

DAOIST TEXTS IN TRANSLATION*

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Someone wishing to find Daoist texts in translation might be left with a distinct impression of scarcity. It is frequently assumed that, apart from the *Daode jing* 道德經 and *Zhuangzi* 莊子, translations of Daoist texts are rare undertakings, and perhaps rarer discoveries.¹ Perusing the shelves in bookstores, including those of major universities, as well as course syllabi and selected reading assignments, one is surprised by the lack of representative primary source material on Daoism. One could point to many possible reasons for this, but two in particular stand out: (1) the all too frequent elevation and retranslation (remarketing) of the *Daode jing*; and (2) the widespread misrepresentation of Daoism in “World Religions” textbooks and their related “sourcebooks.” Both of these reasons are rooted in the still prevalent tendency to understand Daoism in terms of a “philosophical Daoism”/“religious Daoism” dichotomy, including the elevation of the former as “authentic” or “real” Daoism (see Sivin 1978; Strickmann 1979; 1980; Kirkland 1997; Clarke 2000; Komjathy 2002a).

With regards to the translation of the *Daode jing*, the “Tao-te-ching marketing industry” continues to churn out “new” translations to the point of inundation and saturation. With translations now appearing with almost monthly frequency (labeled variously as “definitive,” “standard,” “historic,” “unprecedented,” etc. etc.),² an inevitable question arises: Do we really need another translation of this Daoist text?³ It is not my intention here to review or criticize these various cultural productions, but I will say that, generally speaking, there is very little that is profound, unexpected, innovative, or developmental in most of the recent products.⁴ In addition, the practices of the Tao-te-ching translation industry and its willing supporters draw one’s attention to political and ethical issues involved in such participation: the decision to undertake the translation of texts considered “sacred” by a religious tradition deserves respectful consideration and careful reflection. The continued appropriation and exploitation of

* I am grateful to various scholars of Daoism for their suggestions concerning Daoist texts in translation. These include Stephen Bokenkamp (Indiana University), Monica Esposito (University Media Research Institute, Kyoto), Livia Kohn (Boston University), Paul Kroll (University of Colorado, Boulder), and James Miller (Queen’s University, Canada). Notifications of any omissions or mistakes in the present article can be sent to me via email at komjathy@bu.edu.

¹ As this article is about Daoist *texts*, about Daoist *literary productions*, it is, by that fact, slanted towards a textual approach to Daoist Studies. While Daoist texts do give one access to various aspects of the Daoist tradition in particular and Chinese culture in general, textual study must be recognized as only one particular methodology. Equally important and complementary is the study of Daoism in terms of anthropology, art history, comparative religious studies, epigraphy, and sociology.

² As of 1998, LaFargue and Pas (1998, 277) estimated the number of Western-language translations at 250, once again pointing towards the oft-stated truism that “the *Daode jing* is the most translated book in the world next to the Bible” (see, e.g., Welch 1957, 4; Mair 1990, xi; Chan 2000, 1). Recent translations include those of Roger Ames and David Hall, Philip Ivanhoe, Moss Roberts, and Jonathan Star. For a discussion of the history of the translation of the *Daode jing* see Hardy 1998; LaFargue and Pass 1998.

³ Any new translations of the *Daode jing* are justified if and only if they make a major historical or linguistic contribution, if they present a radical reinterpretation of the text, or if they provide some insight into how the *Daode jing* actually functions *within* the Daoist tradition.

⁴ An excellent bilingual translation is Lau 1989 (1982). LaFargue’s socio-historical translation (1992) is recommended for an attempt at historically contextualizing the *Daode jing*. Certain innovations also deserve mention, including translations of the Mawangdui manuscripts (Henricks 1989; Lau 1989) and of the Guodian manuscripts (Henricks 2000; see also Allan and Williams 2000).

the *Daode jing* involves producers and consumers in a questionable dynamic, and the motivations and intentions behind the repeated translation of the *Daode jing* deserve further study (see, e.g., Bradbury 1992; Hardy 1998; Herman 1998; Girardot 1999; 2002). In terms of the present inquiry, we must note that this preoccupation and saturation is rooted in and perpetuates an overemphasis on the importance of the *Daode jing* in terms of the Daoist tradition and a prejudice towards the so-called (Western construction) “philosophical Daoism.”⁵

With regards to the “Tao of Textbooks,” as Jeffrey Dippmann (2001) refers to it, we find an unjustified emphasis on “philosophical Daoism” and, again, an elevation of the *Daode jing* as the most representative Daoist text. In “The Tao of Textbooks: Taoism in Introductory World Religion Texts,” Dippmann undertakes a statistical, content analysis of “World Religions” textbooks in terms of six major categories: (1) “religious” and “philosophical” Daoism; (2) the *Daode jing* and *Zhuangzi*; (3) quotations and sources; (4) Daoist schools; (5) women; and (6) morality. Dippmann’s study has a number of important, yet by no means surprising findings for the present discussion. First, every textbook utilizes the “received view” of Daoism, which revolves around a dichotomy between “philosophical Daoism” and “religious Daoism.” Some of the textbook authors also misleadingly equate “philosophical Daoism” with the Chinese phrase *daojia* 道家 (lit., “family of the Dao”) and “religious Daoism” with *daojiao* 道教 (lit., “teachings of the Dao”) (Dippmann 2001, 46-47). Second, the *Daode jing* and, to a lesser extent, the *Zhuangzi* are the most frequently cited texts and thus presented as most representative:

Accordingly, the number of quotations from these two texts far outweighs citations from any other Taoist source. Among the thirteen texts surveyed, 281 direct quotations were identified....One hundred and fifty-nine of these (56%) came from the *Tao Te Ching*. Another seventy-one (25%) originate in the *Chuang Tzu*, leaving fifty-one quotations (18%) from a variety of other miscellaneous texts. (ibid., 48)

That is, textbook authors, educators utilizing these sources, as well as students and general readers relying on them understand Daoism through the limited and limiting prism of “philosophical Daoism” and the *Daode jing*.⁶

While the above insights may give one pause at the extent to which the advances in the field of Daoist Studies (see Seidel 1989-90; Verellen 1995; Kohn 2002a) have penetrated into the intellectual worlds of non-specialists and general readers, there are a variety of recent publications that can help mend this situation. First, two recent sourcebooks offer more extensive and accurate selections from Daoist texts; these are *Religions of China in Practice* (1996) edited by Donald Lopez and *Sources of Chinese Tradition* (revised edition; 1999) edited by Wm. Theodore de Bary and Irene Bloom. In addition, we now have more comprehensive introductions to the Daoist tradition, notably the historical approaches of Isabelle Robinet’s *Taoism: Growth of a Religion* (1997) and Livia Kohn’s *Daoism and Chinese Culture* (2001), and the thematic approach of James Miller’s *Daoism: A Short Introduction* (2003).⁷ Although prohibitively expensive, the *Daoism Handbook* (2000) edited by Livia Kohn is an indispensable resource and should be acquired by any library where courses on East Asian religions, Chinese religions, and Daoism are being taught. In addition, two recent translation

⁵ For helpful insights concerning this historical bramble see Girardot 1999; 2002; Kirkland 1997; Komjathy 2002a.

⁶ For alternative interpretative models see Kirkland 1997; Kohn 2000b. For a summary see Komjathy 2002a.

⁷ Helpful articles include Seidel 1974; Baldrian-Hussein 1987; Schipper 2000. We may also look forward to the forthcoming book-length introductions by Evgeny Torchinov and Russell Kirkland.

series have and will continue to supply new translations of representative Daoist texts: (1) Daoist Classics, published by the University of California Press and edited by Stephen Bokenkamp (Indiana University); and (2) Daoist Translation Series, published by Three Pines Press and co-edited by Livia Kohn (Boston University) and Harold Roth (Brown University).

The present article is an attempt to provide a reference tool for those wishing to learn about, research, and/or teach Daoism through its primary sources. Contrary to perspectives conditioned by the most pervasive cultural influences, a diverse and fairly representative selection of Daoist texts has been translated. In particular, when one reviews articles, edited volumes, dissertations, and more obscure book publications (those dark and mysterious byways), one actually finds a wide variety and number of Daoist texts in translation.

HISTORY OF TRANSLATION

The history of the translation of Daoist texts has yet to be written.⁸ However, as one might expect from the above discussion, the *Daode jing* 道德經 and *Zhuangzi* 莊子 received the earliest attention from would-be translators. Chinese historiography tells us that a Sanskrit translation was produced in the seventh century and that the Buddhist monk Xuanzang 玄奘 (596-664) transported it to India during his pilgrimage (see Pelliot 1912). The earliest known Western translation of the *Daode jing* was a Latin version produced by Jesuit missionaries in China, which a certain Matthew Raper presented to the Royal Asiatic Society in 1788. The stated intention of the translators was to show that “the Mysteries of the Most High Trinity and Incarnate God were anciently known to the Chinese nation” (Legge 1962a [1891], xiii; Hardy 1998, 165).⁹ The next earliest translation (French; 1842) was that of Stanislas Julien (d. 1873), a student of Jean-Pierre (J.P.) Abel Rémusat (1788-1832?). The first English version (1868) was produced by John Chalmers (fl. 1860); this was, in turn, followed by those of Frederic Balfour (fl. 1880) (English; 1884) and James Legge (1815-1897) (English; 1891) (see Legge 1962a [1891], xi-xiv; Welch 1957, 4-5; Hardy 1998, especially 165-66; LaFargue and Pas 1998, 299-301).¹⁰

The *Zhuangzi* also received an early place of prominence within the “Victorian invention of Daoism.” While the *Daode jing*, was quickly becoming elevated to the status of “Daoist bible” with Laozi as the “historical Jesus” of Daoism, the *Zhuangzi* began to be recognized (constructed) as an additional, if less important, representative text, “The brilliant pages of Kwang-tze [Zhuangzi] contain little more than his ingenious defense of his master’s [Laozi’s] speculations, and an aggregate of illustrative narratives...in themselves for the most part unbelievable, often grotesque and absurd” (Legge 1962a [1891], 39). The earliest translation of the *Zhuangzi* was completed by Frederic Balfour (English; 1881); this was followed by the translations of Herbert Giles (fl. 1890) (English; 1889) and James Legge

⁸ I am adopting a fairly inclusive definition of “Daoist” and “Daoism” in this article. For a justification see the section “Daoist Texts in Translation” below.

⁹ According to Legge (ibid.), the manuscript version was still extant in England when he wrote his preface to *The Texts of Taoism*.

¹⁰ As Girardot explains, “Legge was the single most important figure in contributing to the late Victorian invention of ‘Taoism’ as a reified entity located ‘classically’, ‘purely’ and ‘philosophically’ within certain ancient texts or ‘sacred books’—or, more accurately, within a single enigmatic ‘classical’ text or Taoist ‘bible’ known as the *Tao Te Ching* (Book of the Tao and Its Power) attributed to the sage Lao Tzu” (1999, 108). In addition, “Legge’s extensive Taoist studies...set much of the underlying tone, textual content and hidden logic for subsequent Western discussions of this tradition within Sinology, the general history of religions and popular culture” (ibid., 109; see also Girardot 2002).

(English; 1891) (Legge 1962a [1891], xviii).

