attracting many people. Later in Luo-ch’eng[44] he met again a shen-jen[36], who presented him with a text “The Secret Meaning of the Great Changes” Ta-i mi-i[45]. In 1190 he returned to Ning-hai, where he is said to have written down 33 “Charts of the Changes” I-t’u[46] which our sources praise as novelties. Hao Ta-t’ung excelled with the accuracy of his prognostications, and he did not fail to predict very early his death in 1212.

These data and descriptions reveal some significant parallels to the biographies of Wang Che[12], which lend the biographies in consideration the touch of “hagiography”. The parallels are:

1) Life as a well-established, well-to-do person who gives up the security of his social surroundings.

2) A Taoist virtually enforces – orally – “enlightenment”, thus causing a reformation of the way of life, providing a new motivation.
3) Subsequent encounters with spirit-messengers who pass texts or instructions to the worthy person and the adoption of a new Taoist name.
4) Fakir-like meditation practices during a limited period of time appear as prerequisites for the achievement of an internal sublimation.
5) Missionary activities on a “pre-religious” level when approaching the end of the life.
6) After death the ensuing idealization and official canonisation as Ch‘üan-chen patriarchs. --

In the case of Hao Ta-t‘ung and Wang Che there are no explicit written or oral traditions like revelations, oaths or pledges which would establish religious bonds between teacher and follower. The initial and mutual acceptance between teacher-master and student seems to materialize on a spiritual (oral) basis requiring some educational standard. Wang Che and his friends like Hao Ta-t‘ung were elitists, and they lived and operated as teachers, partly residing in Kuan[47] or Kung[48] (“Belvederes” or “Palaces”), relying on a general acceptance of this standard.

As we have seen, Hao Ta-t‘ung failed to gain the companionship of the four Ch‘üan-chen-masters at the mourning-shed near the grave of Wang Che. One of them, Liu Ch‘u-hsüan, is well known for his scholarship, and according to the bibliographic indications in the Taoist Canon he wrote commentaries on three Taoist classics13. Hao Ta-t‘ung had specialized in cosmologic calculations and prognostications. These skills and the knowledge which he manifested in the 33 charts of cosmic phenomena and the attached explanations as they are preserved in the T’ai-ku chi[49] (TT 1161), did not derive from the teachings of Wang Che. They cannot be based on the Ch‘üan-chen-teachings as set forth by Wang Che14. Actually, the “Seven Perfected” were not a homogenous group as e.g. the individual scholarly interests indicate15. However, Wang Che had visited Hao Ta-t‘ung and so chose him as his follower. This could be seen as an acceptance and legitimation of those scholarly values Hao Ta-t‘ung represented. With the exceptions of Ma Tan-yang and Hao Ta-t‘ung, all the other “Perfected” had visited Wang Che and asked him for acceptance. Thus, there is a distinction between those, who were chosen and those who had to choose for themselves their master. All this might explain, why Hao Ta-t‘ung’s wish to associate with his four co-students was turned down.

The influence Wang Che exerted on Hao Ta-t‘ung was a practical one. It materialized in new attitudes towards life, in a new way of life called Ch‘üan-chen which had three phases:

The abandonment of the traditional social ties, Taoist self-cultivation (by meditation, internal means), and finally teaching activities, which concentrated on basic values of the three systems Taoism, Buddhism and Confucianism. It was on this level that Ch‘üan-chen-Taoism became a local reality chiefly in Shan-tung, as represented by Wang Che and Hao Ta-t‘ung. His rank as one of the “Seven Perfected” has been conditioned by the personal initiative of the Ch‘üan-chen-patriarch Wang Che who broadened the scope of his movement as he incorporated the Taoist tradition of Hao Ta-t‘ung which neither he himself nor his other friends represented16.

