In the later Daoist tradition, innate nature and life-destiny receive a more distinct and nuanced connotation. Innate nature is associated with the heart and spirit ($shên$ 神), while life-destiny is associated with the kidneys and vital essence ($jīng$ 精). In addition to conservation and non-dissipation, these are cultivated through stillness practice ($jìnggōng$ 靜功) and movement practice ($dònggōng$ 動功), respectively. These primarily refer to meditation and Yāngshēng 養生 (Nourishing Life), or health and longevity techniques. Thus, we commit ourselves to the “dual cultivation of innate nature and life-destiny” (xingming shuāngxiū 性命雙修), to holistic and integrated Daoist practice-realization.

As our practice deepens, we live more fully and completely in/as/through innate nature, listening to spirit. We find ourselves infused with the Dao’s mysterious and sacred presence. This results in numinous pervasion ($língtōng$ 靈通), mysterious inner power ($xuándé$ 玄德), mysterious perception ($xuánlǎn$ 玄覽), and so forth. We follow the movement ($chuò$ 走) resonating through the patterns and currents encountered ($yòng$ 甬). Our heart-mind ($xīn$ 心) becomes aligned and directed ($zhí$ 直), and this alignment is expressed as beneficial and transformative activity ($chì$ 炁) in the world. We perceive ($jiàn$ 見) the openings and leadings ($jiān$ 監). Responding to subtle patterns and currents. The energetics of being and experiencing.

This is Daoism as Xuánfēng 玄風 (Mysterious Movement). The “teaching beyond/without words” ($bùyuán zhī jiào$ 不言之教) and the “form of formlessness” ($wúxìng zhī xìng$ 無形之形). Our illusory sense of separate identity dissolves; we enter a transpersonal state in which the Dao manifests through us and in which we perceive being beyond appearances. Innate nature meeting innate nature.