Frederic Balfour and James Legge were also two of the earliest scholars to provide translations of Daoist texts beyond “Lao-Zhuang” Daoism. In *Taoist Texts, Ethical, Political, and Speculative* (1894),¹¹ Balfour translated the *Yinfu jing* 陰符經 (Scripture on the Hidden Talisman), *Taixi jing* 胎息經 (Scripture on Embryonic Respiration), *Yuhuang xinyin jing* 玉皇心印經 (Mind-Seal Scripture of the Jade Sovereign), *Qingjing jing* 清靜經 (Scripture on Clarity and Stillness), and *Ganying pian* 感應篇 (Chapters on Action and Response).¹² According to Balfour,

The descent from these sublime and simple ethics [of Laozi and Zhuangzi] during the Han and succeeding dynasties was fatally rapid. They soon became obscured in a mist of hocus-pocus and imposture, in which idolatry, the prolongation of life, the elixir of immortality, and the transmutation of metals played a prominent part....It is only sad to reflect how soon and how irrevocably the ancient doctrines of Lao Tsze and his successors fell into desuetude, and have since endured the reproach of their enforced association with a system of superstitious folly. (Balfour 1975 [1894], vi)

Similarly, in *The Texts of Taoism*, which appeared in volumes 39 and 40 of Max Müller’s *Sacred Books of the East* series, James Legge translated the following texts: *Ganying pian*, *Qingjing*, *Yinfu jing*, and *Yushu jing* 玉樞經 (Scripture on the Jade Pivot). In Legge’s view, these various texts, included as appendical afterthoughts,¹³ show that the introduction of Buddhism provoked Daoism to begin a movement towards religious organization with “superstitions peculiar to itself” (Legge 1962a [1891], xii). Viewing its various historical developments, Legge comments that its “phases have been continually changing, and at present it attracts our notice more as a degraded adjunct of Buddhism than a development of the speculations of Lao-tze and Kwang-tze” (ibid.).¹⁴ At the present time, the origins of the Western construction of “philosophical Daoism”/“religious Daoism” remain unclear. However, some of the seeds of and evidence for such an interpretative framework are clearly evident in the work of Balfour and Legge, including the perspective that so-called “religious Daoism” is a “degenerate” and “corrupt” form of the “original Daoism” of Laozi (see Girardot 1999; 2002; Komjathy 2002a).

Another early translation was John Dudgeon’s (1837-1901) “Kung-fu or Medical Gymnastics” (1895), which as far as I can tell translates parts of the *Wanshou xianshu qigong tupu* 萬壽仙術氣功圖譜 (Illustrated Treatises on Longevity, Immortality Techniques, and Qigong). This is an illustrated practice manual that covers *daoyin* 導引 (lit., “guiding and stretching”; gymnastics) and *yangsheng* 養生 (lit., “nourishing life”; longevity techniques) practices from a variety of historical periods and earlier texts. Much of the selected material

¹¹ This was a collection of previously published translations dating from the 1880s (see Pregadio 1996).

¹² For descriptions and *Daozang* 道藏 numbers of these texts see the annotated bibliography below.

¹³ The page content of *The Texts of Taoism* amounts to approximately 580 pages devoted to the *Daode jing* and *Zhuangzi* and ninety pages dedicated to other miscellaneous Daoist texts. One could argue that the structure of Legge’s *The Texts of Taoism* has become the structure of inquiries into the Daoist tradition. That is, the history of Western interest in Daoism mirrors Legge’s table of contents—seven times as much attention has been given to “philosophical Daoism” as to “religious Daoism.” The ghost of Legge still walks these halls.

¹⁴ At the present time, it is unclear why Balfour and Legge chose the texts that they did. With regards to the *Qingjing jing*, Legge explains, “So I must translate the title of this brochure, as it appears in the ‘Collection of the Most Important Treatises of the Taoist Fathers’ (vol. xxxiv, p. xvii), in which I alone have had an opportunity of perusing and studying the Text” (Legge 1962b [1891], 247).

also appears in the sixteenth-century *Chifeng sui* 赤鳳髓 (Marrow of the Crimson Phoenix) and the *Yimen guangdu* 夷門廣牘 (Extensive Records from the School of [Chen Xi]yi) of the same period (see Despeux 1988).

The serious academic consideration of the entire breadth of the Daoist tradition did not begin until the early to middle part of the twentieth century. This corresponded with the “rediscovery” of the *Zhengtong daoze* 正統道藏 (Daoist Canon of the Zhengtong Reign; printed in 1444-1445), a collection of over 1,400 texts compiled during the Ming dynasty (1368-1644) (see Komjathy 2002b). Around 1910, the Bibliothèque Nationale in Paris acquired two incomplete copies of the Ming-dynasty Daoist Canon, and Eduard Chavannes (1865-1918) and Paul Pelliot (1878-1945) began studying and translating texts from this collection (Seidel 1989-1990, 231-32; Komjathy 2002a, 329). By the time of this death in 1918, Chavannes prepared the first translation directly from the Daoist Canon into a European language (Barrett 1981, xii; Komjathy 2002, 329); this was a translation of the *Taishang lingbao yukui mingzhen dazhai yangong yi* 太上靈寶玉匱明真大齋言功儀 (Liturgy for the Enunciation of Merit at the Great Retreat of the Luminous Perfected, as Found in the Jade Chest of the Great High Numinous Treasure; see Chavannes 1919).

Future research on the Daoist tradition and translations of Daoist texts were made possible by reproductions of the Daoist Canon. Around 1919, Fu Zengxiang 傅增湘 (1872-1950), former Minister of Education and renowned bibliophile, suggested that the Commercial Press of Shanghai make a reproduction of the woodblock concertina edition housed at Baiyun guan 白雲觀 (White Cloud Monastery; Beijing). With the financial support of President Xu Shichang 徐世昌 (1855-1939; in office 1918-1922), Zhang Yuanji 張元濟 (1866-1959), the Archivist of the Commercial Press, guided the project to completion (Boltz 1986, 764; see also Loon 1984). This resulted in the 1923-1926 photolithographic reproduction of the *Zhengtong daoze* and *Xu daoze* 續道藏 (Supplement to the Daoist Canon).¹⁵ Due to the scarcity of the Shanghai edition, Yiwen Publishers of Taipei, with the support of several professors from National Taiwan University, sponsored a reprinting in 1962 (Boltz 1986, 764), which prepared the way for the dissemination of Daoist texts throughout the world. This publication was followed by two 60-volume editions published in 1977: the Yiwen edition and the Xin Wenfeng edition, both of Taipei (Pregadio 1997, 6-7; Komjathy 2002b, 6, n. 16). Such widespread availability of Daoist texts ensured the forthcoming publications of a wide variety of Western-language translations.

There was also an early interest in the texts of Chinese alchemy. In the late 1880s, two attempts at translating the *Zhouyi cantong qi* 周易參同契 (Token for the Kinship of the Three According to the *Zhouyi*) were published (see Bolton 1894). Later, in the 1930s and 1940s, historians of science began to turn their attention towards Chinese alchemy as a form of “proto-science.” Tenney L. Davis (b. 1890?) and his various Chinese collaborators published numerous studies and translations. Some of these translations included the following: *Zhouyi cantong qi* (with Wu Lu-ch’iang; 1932), *Wuzhen pian* 悟真篇 (with Chao Yün-ts’ung; 1939), *Baopuzi* 抱朴子 (with Wu Lu-ch’iang; 1935; and with Ch’en Kuo-fu; 1941), and *Jindan sibaizi* 金丹四百子 (with Chao Yün-ts’ung; 1940) (see Pregadio 1996). Much of this research influenced and set the foundations for the views presented by Joseph Needham (1900-1995) and his colleagues in the volumes of *Science and Civilisation in China* dedicated to alchemy.¹⁶

¹⁵ For some information on the subsequent fate of the Baiyun guan edition see Boltz 1986, 764.

¹⁶ Although beyond the scope of the present inquiry, it is interesting to note that the three primary, early translation trends set many of the foundations for future projects: (1) *Daode jing* and *Zhuangzi*; (2) Daoist “religious” texts;

From the 1960s on, more and more researchers undertook the translation of Daoist texts. Recently, a number of noteworthy publications have appeared that deserve a special place in this discussion of Daoist texts in translation. First, in 1993 Livia Kohn (Boston University) published the first historical sourcebook of the Daoist tradition; this was *The Taoist Experience* (SUNY, 1993), which presents representative texts from almost every major Daoist sub-tradition. This was followed in 1997 by Stephen Bokenkamp's (Indiana University) monumental *Early Daoist Scriptures* (University of California Press, 1997). Here Bokenkamp (with a contribution from Peter Nickerson [Duke University]) provides historical studies and annotated translations of six major texts from the second to sixth centuries C.E., the formative phase of organized Daoism. Recently, two complete, annotated translations of Daoist hagiographies have also been published: *Fragments of the Daoxue zhuan* (Peter Lang, 2000) by Stephan Peter Bumbacher (University of Tübingen), a translation of the *Daoxue zhuan* 道學傳 (Biographies of Students of the Dao), and *To Live as Long as Heaven and Earth* (University of California Press, 2002) by Robert Ford Campany (Indiana University), a translation of the *Shenxian zhuan* 神仙傳 (Biographies of Spirit Immortals). Both of these studies provide important primary source material for understanding the religious worlds of Daoists in medieval China.

APPROACHING DAOIST TEXTS

As I have not provided critical commentary on the various translations documented below, a few general comments are in order. First, there is a great need for complete, *annotated* translations of Daoist texts. These translations should aim for and embody a high degree of (1) linguistic competency, (2) historical contextualization, and (3) theoretical and methodological sophistication.

With regards to linguistic competency, a number of skills are required. It goes without saying that translators must dedicate themselves to acquiring the necessary knowledge and skills for accurately translating classical Chinese into modern Western languages. However, reliance on standard Chinese and Western language dictionaries can easily lull one into believing that the dangers of such translation endeavors are minimized. In fact, Daoist texts utilize specialized technical terminology that vary according to (1) historical period; (2) cultural and religious influences; (3) Daoist sub-tradition; and often (4) individual authors. Thus, for example, we find the use of the character *zhen* 真 in much of the Daoist literature from the Song period (Northern: 960-1126; Southern: 1127-1279), a time when internal alchemy (*neidan* 內丹) was becoming systematized and the Quanzhen 全真 (Complete Perfection) movement emerged. Here *zhen* has been translated in more conventional terms as “true” or “real,” and in more technical terms as “perfect” and “perfected.” *Zhenren* 真人, a phrase often designating Daoist adepts who have successfully completed specific training regimens, becomes rendered variously as “true man,” “real human,” “realized being,” or “perfected one.” Similarly, Quanzhen has been translated as “Complete Reality,” “Complete Realization,” “Complete Truth,” “Complete Perfection,” or “Completion of Authenticity.”¹⁷ While “Complete Truth” or

and (3) alchemical treatises.

¹⁷ Before the publication of the 2001 issue of the *Journal of Chinese Religions*, the generally accepted translation of Quanzhen was “Complete Perfection.” However, the various contributors to that special issue on Quanzhen argue for and utilize the rendering of “Completion of Authenticity.” For example, Pierre Marsone explains, “The term *zhen* has often been translated as ‘perfected’ or ‘perfection,’ but this is more of a transposition or an

“Complete Reality” make sense in terms of more standardized meanings, the rendering of “Complete Perfection” is more viable if Quanzhen Daoism is an alchemical tradition, which I believe it is. Here the aspiring adept engages in training regimens that involve cultivation (*xiu* 修) and refinement (*lian* 煉/鍊); internal alchemy is process-oriented and developmental (see Komjathy forthcoming). Such considerations point toward a need for more standardized technical terminology, specialized studies and related research tools (see Komjathy 2002b).¹⁸

The issue of linguistic competency, here relating as it does to the accurate rendering of Chinese (source language) into a Western language (target language), especially comes to the fore when considering “popular” or general audience publications. The annotated bibliography below includes a wide variety of references to such translations, and their inclusion begs the question of reliability. Much of this literature is frequently reliable in terms of accurate translation. While such translations most often lack the appropriate and necessary historical contextualization, annotation, commentary, and interpretation, the linguistic competency is often relatively sound. However, one recurring deficiency is the tendency to read over or “domesticate”¹⁹ difficult passages. Let us consider two examples, one from Thomas Cleary’s *Understanding Reality* (1987) and the other from Michael Saso’s *The Gold Pavilion* (1995).