Hao Ta-t‘ung is credited with the authorship of a few works which are no longer extant: E.g. the Hsin-ching chieh[50] and the Chiu-k‘u ching chieh[51]17, two works which are obviously devoted to Buddhist topics. Here Hao Ta-t‘ung seems to have been in accord with the tendency of Wang Che to revive, combine and spread contents of the three mainstreams of the Chinese heritage. Wang Che tried to reformulate and to make
conscious what since long had become a reality – the merging of the three great traditions. A new consciousness and reflection on this general cultural background could retrieve its inherent values. So he recommended some scriptures as being instructive, guiding and conveying proper notions. The titles introduced above seem to indicate that Hao Ta-t'ung also thought and wrote along these lines, and this might suffice as further proof for his connections with the school of Wang Che.

Today TT 1161 survives in a mutilated form. This literary collection gives evidence of his distinct scholarship which he explicitly maintained even after his encounter with Wang Che. TT 1161 has probably been composed a few years after the death of the Ch'iu-chen-patriarch.

The four chapters chüan of TT 1161 contain the Chou-i ts'an-t'ung chi chien-yao shih, with "Preface" in chapter 1, 33 charts depicting cosmic processes, symbolic numbers, I-ching hexagramms and astral constellations (etc.) in chapters 2-3, and the 4th chapter consists of a series of 30 Chin-tan shih. The expositions in chapter 1 and the "Gold Elixir Poems" (Chin-tan shih) show a language similar to that in those works the Taoist Canon ascribes to the "Seven Perfected". Still, the main portion of TT 1161 are the charts with their commentaries attached by Hao Ta-t'ung. According to our sources these 33 charts were composed around 1190 when Hao Ta-t'ung had some very sudden insights which let him postpone his meal of boiled rice, he had to write them down at once.

The charts and their interpretations certainly include materials which Hao Ta-t'ung used for his profession as a soothsayer, and Chao Tao-i actually tells us that Hao Ta-t'ung received a text Chou-i mi from a shen-jen well before his contact with Wang Che, laying the very basis for his esoteric profession. Hao Ta-t'ung as an established Ch'iu-chen Taoist felt that he had to offer the indispensable knowledge or textbook for the student who strove for Taoist successes. There are interesting remarks in his preface which reveal this attitude:

"Out of admiration for the aura of antiquity I gave the title T'ai-ku chi. Now, let's say what/ T'ai-ku means: T'ai refers to T'ai-ku [58], T'ai-ch'u [59], T'ai-shih [60] and T'ai-su [61]. Ku points to the remotest, utmost distant antiquity. I want to inform those who later on strive after the Tao that this is not a vain effort... Alas, as to the atmospheric phenomena, none are greater than Heaven and Earth. As to the all-pervasive mutations, none are greater than Yin and Yang."

Hao Ta-t'ung continues to list cosmic, physical and bodily realities with their symbolic indicators, partly using the terminology of "internal alchemy". Then he says:

"... If one generally forgets activity tung and tranquillity ching – these two modes – then /his human/ being hsing will be in its most complete shape and /his human/ existence ming will be secured /in its originality/. One achieves a bond with spontaneity. The Tao of spontaneity is so easy to know, so easy to practice, and still there is nobody who could know it, nobody who could practice it. Well, it's the human feelings, the greeds, the social bonds and deliberations which are harmful to this effect. If a person could get rid of the false /values/ and entrust himself to /complete/ self-realization, one would transcend worldliness and abandon 'methods'. One mingles with the vulgar world and still does not become so, standing independent and does not change. If one clings to the One without
cease, practicing this thoroughly without negligence, could one still be said to be
afar from the Tao of the Hsien?...”

These passages clearly denote Hao Ta-t'ung's ideal of the way of life, and we relate it
to his “encounter with Ch'üan-chen-Taoism”, as already described above. However, in
his explanation of the book-title T'ai-ku we find some philosophic terms and concepts
which belong to the classical heritage29, and here they may be traced back to Lieh-
tzu[13] 30. Most of them appear again in Hao Ta-t'ung's commentary to his chart with the
title “Mutation” (Pien-hua)[68]. This text can represent the other commentaries in TT
1161 chapters 2–3, and furthermore it documents the “fundamental” character of Hao
Ta-t'ung's expositions:

TT 1161: 2.7a–7b Pien-hua t'u

“Now, the Tao of Change, only divine efforts can measure it, only saintly
intelligence can know it. Therefore we have T'ai-t[58] which stands for the still
invisible breaths; T'ai-ch'ü[59] which represents the emergence of Breath; T'ai-
shih[u]60 which means the emergence of Form, and T'ai-su[u]61, the emergence of
Substance. The name “Chaos” indicates the situation when Breath, Form and
Substance had not yet made themselves free from each other. Then, Chaos
seperated the two modes /, Yin and Yang/, and a sequence for the formation of all
creatures became effective. /The state of/ non-existence was before Chaos, and
existence was tangible after Chaos. On the one side there is 'existence', on the
other side there is 'non-existence', and /together/ they are Chaos31. Totally dark
and turbid, Heaven and Earth, Sun and Moon were linked together. This was the
time of /cosmic/ union”.

In the preface quoted above Hao Ta-t'ung introduces such learning and his
knowledge as guidelines for anyone who wants to enter the path of Ch'üan-chen which
also implies a distinct attitude towards life in this world. These are two aspects
combined in the life and works of Hao Ta-t'ung, and here we find what Ch'üan-chen
meant to him as an individual. He does not leave this world physically; he remains
“here” amidst people to perform his task as a teacher. On the other hand, he maintains
a spiritual independence which helps him to preserve what he understands as his natural
unity and integrity. Thus, by converting to Ch'üan-chen Taoism Hao Ta-t'ung adopted
new habits and a new consciousness of his humanity as a perfect and independent unity.
On this basis he passed along his knowledge which derived from the pre-Ch'üan-chen
phase of his life, and he cherished it. All this could be realized by teaching and
preaching, and in fact it was his locally accepted attitude as a teacher which let him
materially and ideally live in this world, at the same time raising him above the level of
the vulgar masses32.

Within the Ch'üan-chen movement Hao Ta-t'ung appears to have had a similar
“independent” position. His theoretic teachings referred to traditions (Ts'an-t'ung ch'i)
which were essential to the meditative schools of Taoism as they flourished especially
during the Sung[69], Chin and Yüan dynasties33. He introduced concrete literary
traditions, very much the same way as Liu Ch'ü-hsüan did34, complementing the
genuine rhetoric-lyric presentations of the first Ch'üan-chen Taoists with a literal
“exegetic” patch-up. This feature also may have inspired Chinese scholars who viewed
the Ch'üan-chen movement as being bent on saving the Han-culture vis-a-vis political
turmoil and foreign rulers. However, the case of Hao Ta-t'ung proves that such a
generalizing explanation tends to confuse “effect” and “cause”35.
Abbreviations:


SPPY  Szu-pu pei-yao

NOTES


2 TT 175 professes to give a chronological description of the formation of this group. TT 973: 1.10a says that Ch’iu Ch’u-chi, Liu Ch’u-hsüan, Tan Ch’u-tuan and Ma Tan-yang, “the four masters” are the most important Ch’üan-chen-representatives, and a lower rank is allotted to Wang Ch’u-i, Hao Ta-t’ung and Sun Pu-erh, the wife of Ma Tan-yang. The text Chi’-chen tsan in TT 973: 2.24b-25b begins the series of the “Seven Perfected” with Wang Che and drops Sun Pu-erh, whereas the first cited Chung-nan shan shen-hsien Ch’üang-yang ch’en-jen Ch’üan-chen chiao-tsu pei by Wan-yen Shou (1172-1232) (TT 973: 1.2b-10a) defines the meaning of “Seven Perfected” to Wang Che’s followers only. The Chi’-chen tsan praises on p. 25b Hao Ta-t’ung: “Though being the son of a well-distinguished family, he only loved forests and fountains. Two Tz’u-verses and one gown – he thoroughly implemented the tradition of his master. The bridge of Wo-ischou had him for six years, and there it was that he/converted his worldly life, what was refractory and what was favourable – completely merging with Spontaneity”. Concerning the “Tz’u-verses” and the “one gown”, see below.