Thomas Cleary (b. 1949) received his Master’s Degree and Ph.D. in East Asian Languages and Civilizations from Harvard University and is one of the most prolific translators of Chinese and Japanese religious texts. He has translated numerous Daoist texts, mostly relating to internal alchemy in general and the Longmen 龍門 (Dragon Gate) sect in particular. In *Understanding Reality*, Cleary provides a translation of Zhang Boduan’s 張伯端 (d. 1082) *Wuzhen pian* 悟真篇 (Chapters on Awakening to Perfection), with Liu Yiming’s 劉一明 (1734-1821) commentary as found in his *Wuzhen zhizhi* 悟真直指 (Direct Pointers to the *Wuzhen pian*). The *Wuzhen pian* is an important treatise on internal alchemy, with a content so highly symbolic that it is all but impenetrable without commentaries or oral instructions. In the third stanza of the first section, we find the following:

學仙須是學天仙、
惟有金丹最的端。
二物會時情性合、
五行全處龍虎蟠。
本因戊己為媒娉、
遂使夫妻鎮合歡。
只候功成朝北闕、
九霞光裏駕祥鸞。
(*Xiuzhen shishu* 修真十書; DZ 263, 16.9a-11b)

interpretation than a translation. ‘Perfection’ implicates the successful end of a process: it is an achievement. *Zhen* has the opposite meaning; it is an original and ontological authenticity of nature which has not been corrupted by the process of creation or by the passions....Therefore, ‘Quanzhen’ may be better translated as ‘Completion of Authenticity’” (Marsone 2001, 95, n. 2). Lest it need to be said, *every translation is an interpretation*. Within Marsone’s argument, one may detect a certain Judeo-Christian view of “creation” and the influence of French Existentialist thought.

¹⁸ We are fortunate to have various Chinese and Japanese dictionaries of Daoism (see Komjathy 2002b, 13-14). However, there is, as yet, no such Western academic research tool; this should be remedied with the forthcoming publication of *The Encyclopedia of Taoism*, edited by Fabrizio Pregadio.

¹⁹ By “domestication” I mean the process of making unfamiliar things familiar. With popular translations of Daoist texts, this is often done to the point of making the texts into part of some “universal wisdom tradition.”

Thomas Cleary translates this passage as follows:

IF YOU ARE GOING TO STUDY IMMORTALITY, YOU SHOULD STUDY CELESTIAL IMMORTALITY; ONLY THE GOLD ELIXIR IS WORTHWILE. WHEN THE TWO THINGS JOIN, SENSE AND ESSENCE MERGE; WHEN THE FIVE ELEMENTS ARE COMPLETE, THE TIGER AND DRAGON INTERTWINE. STARTING WITH HEAVEN-EARTH AND EARTH-EARTH AS GO-BETWEENS, FINALLY HUSBAND AND WIFE CONJOIN HAPPILY. JUST WAIT FOR THE ACHIEVEMENT TO BE COMPLETED TO PAY COURT TO THE NORTH PALACE GATE; IN THE LIGHT OF NINEFOLD MIST YOU RIDE A FLYING PHOENIX. (Cleary 1987, 28)²⁰

In terms of the style and language of Cleary's translation, a number of characteristics are noteworthy. First, the *Wuzhen pian* is written in heptasyllabic verses; thus, each "paragraph" is a poetic stanza, with paired seven-character lines. Except for punctuation, Cleary's format gives the reader little indication that he or she is reading poetry. Second, Cleary's translation choices for various technical terms deviate from more standard renderings, and thus without knowledge of Chinese and the Chinese text one cannot easily identify the relevant correlates. For example, in the third line, Cleary translates *qing* 情 and *xing* 性 as "sense" and "essence," respectively; a more standard and technically accurate translation would be "emotion" and "innate nature." Cleary's rendering of *xing* as "essence" is especially problematic, as "essence" most frequently translates the Chinese term *jing* 精. Similarly, Cleary translates the most technical section of this stanza, line five, as "Starting with Heaven-Earth and Earth-Earth as go-betweenes." With no annotation, the reader wonders what Chinese phrases Cleary is translating. An educated reader's initial guess might be *Yijing* hexagrams. As it turns out, the Chinese text has the characters *wu* 戊 and *ji* 己, the fifth and sixth of the ten Celestial Stems (*tiangan* 天干), respectively. Cleary does not provide an explanation for or introduction to such choices, although *Understanding Reality*, unlike his later publications, contains a glossary of terms. A more accurate and technical translation might be as follows:

[If you wish to] study immortality, you should study celestial immortality (*tianxian*),²¹
This alone is the most superior doctrine of the Golden Elixir (*jindan*).
When the two things meet [?], the emotions (*qing*) and innate nature (*xing*) are joined;
The Five Phases (*wuxing*) completely settle, Tiger and Dragon entwine.
From the beginning, *wu* and *ji* are taken as the matchmaker,
Thus causing husband and wife to be protected in commingled bliss.
Simply wait until the practice (*gong*) is completed,²² [then] face towards²³
the Northern Tower (*beique*);
Amidst the illumination of nine vapors, you mount an auspicious phoenix.
(Cf. Robinet 1995, 206; Crowe 1997, 40-41)

Although Cleary's translation has certain deficiencies, he seems intent on staying close

²⁰ I have maintained the capitalization in Cleary's book, partially to preserve the "aesthetic quality" and partially to show the ways in which it disorients the reader.

²¹ Here I am rendering *xian* 仙 as "immortal." This is by no means an unproblematic choice (see Campany 2002, 4-5).

²² *Gongcheng* could be rendered in a variety of ways, each with a different interpretative consequence: "work completed," merit complete," or "practice/exercise completed."

²³ *Chao* could also be translated as "pay court" or "have audience."

to the text and rendering it in a way that generally respects the work's complexity.²⁴ The same cannot be said for Michael Saso's *The Gold Pavilion: Taoist Ways to Peace, Healing, and Long Life* (1995), a "translation" of the *Huangting waijing jing* 黃庭外景經 (Scripture on the Outer View of the Yellow Court). Michael Saso (b. 1930) received his Master's Degree from Yale University and his Ph.D. from London University, both in Chinese Studies. He is most well known for his anthropological fieldwork on Daoism in contemporary Taiwan and for his ordination there under the guidance of Zhuangchen Dengyun 莊陳登雲 (Chuang-chen Teng-yün; 1911-1976). Recently, Saso has published a number of general audience books on Daoism, including *The Gold Pavilion*. Saso's tendency is to gloss over and simplify the highly complex verse stanzas of this fourth-century visualization manual. For example,

中池有士衣赤衣。
 田下三寸神所居。
 中外相距重閉之。
 神虛之中當修理。
 玄膺氣管受精符。
 急固子精以自持。
 (DZ 332, 1.1a)

Are rendered in Saso's translation as follows:

The central pond [heart] has a master who wears crimson clothes;
 Three inches below this field is where the shen spirit dwells.
 Link to the outer and inner worlds, repeatedly disconnect them;
 The center of the spirits dwelling must be kept in order [free of judgment].
 The upper chest, ch'i breath's passage, is intuition's *fu* tally,
 Quickly strengthen ching awareness, then of itself attention is focused.
 (Saso 1995, 103-4)

Saso's decision to maintain the hetasyllabic lineation is to be commended, and his translation of the first two lines is terminologically and grammatically sound. However, the methodology for rendering technical terms immediately impedes the reader's comprehension. In this respect, one notices "shen spirit," "ch'i breath's," "*fu* tally," and "ching awareness." Although such a decision must have been intended to clarify, it is distracting and confusing, especially for the non-specialist reader. The rendering of technical terms in this manner is viable if the romanized phrase is italicized and hyphenated with its English equivalent. In Saso's case, this would be done as follows: "*shen-spirit*," "*ch'i-breath*," "*fu-tally*," and "*ching-awareness*." In addition, as these phrases are fairly well-known and familiar, Saso probably could have dispensed with the romanized portion.²⁵ Much more problematic is Saso's rendering of lines three through six and his bracketed comments. Saso's translation of line three makes little sense in terms of the original Chinese. Moreover, Saso has clearly domesticated the *Huangting jing* by not translating its various technical terms for body locations; in some sense, the original Chinese text reads like a list of such designations for "Daoist subtle physiology," which Saso generally excludes from his translation. Saso also gives the idiosyncratic translation of *jing* 精 ("vital

²⁴ Cleary's form of "domestication" involves psychologizing internal alchemy and interpreting an eleventh-century text in terms of an eighteenth-century commentary.

²⁵ There are certain technical terms for which this translation method seems most preferred, e.g., *jin*-fluids, *ye*-fluids, Qian-heaven, etc.

essence”) as “intuition” or “awareness” and the unjustified interpretative leap of reading *xiuli* 修理 (lit., “cultivate and regulate”) as “[be] free from judgment.” Many of these various translation choices and interpretations are clearly Saso’s idea of a “reading informed by practice,” some kind of “oral transmission” (*koujue* 口訣). In addition to Saso’s own Daoist training, he informs the reader, “I am indebted to many Taoists, laymen and –women as well as ordained priests, who explained so patiently the meaning of the *Gold Pavilion* classic....The Taoist master Min Zhiting (Min Chih-t’ing) of White Cloud Temple, Beijing; the late Shi Daochang (Shih Tao-ch’ang) of Mao Shan near Nanjing; and Zhuang Jiaxin (Chuang Chia-hsin) of Xinzhu (Hsinchu), Taiwan, explained their own meditative and ritual use of the *Gold Pavilion* text” (Saso 1995, x).²⁶ A more accurate and technical translation might be as follows:

The Central Pond (*zhongchi*) has a master who wears crimson robes.
 Three inches below the Field—this is where the spirit dwells.
 Inside and outside mutually oppose each other, so seal it [?] tightly.
 Within the Spirit Hut (*shenlu*), there should be regulation and reparation.
 The Mysterious Breasts (*xuanying*) and Qi Ducts (*qiguan*) receive the talisman
 of vital essence (*jingfu*).
 Urgently, you must strengthen vital essence in order to maintain yourself.
 (Cf. Huang 1990, 222)

The second criterion for determining the success of a translation and the importance of its contribution to our understanding of Daoism revolves around historical contextualization. This is a fairly straightforward requirement, suggesting that the translator needs a thorough understanding of the overall historical context within which the related text was composed. Attentiveness to issues of historicity includes but is not limited to knowledge concerning contemporaneous economic, literary, medical, religious, and socio-political developments. This emphasis on historical context is not to say that Daoist texts can or should be read only as historical documents or as Chinese cultural products. It is rather to point towards the very real importance of a larger knowledge base for understanding texts produced during distant historical moments and in vastly different cultural contexts.²⁷ For instance, it seems reasonable to suggest that the search for bodily immortality during the Han period (Former: 206 B.C.E.-8 C.E.; Later: 25-220) may appear nonsensical without an understanding of classical Chinese views of self. This Han conception of the human being involved a “dual-soul model,” with the *hun* 魂 (ethereal or cloud soul) and *po* 魄 (corporeal or white soul) relating to a spiritual dimension and physical dimension, respectively (see Yü 1964; 1987; Penny 2000).²⁸ If one is a composite, and death is understood as a type of decomposition (i.e., if an eternal soul is not an ontological given), then one would necessarily seek to find methods to bind together these disparate elements.

Finally, it must be stated that there is very little explicit reflection on or discussion of translation theory and methodology in studies of Daoist texts. While some of the most recent

²⁶ While Cleary’s translations pose problems because of their lack of historical contextualization, Saso’s study proves troubling for exactly the opposite reason: his “historical” introduction *dis*-orients the reader. For a recent review of *The Gold Pavilion* by Stephen Bokenkamp see *Journal of Chinese Religions* 29 (2001): 358-59.

²⁷ Very few of the general audience translations listed below contain any information on historical context. One notable exception to this pattern is the work of Eva Wong (b. 1951), a female Daoist practitioner formerly associated with the Taoist Tai Chi Society (TTCS) and Fung Loy Kok (FLK) (see Komjathy forthcoming).

²⁸ Referring to this classical Chinese worldview as a “dual-soul model” is slightly problematic, as classical sources often speak of three *hun*-souls and seven *po*-souls.

contributions have begun to cultivate such critical reflections (e.g., LaFargue 1992; 1994; Bokenkamp 1997; Company 2002), there is a real need for greater familiarity with textual criticism and literary theory, especially if textual study is going to remain a viable approach to Daoist Studies. As outlined above, the field is in need of more standardized technical vocabulary (even if this occurs on a case-by-case basis), specialist studies, and research tools. In addition, familiarity with translation theory and methodology will help to clarify the reasons behind one's choices. Issues of layout, format, tone, and language are necessary considerations.²⁹

THE EDUCATOR'S PHARMACOPIA

The annotated bibliography contained below is an alphabetically-arrange *pinyin* list of Daoist texts that have been translated to date. Because of this method of organization, it is difficult to locate texts on specific topics without reading through the entire list. Thus, I here provide a brief, but hopefully beneficial guide to some of the translations. Although by no means exhaustive, what follows are thematic charts of some of the translations of Daoist texts published to date (see also Seidel 1989-90; Verellen 1995; Pregadio 1997; Kohn 2000).³⁰

Alchemy

Title ³¹	Tradition	Date ³²	Author/Compiler ³³
Baiwen pian	Zhong-Lü	9 th c.	—
Baopuzi	Taiqing	4 th c.	Ge Hong (283-343)
Bichuan Zhengyang zhenren lingbao bifa	Zhong-Lü	10 th c.	—
Chunyang Lü zhenren yaoshi zhi	—	15 th c.	—
Huangdi jiuding shendan jing	Taiqing	4 th -5 th c.	—
Huiming jing	Wu-Liu	18 th c.	Liu Huayang (fl. 1736)
Jindan sibaizi	Nanzong	11 th c.	Zhang Boduan (d. 1082)
Neijing tu	—	19 th c.	Liu Chengyin (fl. late 19 th c.)
Sanshiliu shuifa	Taiqing	4 th -5 th c.	—
Taiqing danjing yaojue	Taiqing	7 th -8 th c.	Sun Simiao (601-693)
Weisheng shengli xue mingzhi	—	19 th c.	Zhao Bichen (b. 1860)
Wuzhen pian	Nanzong	11 th c.	Zhang Boduan (d. 1082)
Xingming fajue mingzhi	—	19 th c.	Zhao Bichen (b. 1860)
Xiuzhen tu	—	19 th c.	—
Zhong-Lü chuandao ji	Zhong-Lü	9 th c.	—
Zhouyi cantong qi	—	8 th c.	Wei Boyang (fl. 2 nd c.?)

²⁹ Some helpful introductory sourcebooks on translation theory and methodology are Biguenet and Schulte 1989; Schulte and Biguenet 1992.

³⁰ Some of my categorizations may be challenged, but I offer this thematic presentation as an initial mapping. When a text was not easily classifiable, I have placed it within the category "doctrinal statements."

³¹ Characters, translations, and descriptions of these various titles may be found in the annotated bibliography below.

³² All dates are tentative and generally come from the translator of the work under consideration. The dating of Daoist texts is exceedingly difficult and still in its infancy.

³³ The reader should keep in mind the qualification of "attributed author." Very little detailed work has been done to establish the reliability of authorial attribution with regards to Daoist texts.

Classical Texts

Title	Tradition	Date	Author/Compiler
Guanzi	—	3 rd c. B.C.E.	Master Guan (d. 645 B.C.E.)
Huainanzi	—	2 nd c. B.C.E.	Liu An (179?-122 B.C.E.)
Liezi	—	3 rd c. C.E.	—
Lüshi chunqiu	—	3 rd c. B.C.E.	Lü Buwei (fl. 3 rd c. B.C.E.)

Commentaries

Title	Tradition	Date	Author/Compiler
Cantong qi wu xianglei biyao	—	8 th c.	—
Daode zhenjing zhu	—	2 nd c. C.E.	Heshang gong
Daode zhenjing zhu	Xuanxue	3 rd c. C.E.	Wang Bi (226-249)
Guwen longhu jing zhushu	—	9 th c.	—
Hanfeizi	Fajia/Legalist	3 rd c. B.C.E.	Hanfeizi
Jindan sibaizi jie	Longmen	18 th c.	Liu Yiming (1734-1821)
Laozi Xiang'er zhu	Tianshi	2 nd c. C.E.	Zhang Lu (fl. 2 nd c.)
Nanhua zhenjing zhushu	Xuanxue	3 rd c. C.E.	Guo Xiang (252-312)
Wuzhen zhizhi	Longmen	18 th c.	Liu Yiming (1734-1821)
Yinfu jing zhu	Longmen	18 th c.	Liu Yiming
Zhonyi chanzhen	Longmen	18 th c.	Liu Yiming

Conduct Guidelines and Precepts³⁴

Title	Tradition	Date	Author/Compiler
Laojun shuo yibai bashi jie	Tianshi	4 th c.	—
Lu xiansheng daomen kelue	Tianshi	5 th c.	Lu Xiuqing (406-477)
Taishang ganying pian	—	12 th c.	—
Taishang laojun jiejing	Louguan	6 th c.	—
Taishang laojun jinglü	Tianshi	6 th c.	—
Xuandu lüwen	Tianshi	6 th c.	—

Deities and Iconography

Title	Tradition	Date	Author/Compiler
Laozi bianhua jing	—	7 th c.	—
Qinghe neizhuan	—	12 th c.	—
Taishang laojun kaitian jing	Tianshi	6 th c.	—
Wendi yinzhi wen zhu	—	12 th c.	—

³⁴ I have not included an itemized list of the texts translated in Livia Kohn's "e-dao" (electronic) publication entitled *Supplement to Cosmos and Community* (2004b).

Doctrinal Statements

Title	Tradition	Date	Author/Compiler
Chongyang lijiao shiwu lun	Quanzhen	12 th c.	Wang Zhe (1113-1170)
Dazhong songzhang	Tianshi	6 th -7 th c.	—
Huangdi yinfu jing	—	6 th c.	—
Lingbao wuliang duren shangpin miaojing	Lingbao	5 th c.	—
Lingshu ziwen shangjing	Shangqing	4 th c.	Yang Xi (330-386)
Santian neijie jing	Tianshi	5 th c.	Mister Xu
Shangqing taishang dijun jiuzhen zhongjing	Shangqing	4 th c.	—
Taishang laojun shuo chang qingjing miaojing	—	9 th c.	—
Wudao lu	Longmen	18 th c.	Liu Yiming (1734-1821)
Xisheng jing	Louguan	6 th c.	—
Xinmu lun	Shangqing	8 th c.	Wu Yun (d. 778)
Zhen'gao	Shangqing	5 th c.	Tao Hongjing (456-536)
Zhonghe ji	Nanzong	13 th c.	Li Daochun (fl. 1288-1290)
Zhoushi mingtong ji	Shangqing	6 th c.	Zhou Ziliang (497-516)
Ziyang zhenren neizhuan	Shangqing	4 th c.	Hua Qiao (fl. 4 th c.)

Hagiography

Title	Tradition	Date	Author/Compiler
Daoxue zhuan	—	6 th c.	—
Liexian zhuan	—	1 st c. B.C.E.	Liu Xiang (77-6 B.C.E.)
Shenxian zhuan	Taiqing	6 th -8 th c.	Ge Hong (283-343)

Longevity Techniques

Title	Tradition	Date	Author/Compiler
Chifeng sui	—	16 th c.	Zhou Lüjing (fl. late 16 th c.)
Mawangdui manuscripts	—	2 nd c. B.C.E.	—
Qianjin fang	—	7 th c.	Sun Simiao (601-693)
Wanshou xianshu qigong tupu	—	19 th c.	—
Yangxing yanming lu	—	8 th c.	Tao Hongjing (456-536)

Medicine³⁵

Title	Tradition	Date	Author/Compiler
Huangdi neijing lingshu	—	2 nd c. B.C.E.- 7 th c. C.E.	—
Huangdi neijing suwen	—	2 nd c. B.C.E.- 7 th c. C.E.	—
Mawangdui manuscripts	—	2 nd c. B.C.E.	—
Nanjing	—	1 st c. C.E.	—
Qianjin fang	—	7 th c.	Sun Simiao (601-693)

³⁵ I have not included an itemized list of the texts translated in Paul Unschuld's *Medicine in China*. This book contains partial translations of the following titles: *Huangdi neijing taisu*, *Huangdi neijing suwen*, *Zhuping yuanhou lun*, *Qianjin yifang*, *Waitai biyao*, *Rumen shiqin*, *Gujin yitong daquan*, *Zhangshi leijing*, *Shishi milu*, *Xu Liangtai yishu quanji*, *Ziran bianzheng fa*, *Zhenyang zhansheng manxing jibing*, and *Wenhui bao*.

Shanghan lun	—	3 rd -8 th c.	Zhang Ji (fl. 150-219)
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Meditation

Title	Tradition	Date	Author/Compiler
Cunshen lianqi ming	—	7 th c.	Sun Simiao (601-693)
Dongxuan lingbao dingguan jing	—	8 th c.	—
Jinque dijun sanyuan zhenyi jing	Shangqing	4 th c.	—
Neiguan jing	—	8 th c.	—
Taishang huangting neijing yujing	Shangqing	3 th c.	—
Taishang huangting weijing yujing	Shangqing	3 th c.	—
Taiyi jinhua zongzhi	Jingming	18 th c.?	—
Tianyinzi	Shangqing	7 th c.	Sima Chengzhen (647-735)
Yinshizi jingzuo fa	—	20 th c.	Jiang Weiqiao (1872-1954)
Zuowang lun	Shangqing	7 th c.	Sima Chengzhen (647-735)

Ritual

Title	Tradition	Date	Author/Compiler
Lingbao wuliang duren shangpin miaojing	Lingbao	5 th c.	Ge Chaofu (fl. early 5 th c.)
Taishang dongyuan shenzhou jing	—	5 th c.	Wang Zuan (fl. 4 th c.)
Taishang lingbao yukui mingzhen dazhai yangong yi	—	9 th c.	Du Guangting (850-933)

DAOIST TEXTS IN TRANSLATION

The annotated bibliography listed below attempts to provide a comprehensive inventory of Daoist texts translated to date in Western languages.³⁶ Each entry begins with the *pinyin* title arranged alphabetically and followed by Chinese characters, an English translation of that title, and the Daoist collection wherein that text may be found.³⁷ The entry next lists the translator,³⁸

³⁶ The main, obvious exception is Livia Kohn's *The Taoist Experience*. I have not catalogued all or even most the Daoist texts translated therein. Kohn provides a brief historical introduction to each translation. The titles are, in order of appearance, as follows: *Daode jing*, *Daoti lun*, *Qingjing jing*, *Zhuangzi*, *Kaitian jing*, *Lingbao lueji*, *Shizhou ji*, *Yongcheng jixian lu*, *Daojiao sandong zongyuan*, *Huahu jing*, *Tianyinzi*, *Chongyang lijiao shiwu lun*, *Chishu yujue*, *Sanyuan pin*, *Wushang biyao*, *Lishi zhenxian tidao tongjian houji*, *Laozi daode jing xujue*, *Shenxian zhuan*, *Zengxiang liexian zhuan*, *Yinshizi jingzuo fa*, *Daoyin jing*, *Taishang lingbao wufu xu*, *Yufang bijue*, *Huangdi neijing suwen*, *Neiguan jing*, *Chongyang zhenren jinguan yusuo jue*, *Huangting waijing jing*, *Taiping jing shengjun bizhi*, *Baopuzi neipian*, *Jinque dijun sanyuan zhenyi jing*, *Xuanzhu xinjing zhu*, *Daojiao yishu*, *Jinyi huandan yinzheng tu*, *Zuowang lun*, *Chuci*, *Tianguan santu*, *Shangqing mingtang xuanzhen jing jue*, *Soushen ji*, *Shishuo xinyu*, *Wuzhen pian*, *Cunshen lianqi ming*, *Huang xianshi Qutong ji*, *Fafu kejie wen*, *Lingbao tianzun shuo luku shousheng jing*, *Liexian zhuan*, and *Santian zhengfa jing* (see also Kohn 1993, 365-66).