3 E.g. Wang Che, Ma Tan-yang and Liu Ch’u-hsüan, cf. the biographies in TT 173, 174, 973.

4 Wang Che founded five associations: Ping-teng, Chien-lien, Yu-hua, San-kuang and Ch’i-pao, cf. TT 173: 2.5a. The term San-chiao (Confucianism, Buddhism and Taoism) served as initial specification for each of these names, cf. TT 973: 1.7a.

5 In 1188 the Chin emperor Shih-tsung summoned Ch’iu Ch’u-chi and Wang Ch’u-i; in 1197 emperor Chao-tsung summoned Wang Ch’u-i and Liu Ch’u-hsüan, and in each case the visit of the Taoists enhanced their prestige, cf. TT 973: 1.8b-9a. These official contacts culminated in Ch’iu Ch’u-chi’s visit at Chingiz Khan’s temporary residence in the Hindukush area, cf. A. Waley pp. 47. Cf. TT 176 Hsüan-feng ch’ing-hui lu.

6 See above Note 1; cf. Ch’en Kuo-fu, loc.cit.

7 In the following paragraphs we analyse a synopsis of the main features of Hao Ta-t’ung’s biographies. We used the following texts: TT 173: 5.6a-9a; TT 174: 39a-41a; TT 175; TT 973: 2.18a-28b and TT 297: 3.6a-8a. There are some differences concerning details like the time of the adoption of the various new personal names which we do not indicate.

8 Cf. TT 973: 2.19b. Yen Chün-p’ing is said to have practiced Taoist crafts in Szu-ch’uan. He influenced his contemporaries by his outstanding good character. Originally he made his living as a soothsayer, but later he retired to “cultivate Tao”, cf. Tao-hsüeh chuan 5, in San-tung chun-nang 1:1b; 2.4b (TT 1139). Especially cf. San-tung ch’un-hsien lu 17:4b (TT 1248), here Yen Tsun (Chün-p’ing) is said to have been a very productive literatus who based his efforts on the instructions of Lao-tzu and Chuang-tzu.

9 Szu-ma Chi-chu succeeded in applying esoteric essences like “the flower of the radiant Tan” and the “rays of the morning sun” by means of meditation and so achieved again splendid youth, cf. TT 1139: 3.21b; 8.9a citing Chen-kao 7, cf. TT 1016: 14.12b-14a where we read that Szu-ma Chi-chu once had a contact with T’ai-hsüan hsien-nü who entrusted him with means to convert his bodily form. TT 1248: 5.2a reports about a soothsayer Szu-ma Chi-chu who was a Pa-kua-expert.

10 Cf. TT 173: 5.7a. TT 973: 4.24a introduces his nickname “iron face”. Wang Che built in 1161 (Chung-nan, Nan-shih village) an earth-tunnel “Grave of the Living Dead” in which he lived and meditated until 1163, cf. TT 175: 5a-5b. All these names indicate the same purpose, the meditation on the inner spheres of the person.

11 Cf. TT 973: 2.20b-21a. This idealizing epithet concerning a Ch’üan-chen Taoist can also be found in an inscription about the life of Chang Chih-su, cf. TT 973: 4.26b.

12 Cf. A. Waley pp. 13-16 where some features of the biographies of Wang Che and Hao Ta-t’ung are given. P. Demiéville op.cit. p. 229 Note 11 remarks “Waley insists on the ascétisme personnel de Wang Tchó, violent et ‘fakirique’; mais Wang Tchó était beaucoup plus modéré dans les
instructions qu’il donnait à ses adeptes, . . .”. The following six points have been derived from the respective biographies indicated in Note 7.

13 TT 122 Huang-ti Yin-fu ching chu and TT 401 Huang-t'ing nei-ching yu-ching chu, cf. TT 973: 2.4b. His commentary on the Tao-te ching is not extant.