³⁷ The numbering system for citing Daoist texts follows the *Title Index to Daoist Collections* (Komjathy 2002b). "DZ" refers to the Ming-dynasty Daoist Canon, with numbers paralleling those found in Kristofer Schipper's *Concordance du Tao-tsang* (CT). Other abbreviations utilized are the following: Dunhuang 敦煌 manuscripts (DH), *Daozang jiyao* 道藏輯要 (JY), *Daozang jinghua lu* 道藏精華錄 (JHL), *Daozang jinghua* 道藏精華 (JH), *Zangwai daoshu* 藏外道書 (ZW), *Qigong yangsheng congshu* 氣功養生叢書 (QYC), and *Daozang xubian* 道藏續編 (XB).

³⁸ If the text has been translated by more than one individual, the translations are listed in order of publication,

article or book where the translation may be found,³⁹ and the relevant publication information. This is followed by a historical annotation of that particular Daoist text. The annotated bibliography is then followed by an author index that lists the last name of the translator, the related title of the book or article, and the *pinyin* title of the text which has been translated.

For locating and identifying Daoist texts in translation, this study has been aided by the various bibliographies of Daoism published to date. In particular, Anna Seidel's "Chronicle of Taoist Studies in the West 1950-1990" (1989-1990), Franciscus Verellen's "Chinese Religions—The State of the Field: Taoism" (1995), and Fabrizio Pregadio's "Chinese Alchemy: An Annotated Bibliography of Works in Western Languages" (1997) have been especially helpful.

For the annotations I have generally relied on the research of the given translator or, in the case of popular and general audience publications, on the studies of an expert on that given topic. This has been supplemented by my own familiarity and interpretation of the Daoist tradition. I have also benefited greatly from the collective knowledge of Daoist Studies found in the *Daoism Handbook* (Kohn 2000a). In the case of texts related to my own particular area of specialization, Daoism in the Song and Jin dynasties, particularly internal alchemy (*neidan* 内丹) and Quanzhen (Complete Perfection), I have, for the most part, provided the primary annotation.

Finally, a few words are in order concerning some of the texts seemingly categorized as "Daoist." I have adopted inclusive criteria for such categorization. From a historical perspective, this means that I accept and advocate a more encompassing view of the Daoist tradition as originating in the Warring States period (480-222 B.C.E.) and becoming an organized religion in the Later Han (25-221 C.E.) (see Kobayashi 1995; Kirkland 1997; Kohn 2000a; Kohn 2001; Komjathy 2002a). Certain traditions and texts catalogued below are not "Daoist" in origin, yet they must be studied for a fuller understanding of historical precedents and influences. For example, earlier *daoyin* 導引, *yangsheng* 養生, and Chinese medical texts provided important foundations for later Daoist worldviews, practices, goals, and ideals. I have also included texts and translations that even the most liberal interpreter would not categorize as "Daoist", although layers of these texts have terminological and philosophical parallels with other works catalogued as *daoia* 道家 by Han-dynasty historiographers. Thus, the inclusion of the *Chuci* 楚詞, *Guanzi* 管子, *Hanfeizi* 韓非子, *Huainanzi* 淮南子, and *Lüshi chunqiu* 魯氏春秋 may initially seem counter-intuitive, but recognition of the necessity of full coverage may justify this decision.

beginning with the earliest. In the case of texts such as the *Huainanzi* 淮南子, I have listed translations in the sequential order of the individual chapters.

³⁹ If a partial translation and if the passages are readily identifiable, I also provide the section of the Daoist text translated. Studies that only cite Daoist texts in translation have not been catalogued.

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ANNOTATED CATALOGUE OF DAOIST TEXTS TRANSLATED TO DATE

Baiwen pian 百問篇: Chapters of One Hundred Questions: In *Daoshu* 道樞 (Pivot of the Dao): DZ 1017, j. 5.

Translated by Rolf Homann. *Pai Wen P'ien or the Hundred Questions: A Dialogue Between Two Taoists on the Macrocosmic and Microcosmic System of Correspondences*. Leiden: E.J. Brill, 1976.

Part of the so-called “Zhong-Lü” 鍾呂 tradition of internal alchemy (*neidan* 內丹), one of the earliest textual traditions of internal alchemy associated with Zhongli Quan 鍾離權 (Zhengyang 正陽 [Upright Yang]; 2nd c. C.E.?) and Lü Dongbin 呂洞賓 (Chunyang 純陽 [Purified Yang]; b. 798 C.E.). Probably dating from the late Tang (618-906), the text is in question-and-answer format, containing a dialogue between Lü and his teacher Zhongli on aspects of alchemical terminology and methods.

Baopuzi neipian 抱朴子內篇: Inner Chapters of Master Embracing Simplicity: DZ 1185.

Chapters 1-4 and 11 translated by Eugene Feifel. “Pao-p’u tzu nei-p’ien.” *Monumenta Serica* 6 (1941): 113-211; 9 (1944): 1-33; 11 (1946): 1-32.

Chapters 1, 4, 11, and 16-19 translated by Fabrizio Pregadio. *Ko Hung: Le Medicine della Grande Purezza*. Rome: Edizioni Mediterranee, 1987.

Chapters 4 and 16. Translated by Wu Lu-ch’iang and Tenney Davis. “An Ancient Chinese Alchemical Classic. Ko Hung on the Gold Medicine and on the Yellow and the White.” *Proceedings of the American Academy of Arts and Sciences* 70 (1935): 221-84.

Chapters 8 and 11 translated by Tenney Davis and Ch’en Kuo-fu. “The Inner Chapters of Pao-p’u-tzu.” *Proceedings of the American Academy of Arts and Sciences* 74 (1941): 297-325.

Translated by James Ware. *Alchemy, Medicine, and Religion in China of A.D. 320: The Nei P’ien of Ko Hung*. Cambridge (MA): M.I.T. Press, 1966.

Selections translated by Franciscus Verellen. “The Master Who Embraces Simplicity.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 399-400. New York: Columbia University Press, 1999.

Written by Ge Hong 葛洪 (Baopuzi 抱朴子 [Master Embracing Simplicity]; 283-343). Called “inner” because chapters deal with most esoteric and important matters. First completed around 317 and revised around 330. A *summa* of 4th century religious traditions and related methods. Provides information on the production of elixirs (*dan* 丹) through laboratory alchemy (*waidan* 外丹), the highest religious pursuit according to Ge. Includes information on the Taiqing 太清 (Great Purity) tradition, which was closely linked with Ge Hong’s family lineage. Also details hygienic, dietetic, and exorcistic techniques.

Baopuzi waipian 抱朴子外篇: Outer Chapters of Master Embracing Simplicity: DZ 1187.

Chapter 1 translated by Renate Schubert. “Das erste Kapitel im Pao-p’u-tzu wai-p’ien.” *Zeitschrift der deutschen morgenländischen Gesellschaft* 119 (1969): 278-301.

Selections translated by Jay Sailey. *The Master Who Embraces Simplicity: A Study of the Philosophy of Ko Hung (A.D. 283-343)*. San Francisco: Chinese Materials Center, 1978.

Written by Ge Hong 葛洪 (Baopuzi 抱朴子 [Master Embracing Simplicity]; 283-343). Called “outer” because chapters deal with more public and less important matters. In particular, much of the text covers socio-political aspects of the Jin dynasty (265-420) and Confucian tradition at the time.

Beidou benming yansheng jing see *Taishang xuanling beidou benming yansheng zhenjing*.

Beidou yansheng jing see *Taishang xuanling beidou benming yansheng zhenjing*.

Bichuan Zhengyang zhenren lingbao bifa 秘傳正陽真人靈寶畢法: Perfected Zhengyang’s Secret

Transmission of the Final Methods of Numinous Treasure: DZ 1191. Abbreviated *Lingbao bifa* 靈寶畢法. Also appearing in *Daoshu* 道樞 (Pivot of the Dao): DZ 1017, j. 42.

Translated by Farzeen Baldrian-Hussein. *Procédés Secrets du Joyau Magique: Traité d'Alchimie Taiïste du XIe siècle*. Paris: Les Deux Océans, 1984.

Attributed to Zhongli Quan 鍾離權 (Zhengyang 正陽 [Upright Yang]; 2nd c. C.E.?). Part of the so-called “Zhong-Lü” 鍾呂 tradition of internal alchemy (*neidan* 內丹), one of the earliest textual traditions of internal alchemy associated with Zhongli Quan and Lü Dongbin 呂洞賓 (Chunyang 純陽 [Purified Yang]; b. 798 C.E.). Probably dating from early Northern Song (960-1126), the text is in question-and-answer format, containing a dialogue between Lü and his teacher Zhongli on aspects of alchemical terminology and methods.

Caizhen jiyao 採真機要: Secret Essentials on Gathering Perfection. Appearing in *Sanfeng danjue* 三丰丹訣 (Sanfeng's Instructions on the Elixir): JH 38.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (178-88)

Associated with Zhang Sanfeng 張三丰 (14th c. C.E.). Most likely dating from the 19th century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

Cantong qi see *Zhouyi cantong qi*.

Cantong qi wu xianglei biyao 參同契五相類秘要: Secret Essentials of the Five Categories from the *Cantong qi*: DZ 905.

Translated by Ho Peng Yoke and Joseph Needham. “Theories of Categories in Early Mediaeval Chinese Alchemy.” *Journal of the Warburg and Courtauld Institutes* 22 (1959): 173-210.

Containing a commentary by Lu Tianji 盧天驥 (1111-1117), this is a mid-Tang (618-907) laboratory alchemy (*waidan* 外丹) commentary on the *Cantong qi* 參同契 (Token for Kinship of the Three). It emphasizes various alchemical processes and substances as well as the “theory of categories” (*xianglei* 相類). According to the latter, alchemical reactions can occur only with yin-yang dyads of substances that share special affinities.

Changchun zhenren xiyou ji 長春真人西遊記: Record of Perfected Perpetual Spring's Travels to the West: DZ 1429. Abbreviated *Xiyou ji* 西遊記.

Translated by Arthur Waley. *The Travels of an Alchemist*. London: George Routledge & Sons, Ltd., 1931.

Containing a preface by Sun Xi 孫錫 dating from 1228, this is a first-person account of the meeting between Qiu Chuji 丘處機 (Changchun 長春 [Perpetual Spring]; 1148-1227) and the Mongol leader Chinggis Qan (Genghis Khan; r. 1206-1227). It was compiled by Li Zhichang 李志常 (1193-1256), a disciple of Qiu, and provides a glimpse into the conditions leading to the rise of the Quanzhen 全真 (Complete Perfection) movement to an officially recognized Daoist monastic tradition during the Yuan dynasty (1260-1368).

Chenghuang xiaozai jifu jing see *Taishang laojun shuo chenghuang ganying xiaozai jifu miaojing*.

Chifeng sui 赤鳳髓: Marrow of the Crimson Phoenix: ZW 320.

Translated by Catherine Despeux. *La Moelle du phénix rouge: Santé & longue vie dans la Chine du XVIe siècle*. Paris: Guy Trédaniel Éditeur, 1988.

Selections translated by Teri Takehiro. “The Twelve Sleep Exercises of Mount Hua.” *Taoist Resources* 2.1 (1990): 73-94.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (140-47)

Compiled by Zhou Lüjing 周履靖 (fl. late 16th c.). A comprehensive illustrated handbook of *daoyin* 導引 (lit., “guiding and leading”; gymnastics) and *yangsheng* 養生 (lit., “nourishing life”; longevity techniques) practices. Includes illustrated presentations of the famous Wuqin xi 五禽戲 (Five Animal Frolics) and Baduan jin 八段錦 (Eight Sectioned Brocade) forms, to name two of the practices discussed.

Chisongzi zhongjie jing 赤松子中戒經: Scripture on Master Red Pine’s Central Precepts: DZ 185.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (109-14)

Associated with Master Red Pine (Chisongzi 赤松子). This text is cited in Ge Hong’s 葛洪 (283-343) *Baopuzi* 抱朴子 ([Book of] Master Embracing Simplicity) and probably dates from the 4th century. The extant version goes back to the Song dynasty (Northern: 960-1126; Southern: 1127-1279). Presents a dialogue between the Yellow Thearch (Huangdi 黃帝) and Master Red Pine, with the first section discussing the problem of human life as based on astronomical/astrological influences.

Chongyang lijiao shiwu lun 重陽立教十五論: Redoubled Yang’s Fifteen Discourses to Establish the Teachings: DZ 1233. Abbreviated *Lijiao shiwu lun* 立教十五論 or *Shiwu lun* 十五論.

Translated by Yao Tao-chung. “Ch’üan-chen: A New Taoist Sect in North China during the Twelfth and Thirteenth Centuries.” Ph.D. diss., University of Arizona, 1980. (73-85)

Translated by Patricia B. Ebrey. “Master Ch’ung-yang’s Fifteen Precepts for Establishing the Teaching.” *Chinese Civilization and Society: A Sourcebook*. New York: The Free Press, 1981. Reprinted in *Chinese Religion: An Anthology of Sources*, edited by Deborah Sommer, 200-3. New York and Oxford: Oxford University Press, 1995. (199-203)

Translated by Florian C. Reiter. “Ch’ung-yang Sets Forth His Teachings in Fifteen Discourses.” *Monumenta Serica* 36 (1985): 33-54.

Translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991. (130-35)

Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (86-92)

Attributed to Wang Zhe 王 (Chongyang 重陽 [Redoubled Yang]; 1113-1170), the founder of Quanzhen 全真 (Complete Perfection). A handbook of fifteen discourses intended as a guide for Quanzhen adepts. Often read as one of the most representative and systematic discussions of the early Quanzhen cultivation system.

Chuci 楚詞: Lyrics of Chu.

Translated by David Hawkes. *Ch’u T’zu: The Songs of the South*. London: Oxford University Press, 1959. Reprinted and slightly revised as *The Songs of the South: An Anthology of Ancient Chinese Poems by Qu Yuan and Other Poets* (New York: Penguin, 1985).

Selections translated by Paul W. Kroll. “An Early Poem of Mystical Excursion.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 156-65. Princeton: Princeton University Press, 1996.

A 3rd century B.C.E. poetry collection traditionally recognized as representative of Chu 楚 culture and associated with Qu Yuan 屈原 (340-278 B.C.E.). It contains songs to entice deities to descend and describes trance techniques and ecstatic flights, the so-called “shamanic culture” of Chu. Also contained in this collection is the famous “Yuanyou” 遠遊 (Distant Wandering) poem.

Chuzhen jie 初真戒: Precepts of Initial Perfection: JY 292/ZW 404.

Translated by Heinrich Hackmann. “Die Mönchsregeln des Klostertaoismus.” *Ostasiatische Zeitschrift* 8 (1920): 141-70.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

Compiled by Wang Changyue 王常月 (Kunyang 崑陽 [Paradisiacal Yang]; d. 1680), the first

Qing abbot of Baiyun guan 白雲觀 (White Cloud Monastery; Beijing), this is a collection of Longmen 龍門 (Dragon Gate) precepts (*jie* 戒). The Ten Precepts of Initial Perfection (*chuzhen shijie* 初真十戒) parallel those found in the early eighth century *Chuzhen shijie wen* 初真十戒文 (Ten Precepts of Initial Perfection; DZ 180). The text is transmitted to ordinands of the first level of Quanzhen 全真 (Complete Perfection) and represents the school's most fundamental guidelines and practical precepts. It also includes conduct guidelines for women entitled the *Nüzhen jiujie* 女真九戒 (Nine Precepts for Female Perfected).

Chuandao ji see **Zhong-Lü chuandao ji**.

Chunyang Lü zhenren yaoshi zhi 春陽呂真人藥石製: Perfected Lü Chunyang's Compounding Instructions for Plants and Minerals: DZ 903. Abbreviated *Yaoshi zhi* 藥石製.

Translated by Ho Peng Yoke, Beda Lim and Francis Morsingh. "Elixir Plants: The Ch'un-yang Lü Chen-ren yao-shih chih (Pharmaceutical Manual of the Adept Lü Ch'un-yang)." In *Chinese Science: Explorations of an Ancient Tradition*, edited by Shigeru Nakayama and Nathan Sivin, 153-202. Cambridge, Mass.: MIT Press, 1973.

Dated to about 1400, this is the latest laboratory alchemy (*waidan* 外丹) text in the Ming-dynasty Daoist Canon. It describes the relevant preparation methods for sixty-seven plants.

Cunshen lianqi ming 存神鍊氣銘: Inscription on Visualizing the Spirits and Refining Qi: DZ 834.

Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (119-23)

Attributed to Sun Simiao 孫思邈 (581-682?), famous physician and alchemist. Part of a group of Tang-dynasty (618-907) manuals on observation (*guan* 觀) and attainment of the Dao (*dedao* 得道). Also discusses the "five phases of mind" and "seven stages of the body."

Dadan zhizhi 大丹直指: Direct Pointers to the Great Elixir: DZ 244.

Translated by Paulino T. Belamide. "Self-cultivation and Quanzhen Daoism, with Special Reference to the Legacy of Qiu Chuji." Ph.D. dissertation, University of Toronto, 2002. (185-219)

The *Dadan zhizhi* is attributed to Qiu Chuji 邱處機 (Changchun 長春 [Perpetual Spring]; 1148-1227), a first-generation disciple of Wang Chongyang 王重陽 and third patriarch of the Quanzhen 全真 (Complete Perfection) movement. This text lacks introductory material, and Qiu is identified according to an honorary title bestowed on him in 1269. However, as *zhenjun* 真君 (Perfected Lord), an additional title bestowed in 1310, so the text may have been compiled sometime in the late thirteenth century. Although its attribution to Qiu is in doubt, the *Dadan zhizhi* may, nonetheless, preserve some of Qiu's teachings to his direct disciples. One may thus recognize this text as an important documentation of early Quanzhen worldview and practice. This is especially significant as the *Dadan zhizhi* contains some of the most detailed information on Quanzhen internal alchemy (*neidan* 內丹) practice, including numerous diagrams of Daoist subtle anatomy and physiology.

Dadao jia lingjie 大道家令戒: Commands and Admonitions for the Family of the Great Dao: Appearing in the *Zhengyi fawen tianshi jiao jieke jing* 正一法文天師教戒科經 (Scripture on Precepts and Codes Taught by the Celestial Master, from the Texts of the Law of Orthodox Unity): DZ 789, 12a-19b.

Translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (165-85)

Reportedly transmitted in 255 C.E. and associated with the early Tianshi 天師 (Celestial Masters) movement, which was "founded" by Zhang Daoling 張道陵 in the 2nd c. C.E. Sometimes attributed to Zhang Lu 張魯, the third Celestial Master, this text is addressed to members of the early

Celestial Masters community, admonishing them to rectify their conduct. Also provides information on the history of the tradition from its beginnings to the time after the Hanzhong diaspora.

Dajie jing see *Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing*.

Dajie wen see *Shangqing dongzhen zhihui guanshen dajie wen*.

Dazhong songzhang 大塚訟章: Great Petition for Sepulchral Plaints: Appearing in the *Chisongzi zhangli* 赤松子章曆 (Master Red Pine's Almanac of Petitions): DZ 615, 5.19a-23b.

Translated by Peter Nickerson. In Stephen R. Bokenkamp's *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (261-74)

The *Chisongzi zhangli* was edited in the late Tang dynasty (618-907), but contains much early material, including textual layers probably from the 3rd to 5th c. C.E. It is associated with the Tianshi 天師 (Celestial Masters) movement. The *Dazhong songzhang*, in particular, is a model of documents used by medieval Daoists during petitioning rituals. These petitions (*zhong* 塚) address “sepulchral complaints” (*songzhang* 訟章), or lawsuits initiated by aggrieved spirits of the dead in the courts of the underworld.

Danyang zhenren yulu 丹陽真人語錄: Recorded Sayings of Perfected Elixir Yang: DZ 1057. Abbreviated *Danyang yulu* 丹陽語錄.

Selections translated by Thomas Cleary. *Taoist Meditation*. Boston: Shambhala, 2000. (106-11)

Attributed to Ma Yu 馬鈺 (Danyang 丹陽 [Elixir Yang]; 1123-1183), one of the so-called Seven Perfected (*qizhen* 七真) of early Quanzhen 全真 (Complete Perfection). Compiled by Ma's disciple Wang Yizhong 王頤中 and part of the “recorded sayings” (*yulu* 語錄) genre of literature, most closely associated with Chan 禪 Buddhism. This text discusses important aspects of early Quanzhen Daoism, including “clarity and stillness” (*qingjing* 清靜) and “innate nature and life-destiny” (*xingming* 性命).

Daode baozhang yi see *Taishang daode baozhang yi*.

Daode jing 道德經: Scripture on the Dao and Inner Power: Also known as *Laozi* 老子 ([Book of] Venerable Masters).

For a select bibliography of translations see “On Translating the Tao-te-ching” by Michael LaFargue and Julian Pas. In *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, 277-301. Albany: State University of New York Press, 1998.

Daode zhenjing zhu 道德真經註: Commentary on the Perfect Scripture on the Dao and Inner Power: DZ 682.

Translated by Eduard Erkes. *Ho-shang Kung's Commentary on the Lao-tse*. Ascona, Switzerland: Artibus Asiae, 1958.

This commentary is better known by the name of its author, Heshang gong 河上公 (Master Dwelling-by-the-River), concerning whom scant reliable historical information exists. Legend identifies him as a teacher of the Han Emperor Wen 文 (r. 179-157 B.C.E.). This text is one of the earliest extant commentaries on the *Daode jing* and probably dates from the 2nd century C.E., although some would date it as late as the 6th century. Interprets the *Daode jing* especially in terms of *yangsheng* 養生 (“nourishing life”) practices and Han political concerns, specifically those of the Huang-Lao 黃老 school.

Daode zhenjing zhu 道德真經註: Commentary on the Perfect Scripture on the Dao and Inner Power: DZ 690.

Translated by Paul J. Lin. *A Translation of Lao Tzu's Tao Te Ching and Wang Pi's*

Commentary. Ann Arbor: Center for Chinese Studies/University of Michigan, 1977.

Translated by Ariane Rump. *Commentary on the Lao-tzu by Wang Pi*. In Collaboration with Wing-tsit Chan. Honolulu: University of Hawaii Press, 1979.

Translated by Richard John Lynn. *The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laozi as Interpreted by Wang Bi*. New York: Columbia University Press, 1999.

Better known by the name of its author, Wang Bi 王弼 (226-249 C.E.), a leading exponent of the famous Xuanxue 玄學 (Profound Learning) hermeneutical school. This text is one of the earliest extant commentaries on the *Daode jing*. Emphasizes philosophical and cosmological aspects, the concepts of non-being (*wu* 無) and being (*you* 有) for example.

Daomen kelue see *Lu xiansheng daomen kelue*.

Daoshu 道樞: Pivot of the Dao: DZ 1017.

Selections translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (99-200)

Containing 42 chapters and drawing on a variety of source materials, this is a compendium of self-cultivation and internal alchemy (*neidan* 內丹) texts by Zeng Zao 增慤 (a.k.a. Zeng Cao; Zhiyouzi 至遊子 [Master Utmost Wanderer]; fl. 1131-1155) of Jinjiang (Fujian). With materials dating from the Later Han (9-220 C.E.) to the Northern Song (960-1126) dynasties, the text includes summaries, abbreviations and full texts divided into 118 *pian* 篇 that draw from 108 distinct works.

Daoti lun 道體論: Discourse on the Embodiment of the Dao: DZ 1035.