14 A synopsis of the practical aspects of the teachings of Wang Che is given in TT 1233 Ch’ung-yang lie-chiao shih-wu lun, cf. my article “Ch’ung-yang Sets Forth His Teachings In Fifteen Discourses”, A Concise Introduction To The Taoist Way Of Life of Wang Che (1112–1170), which is forthcoming in Monumenta Serica. The same conclusion could be arrived at by comparing other works like TT 1153 Ch’ung-yang ch’i’uan-chen chi with TT 1161 Ch. 2–3. TT 1161 Ch. 1 Chou-i ts’an-t’ung chi’i chien-yao shih-i refers by its title to the tradition of Wei Po-yang (ll. 140 A.D.). The diction of Hao Ta-t’ung’s commentary can readily be connected with Wang Che’s terminology. Also see Ch’en Ming-kuei, Ch’ang-ch’un tao-chiao yu-an-liu, in Yen I-p’ing comp. Tao-chiao yen-chiu tzu-liao Vol. 2, Taipei 1974, pp. 35, 45–48.

15 A passage in TT 973: 2.3a states that after the death of Wang Che the intentions or inclinations of the “Four Masters” suddenly turned out to be diverging . . . “. . . he alone had thoroughly understood the (Book of) Changes . . .”, cf. TT 973: 1.13a–13b, this text also mentions the T’ai-ku chi. Cf. Ch’en Ming-kuei, pp. 45–48.

16 See Ch’en Ming-kuei, pp. 52. Cf. TT 973: 2.21b–22a where still other titles are listed, e.g. San-chiao ju-i lun “Discourse on the Adoption of the (Book of) Changes by the Three Systems (Confucianism, Buddhism and Taoism)”.

17 Cf. TT 973: 1.11b. Cf. TT 1156 Ch’ung-yang chen-jen chin-kuan yu-suo chuveh: 12b–13a. Cf. Erik Zürcher, Buddhist Influence On Early Taoism, in Toung Pao Vol. LXVI, Livr. 1–3 (1980), pp. 84–147, esp. p. 146; Zürcher considers the “possibility that at a lower level the bodies of the pyramids (i.e. the Buddhist and Taoist tradition) merged into . . . lay religion. . . into an indistinct mass of popular beliefs and practices”. This situation surely existed not only during the Liu-ch’ao period, but is a general feature of Chinese religious life even today.

18 The Hsiao ching, Tao-te ching, Pan-jo-hsin ching and Ch’ing-ching ching, cf. TT 973: 1.8a, 11a.

19 Compare the bibliographic indications in Hao Ta-t’ung’s preface to TT 1161 (Hsü 7a), in comparison with the extant T’ai-ku chi (15 chüan against 4 chüan today), or TT 973: 2.22a.

20 See below
21 An analysis of this text is not intended here, but for a more general appraisal refer to Ch’en Ming-kuei, pp. 47–48. The adoption of the tradition connected with Wei Po-yang and the positive distinctness of his scholarship are seen as placing Hao Ta-t’ung outside the “inner circle” (Ma Tan-yang, T’an Ch’u-tuan, Liu Ch’u-hsüan and Ch’ü Ch’u-chi) of the “Seven Perfected”, see the reference work quoted above.

22 Cf. Ch’en Ming-kuei, pp. 49–52.
23 Cf. e.g. TT 174: 40b; TT 973: 2.21a–21b.
24 We notice that the date of the preface by Hao Ta-t’ung to TT 1161 is much earlier, 1178 A.D. Obviously Hao Ta-t’ung made several efforts to compile his materials concerning the I-ching and related themes. T’ai-ku chi is the only “collective” name for his works known to us. After his death (1212) these materials continued to receive editorial treatment, e.g. TT 1161 Hsü 5a–6a by Fan Yuan-hsi, dated 1236 A.D. We keep this fact in mind, if we speak about “the ideas” or “the teachings” of Hao Ta-t’ung.