1a-4a translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (19-24)

An 8th century anonymous text, but traditionally associated with Sima Chengzhen 司馬承禎 (Ziwei 子微; 647-735), the twelfth patriarch of Shangqing 上清 (Highest Clarity). Possibly written by Zhang Guo 張果 (fl. 8th c.). This is a short scholastic treatise divided into three sections: (1) discussion of the *Daode jing* 道德經; (2) questions on the Dao; and (3) treatise on the Dao's embodiment. Based on its utilization of the Mādhyamika school of Buddhist logic, the text may be considered part of the Chongxuan 重玄 (Twofold Mystery) school.

Daoxue zhuan 道學傳: Biographies of Students of the Dao.

Translated by Stephen Peter Bumbacher. *The Fragments of the Daoxue zhuan*. Frankfurt am Main: Peter Lang, 2000.

Compiled in the late 6th century C.E., this is a hagiographical collection. It provides biographical information on various individuals who lived between the 4th and 6th centuries C.E., including many associated with the Shangqing 上清 (Highest Clarity) and Lingbao 靈寶 (Numinous Treasure) traditions. Also contains some of the earliest passages devoted to the lives of female Daoists.

Dengzhen yinjue 登真陰訣: Secret Instructions on Ascending to Perfection: DZ 421.

Selections translated by Ursula-Angelika Cedzich. *Das Ritual der Himmelsmeister im Spiegel früher Quellen*. Ph.D. Diss., University of Würzburg, Würzburg, 1987.

Dated to 514, this is a collection of Shangqing 上清 (Highest Clarity) texts made by Tao Hongjing 陶弘景 (456-536), the ninth Shangqing patriarch, accomplished herbalist and alchemist, as well as relative of both the Xu 許 and Ge 葛 families. Although the majority of the text has been lost, the extant version contains an excerpt from the biography of Su Lin 蘇林, fragments of the revelations to Yang Xi 楊羲 (330-386) on lesser techniques and apotropaic practices also found in the *Zhen 'gao* 真誥 (Declarations of the Perfected), and rituals taught by Wei Huacun 魏華存.

Dingguan jing see **Dongxuan lingbao dingguan jing**.

Dongxuan lingbao dingguan jing 洞玄靈寶定觀經: Scripture on Concentration and Observation of Numinous Treasure from the Cavern Mystery: DZ 400. Abbreviated *Dingguan jing* 定觀經.

Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (129-43)

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (132-35)

Dating from the early 8th century C.E., this text also appears as an appendix to the *Zuowang lun* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036, 15b-18a). It is part of a group of Tang-dynasty (618-907) works that discuss observation (*guan* 觀), a Daoist adaptation of Buddhist “insight meditation” (*vipassanā*), and attaining the Dao (*dedao* 得道). Contains an overview of the shift in consciousness from an ordinary mind, characterized by impurity, cravings, vexations, and emotions, to a state of complete serenity, stillness, and concentration.

Dongxuan lingbao sandong fengdao kejie yingshi 洞玄靈寶三洞奉道科戒營始: Foundations of Rules and Precepts for Worshipping the Dao According to the Three Caverns of Numinous Treasure from the Cavern Mystery: DZ 1125; DH 39. Abbreviated *Fengdao kejie* 奉道科戒.

Selections translated by Florian C. Reiter. “Some Observations Concerning Taoist Foundations in Traditional China.” *Zeitschrift der deutschen morgenländischen Gesellschaft* 133 (1983): 363-76.

Selections translated by Florian C. Reiter. “The Visible Divinity: The Sacred Image in Religious Taoism.” *Nachrichten der deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens* 144 (1988): 51-70.

Selections translated by Florian C. Reiter. *The Aspirations and Standards of Taoist Priests in the Early T'ang Period*. Wiesbaden: Harrassowitz Verlag, 1998.

Translated by Livia Kohn. *The Daoist Monastic Manual: A Translation of the Fengdao Kejie*. New York: Oxford University Press, 2004.

Dating from the early Tang (618-907) period, this text has been described as the first handbook of Daoist monasticism. It is attributed to a certain Jin Ming 金明 (Qizhenzi 七真子 [Master of the Seven Perfected]; fl. 550 C.E.). It contains information on fundamental rules, organizational principles, and concrete establishments.

Dongxuan lingbao wugan wen 洞玄靈寶五感文: Writings on Five Resonances of the Numinous Treasure from the Cavern Mystery: DZ 1278. Abbreviated *Wugan wen* 五感文.

Selections translated by Franciscus Verellen. “The Five Sentiments of Gratitude.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 404-6. New York: Columbia University Press, 1999. (404-6)

Attributed to Lu Xiuqing 陸修靜 (406-477), a major Daoist compiler, ritualist, and organizer in fifth-century south China, the principal codifier of the Lingbao 靈寶 (Numinous Treasure) corpus of scriptures, and a central figure in the medieval Buddho-Daoist debates. This text is part of the Lingbao textual corpus, emphasizing moral purification and rectification as necessary for the efficacious performance of the Mud and Soot Retreat (*tutan zhai* 塗炭齋).

Dongyuan shenzhou jing see **Taishang dongyuan shenzhou jing**.

Doumu jing see **Taishang xuanling Doumu dasheng yuanjun benming yangsheng xinjing**.

Duren jing see **Lingbao wuliang duren shangpin miaojing**.

Erlan xinhua 二懶心話: Heart-to-Heart Discussions of Two Idlers: XB 16.

Translated by Monica Esposito. “La Porte du Dragon—L'école Longmen du Mont Jin'gai et ses

pratiques alchimiques d'après le *Daozang xubian* (Suite au canon taoïste).” Ph.D. diss., Université Paris VII, 1993.

Translated by Monica Esposito. *L'alchimie del soffio*. Rome: Ubaldini, 1997.

With a postface dated to 1818, this text was written by Min Yide 閔一得 (Lanyunzi 懶雲子 [Master Lazy Clouds]; 1758-1836), eleventh patriarch of the Longmen 龍門 (Dragon Gate) sect of Quanzhen 全真 (Complete Perfection) Daoism. The text contains Min's views on a variety of subjects and practices central to the Longmen tradition, including instructions on the practice of internal alchemy (*neidan* 內丹).

Fashi jinjie jing see *Laozi shuo fashi jinjie jing*.

Fengdao kejie see *Dongxuan lingbao sandong fengdao kejie yingshi*.

Ganying pian see *Taishang ganying pian*.

Gaoshang yuhuang taixi jing 高上玉皇胎息經: Scripture on Embryonic Breathing of the Exalted Jade Sovereign: DZ 14. Abbreviated as *Taixi jing* 胎息經.

Translated by Frederic Balfour. “The ‘T’ai-hsi’ King; or the Respiration of the Embryo.” *China Review* 9: 224-26. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1894).

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Gaoshang yuhuang xinyin jing 高上玉皇心印經: Mind-Seal Scripture of the Exalted Jade Sovereign: DZ 13. Abbreviated as *Xinyin jing* 心印經.

Translated by Frederic Balfour. “Three Brief Essays.” *China Review* 9 (1880): 380-82. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1894).

Translated by Stuart Alve Olson. *The Jade Emperor's Mind Seal Classic: A Taoist Guide to Health, Longevity, and Immortality*. St. Paul (MN): Dragon Door Publications, 1993.

Probably dating from the Southern Song dynasty (1127-1279), this anonymous text presents a simple and concise discussion of internal alchemy (*neidan* 內丹). In particular, it emphasizes the so-called Three Treasures (*sanbao* 三寶), namely, vital essence (*jing* 精), subtle breath (qi 氣), and spirit (*shen* 神).

Guwen longhu jing zhushu 古文龍虎經註疏: Commentary on the Ancient Scripture on the Dragon and Tiger: DZ 996; JY 122. Abbreviated as *Longhu jing zhu* 龍虎經註.

Translated by Eva Wong. *Harmonizing Yin and Yang: The Dragon-Tiger Classic*. Boston: Shambhala, 1997.

An anonymous text of uncertain date. The primary text of the *Longhu jing* 龍虎經 (Scripture on the Dragon and Tiger) is a highly symbolic presentation of the process of internal alchemy (*neidan* 內丹). The commentary, containing a primary and secondary exegesis, was edited by two Song-dynasty (Northern: 960-1126; Southern: 1127-1279) Daoists, a certain Wang Dao 王道 and Zhou Zhenyi 周真一. These Daoists also contributed notes to the secondary commentary.

Guanshen dajie see *Shangqing dongzhen zhihui guanshen dajie wen*.

Guanzi 管子: [Book of] Master Guan.

Chapters 1-11 translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical*

Essays from Early China. Vol. 1. Princeton: Princeton University Press, 1985.

Chapters 12-24 translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical Essays from Early China*. Vol. 2. Princeton: Princeton University Press, 1998.

Selections translated by Harold D. Roth. "The Inner Cultivation Tradition of Early Daoism." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 124-48. Princeton: Princeton University Press, 1996.

Categorized as a "miscellaneous" or "mixed-together" (*za* 雜) text under Han bibliographic categories, this anthology was traditionally ascribed to Master Guan, a minister of the state of Qi who died in 645 B.C.E. The core of the received edition dates to the 3rd century B.C.E. It includes some material that may be labeled "Daoist" or "proto-Daoist," especially the so-called "Heart-Mind Techniques" (*xinshu* 心術) chapters: "Xinshu shang" 心術上 (Heart-Mind Techniques, Part I; ch. 13), "Xinshu xia" 心術下 (Heart-Mind Techniques, Part II; ch. 13), "Baixin" 白心 (Purifying the Heart-Mind; ch. 13), and "Neiye" 內業 (Inward Training; ch. 16).

Guodian 郭店 manuscripts.

Translated by Robert G. Henricks. *Lao Tzu's Tao Te Ching: A Translation of the Startling New Documents Found at Guodian*. New York: Columbia University Press, 2000.

These manuscripts were discovered in 1993 at Guodian 郭店 in Hubei province. Included among them was the so-called "bamboo *Laozi*," a version of the *Laozi* 老子 (Book of Venerable Masters) or *Daode jing* 道德經 (Scripture on the Dao and Inner Power) dating from 300 B.C.E. and thus the oldest extant manuscript. The Guodian *Laozi* is significant because it does not contain many of the passages and divisions of the received (Wang Bi) edition. It thus suggests that the received *Laozi* is most likely the work of many authors and editors over hundreds of years.

Guo Xiang see *Nanhua zhenjing zhushu*.

***Han Wudi neizhuan* 漢武帝內傳: Esoteric Biography of Han Emperor Wu: DZ 292.**

Translated by Kristofer M. Schipper. *L'Empereur Wou des Han dans la légende taoïste*. Paris: Publications de l'Ecole Française d'Extrême-Orient 58, 1965.

Translated by Thomas Smith. "Ritual and the Shaping of Narrative: The Legend of the Han Emperor Wu." Ph.D. diss., University of Michigan, Ann Arbor, 1992.

Probably dating from the 4th or 5th century, this is a Shangqing 上清 (Highest Clarity) text. It details Han Emperor Wu's 武 (r. 140-87 B.C.E.) search for the immortal realms and immortality. In particular, it provides information on his encounter with the Queen Mother of the West (Xiwangmu 西王母) in 110 B.C.E., during which he attended her banquet of immortality peaches and received several revealed texts and talismans.

***Han Wudi waizhuan* 漢武帝外傳: Exoteric Biography of Han Emperor Wu: DZ 293.**

Translated by Thomas Smith. "Ritual and the Shaping of Narrative: The Legend of the Han Emperor Wu." Ph.D. diss., University of Michigan, Ann Arbor, 1992.

Probably dating from the 4th or 5th century, this is a Shangqing 上清 (Highest Clarity) text. It details Han Emperor Wu's 武 (r. 140-87 B.C.E.) search for the immortal realms and immortality.