25 Cf. TT 297: 3.6a. Hao Ta-t’ung explains e.g. on TT 1161: 2.6b–7a the importance of the Ho-t’u for divination.

26 Concerning these terms, see below.
27 These words have been used in an inscription about the life of Wang Ch’i-yün who was one of Hao Ta-t’ung’s followers, cf. TT 973: 4.22b. They describe a basic attitude of Ch’üan-chén Taoists. The “Seven Perfected” dispersed gradually after the death of Wang Che and residing in kuan or kung they had their own centres and followers which is well documented in TT 973. See above Note 15.

28 Cf. Lieh-tzu Ch. 1.3a–3b; 2.22a–22b (e.g.), ed. SPPY. As to Shou-i cf. Henri Maspero, La religion chinoise dans son développement historique, p. 45 (“se Concentrer sur l’Un”), in Le Taoisme et les religions chinoises, Paris 1971 (ed. Gallimard). Isabelle Robinet, Méditation Taoïste, p. 186 gives a translation of the respective passages in Lieh-tzu. Here we find the following interpretations: “Le Grand Commencement (T’ai yi), la Grande Origine (T’ai tch’ou), la Grande Genèse (T’ai che) et la Grande Simplicité (T’ai sou)”. The interpretations in I. Robinet’s book (Paris 1979) also fit in with our text here.

29 T’ai-i, T’ai-ch’u, T’ai-shih, T’ai-su as well as T’ai-ku and Shou-i. Concerning Hao Ta-t’ung’s interest in classical studies, an attitude which was quite in accord with the tendency of his time, see above.

30 Cf. Lien-tzu Ch. 1.3a–3b; 2.22a–22b (e.g.), ed. SPPY. As to Shou-i cf. Henri Maspero, La religion chinoise dans son développement historique, p. 45 (“se Concentrer sur l’Un”), in Le Taoisme et les religions chinoises, Paris 1971 (ed. Gallimard). Isabelle Robinet, Méditation Taoïste, p. 186 gives a translation of the respective passages in Lieh-tzu. Here we find the following interpretations: “Le Grand Commencement (T’ai yi), la Grande Origine (T’ai tch’ou), la Grande Genèse (T’ai che) et la Grande Simplicité (T’ai sou)”. The interpretations in I. Robinet’s book (Paris 1979) also fit in with our text here.

31 Compare the graphic presentation ts’u “chart” on TT 1161: 2.7a–7b.

32 Though Wang Che attracted many people, we are told that in fact only the elitist group of the “Seven Perfected” managed to live up to their master’s standard. Besides this, it is worth-while
remembering that Hao Ta-t'ung, like Wang Che, had an educational background with which many of his listeners could hardly compare. All this is perfectly in accord with Wang Che's ideas and attitudes as set forth in TT 1233, see above Note 14, and also cf. TT 973: 1.10a. Hao Ta-t'ung who is credited with temple-building activities in the area of Ning-hai had some distinguished followers: Fan Yuan-hsi (TT 973: 4.16a-19b); Wang Ch'i-yün (TT 973: 4.19b-24b); Meng Chih-yüan (TT 973: 6.11b-16b). E.g. Fan Yuan-hsi (Hsüan-t'ung) was an incorruptible gentleman who was in charge of the most prosperous economics of the kuan where Hao Ta-t'ung lived and lectured (Ning-hai) – Hao Ta-t'ung himself did not care about economics . . . Concerning his temple-building activities, cf. TT 173: 5.7b-8a.

34 See above Note 13. The bulk of the early Ch'üan-chen works consists of lyrics, odes, songs and poems referring to matters of actual or individual concern. Here we remind of a most significant activity which occurred during the last quarter of the 12th century. Taoists in Peking (Chung-tu shih-fang T'ien-ch'ang kuan) edited the Ta Chin hsüan-tu pao-tsang, a revised and enlarged version of the Sung Wan-shou tao-tsang which was stored in Peking as Cheng Tzu-tan in 1174 A.D. reported. Later, the Ch'üan-chen movement became responsible for the edition of the (Yüan) Hsüan-tu pao-tsang, cf. Yoshioka Yoshitoyo, Dökyö keiten shiron, Tokyo 1955, pp. 171-173.