***Hanfeizi* 韓非子: [Book of] Master Hanfei: DZ 1177.**

Chapters 20 and 21 translated by Hagop Sarkissian. "*Laozi*: Revisiting Two Early Commentaries in the *Hanfeizi*." Master's thesis, University of Toronto, 2001.

Dating from 3rd c. B.C.E., this is a Legalist (*fajia* 法家) text. It contains the earliest extant commentary on the *Laozi* 老子 or *Daode jing* 道德經. This is found in chapter 20, entitled *Jie Lao* 解老 (Explaining the *Laozi*), and chapter 21, entitled *Yu Lao* 喻老 (Illustrating the *Laozi*).

Heshang gong see *Daode zhenjing zhu*.

Honchō shinsen-den 本朝神仙傳: Biographies of Spirit Immortals from the Heian Dynasty.

Translated by Cristoph Kleine and Livia Kohn. “Daoist Immortality and Buddhist Holiness: A Study and Translation of the *Honchō shinsen-den*.” *Japanese Religions* 24.2 (1999): 119-96.

This text is associated with the Japanese Shugendō 修驗道 school, originally a practice of shamanic and ascetic mountain worship, which integrated aspects of esoteric Buddhism, Shintō 神道, yin-yang divination, and Daoism into an organized system. Dating from the 12th c. but containing earlier material as well, the *Honchō shinsen-den* recounts the deeds and religious activities, which included supernatural powers as well as the collection and ingestion of immortality herbs, of important Shugendō figures from various sacred mountains.

Huahu jing see *Taishang lingbao Laozi huahu miaojing*.

Huainanzi 淮南子: [Book of] Master of Huainan: DZ 1184.

Chapters 1, 2, 7, 8, 12, 13, 15, and 19 translated by Evan Morgan. *Tao, The Great Luminant*. London: Kegan Paul, 1933.

Chapters 1 and 2 translated by Eva Kraft. “Zum Huai-nan-tzu, Einführung. Übersetzung (Kapitel 1 und 2), und Interpretation.” *Monumenta Serica* 16 (1957): 191-286; 17 (1958): 128-207.

Chapters 1, 7, 11, 13, 18, and 21 translated by Claude Larre, Isabelle Robinet and Elisabeth Rochat de la Vallée. *Les grandes traités du Huainan zi*. Paris: Institut Ricci & Editions du Cerf, 1993.

Chapter 1 translated by D.C. Lau and Roger T. Ames. *Yuan Dao: Tracing Dao to Its Source*. New York: Ballantine Books, 1998.

Chapters 3, 4, and 5 translated by John S. Major. *Heaven and Earth in Early Han Thought*. Albany: State University of New York Press, 1993.

Chapter 6 translated by Charles Le Blanc. *Huai-nan Tzu: Philosophical Synthesis in Early Han Thought*. Hong Kong: Hong Kong University Press, 1985.

Chapter 7 translated by Claude Larre. *Le traité VII de Houai Nan Tseu. Les esprits légers et subtils animateurs de l'essence*. Taipei: Ricci Institute, 1982.

Chapter 9 translated by Roger Ames. *The Art of Rulership: A Study in Ancient Chinese Political Thought*. Honolulu: University of Hawaii Press, 1983.

Selections translated by Harold D. Roth. “The Inner Cultivation Tradition of Early Daoism.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 124-48. Princeton: Princeton University Press, 1996.

A collection of 21 essays edited in the 2nd century B.C.E. by Liu An 劉安 (179?-122 B.C.E.), the prince of Huainan. This anthology contains material from a variety of historical periods and diverse religious traditions, including some that might be labeled “Daoist” or “proto-Daoist.” Particularly noteworthy and influential in this respect are chapter 1, entitled “Yuandao” 原道 (Treatise on the Original Way), and the cosmologically-oriented chapter 3, entitled “Tianwen xun” 天文詢 (Treatise on Celestial Patterns).

Huangdi jiuding shendan jing 黃帝九鼎神丹經: Yellow Thearch’s Scripture on the Spiritual Elixirs of the Nine Tripods: DZ 885. Abbreviated as *Shendan jing* 神丹經.

Translated by Fabrizio Pregadio. “Le pratiche del Libro dei Nove Elisir.” *Cina* 23 (1991): 15-79.

This text is associated with the early Taiqing 太清 (Great Clarity) alchemical tradition, which was closely linked with Ge Hong’s 葛洪 (283-343) family lineage. The version contained in the Ming-dynasty canon includes a late 7th-century commentary. The text describes a complete alchemical process, from preliminary rites to elixir ingestion. As the name suggests, the text presents information on compounding the so-called Nine Elixirs (*jiudan* 九丹).

Huangdi neijing lingshu 黄帝内經靈樞: Yellow Thearch's Inner Classic: Numinous Pivot: DZ 1020. Abbreviated as *Lingshu* 靈樞.

Translated by Ki Sunu. *The Canon of Acupuncture: Huangti Nei Ching Ling Shu*. Los Angeles: Yuin University Press, 1985.

Translated by Wu Jing-Nuan. *Ling Shu or The Spiritual Pivot*. Washington, D.C./Honolulu: The Taoist Center/University of Hawaii Press, 1993.

Containing material dating from the 2nd c. B.C.E. to 8th c. C.E., this is one of the most important early classics of classical Chinese medicine. It covers various aspects of Chinese medicine, including a codified system of correspondences focusing on yin-yang and the Five Phases (*wuxing* 五行).

Huangdi neijing suwen 黄帝内經素問: Yellow Thearch's Inner Classic: Basic Questions: DZ 1020. Abbreviated as *Suwen* 素問.

Translated by Ilza Veith. *The Yellow Emperor's Classic of Internal Medicine*. Berkeley: University of California Press, 1972 (1949).

Chapters 1 and 2 translated by Claude Larre. *The Way of Heaven*. Translated by Peter Firebrace. Cambridge: Monkey Press, 1994.

Containing material dating from the 2nd c. B.C.E. to 8th c. C.E., this is one of the most important early classics of classical Chinese medicine. It covers various aspects of Chinese medicine, including a codified system of correspondences focusing on yin-yang and the Five Phases (*wuxing* 五行).

Huangdi sijing see **Mawangdui manuscripts**.

Huangdi yinfu jing 黄帝陰符經: Yellow Thearch's Scripture on the Hidden Talisman: DZ 31. Abbreviated as *Yinfu jing* 陰符經.

Translated by M.P. Philastre. "Exégèse chinoise." In *Annales du Musée Guimet*, vol. 1: 255-318. Paris: Ernest Leroux, 1880.

Translated by Fredrick Balfour. "The 'Yin-fu' Classic; or Clue to the Unseen." *China Review* 10 (1881): 44-54. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1894).

Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (255-64)

Translated by Franz Huebotter. *Classic on the Conformity of Yin/Schrift von der Konformität des Yin*. Tsingtao: Druck der Missiondruckerei, 1936.

Translated by Christopher Rand. "Li Ch'üan and Chinese Military Thought." *Harvard Journal of Asiatic Studies* 39 (1979): 107-37.

Translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991. (220-22)

Probably dating from the 6th century C.E., this text is part of a corpus of works that became canonical in internal alchemy (*neidan* 內丹) circles during the Song dynasty (Northern: 960-1126; Southern: 1127-1279), including the Quanzhen 全真 (Complete Perfection) tradition. The scripture draws attention to cosmological principles and the process of cultivation based on clarity (*qing* 清) and stillness (*jing* 靜).

Huangting jing see **Taishang huangting waijing yujing** and **Taishang huangting neijing yujing**.

Huiming jing 慧命經: Scripture on Wisdom and Life-Destiny: ZW 131. Also found in the *Wu-Liu xianzong* 伍柳仙宗 (Immortality Lineage of Wu and Liu).

Translated by Richard Wilhelm. *The Secret of the Golden Flower: A Chinese Book of Life*. New York: Harcourt Brace & Company, 1962 (1931).

Translated by Eva Wong. *Cultivating the Energy of Life*. Boston: Shambhala 1998.

Associated with a Qing-dynasty school of internal alchemy (*neidan* 內丹) called the Wu-Liu 伍柳 school, after Wu Shouyang 伍守陽 (Chongkongzi 沖空子 [Master Penetrating the Void]; 1563-1644) and Liu Huayang 柳華陽 (fl. 1736). Written by Liu Huayang and containing a preface dating to 1794, the first part of the text includes and explains a series of eight illustrations on internal alchemy practice.

Ishimpō 醫心方: Essential Medical Methods.

Selections translated by Howard Levy and Akira Ishihara. *The Tao of Sex*. Lower Lake, Calif.: Integral Publishing, 1989 (1968).

Selections translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992.

Compiled by Tamba no Yasuyori 丹波の康賴 and dated to 984, this is the oldest surviving work on traditional Japanese medicine. In addition to containing Japanese and Korean material, it also cites 204 different sources of which many are of Chinese provenance and originate in the Sui (581-618) and Tang (618-907) dynasties. It provides information on longevity techniques, dietetics, acupuncture, and sexology techniques.

Jindan jieyao 金丹節要: Summary of the Golden Elixir: JH 38: Appearing in *Sanfeng danjue* 三丰丹訣 (Sanfeng's Instructions on the Elixir).

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (169-78)

Associated with Zhang Sanfeng 張三丰 (14th c. C.E.?). Most likely dating from the 19th century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

Jindan jiuzheng pian 金丹就正篇: Chapters on the Proper Understanding of the Golden Elixir: ZW 122.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (149-53)

With a preface dated to 1564, this text was written by Lu Xixing 陸西星 (1520-1606), a representative of the so-called Eastern Branch (Dongpai 東派) of internal alchemy that developed in the Ming dynasty (1368-1644). The work presents the alchemical theory of the dual cultivation of innate nature (*xing* 性) and life-destiny (*ming* 命), following explanations given by Chen Zhixu 陳致虛 (Shangyangzi 上陽子 [Master Upper Yang]; 1326-1386). It also contains teachings that Lu allegedly received from Lü Dongbin 呂洞賓 (b. 798 C.E.?).

Jindan sibaizi 金丹四百字: Four Hundred Characters on the Golden Elixir: DZ 1081. Also appearing in *Xiuzhen shishu* 修真十書 (Ten Texts on Cultivating Perfection): DZ 263, j. 4.

Translated by Tenney Davis and Chao Yün-ts'ung. "Four Hundred Word Chin Tan of Chang Po-tuan." *Proceedings of the American Academy of Arts and Sciences* 73 (1940): 371-76.

Translated by Thomas Cleary. *The Inner Teachings of Taoism*. Boston: Shambhala, 1986.

Attributed to Zhang Boduan 張伯端 (d. 1082), commonly recognized as a central, early patriarch of the so-called Southern Lineage (Nanzong 南宗) of internal alchemy (*neidan* 內丹) and famous for his *Wuzhen pian* 悟真篇 (Chapters on Awakening to Perfection). Its earliest commentary dates from 1240. As the title indicates, this is a concise symbolic work on alchemical practice.

Jindan sibaizi jie 金丹四百字解: Explanations of the *Jindan sibaizi*: ZW 266: Appearing in the *Daoshu shier zhong* 道書十二種 (Twelve Daoist Texts).

Translated by Thomas Cleary. *The Inner Teachings of Taoism*. Boston: Shambhala, 1986.

A commentary on the *Jindan sibaizi* 金丹四百字 (Four Hundred Characters on the Golden

Elixir) by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh generation Longmen 龍門 (Dragon Gate) patriarch. Explains the meaning of the symbolic language and abstruse terminology of internal alchemy in terms of 18th-century Longmen views.

Jindan zhenchuan 金丹真傳: Perfect Transmission of the Golden Elixir: JH 17.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (153-69)

With a preface dated to 1615, this text was written by Sun Ruzhong 孫如忠 (fl. 17th c.). It is a Ming-dynasty alchemical treatise that employs the language of sexology literature to discuss internal alchemy.

Jinhua zongzhi see *Taiyi jinhua zongzhi*.

Jinjie jing see *Tianzun shuo jinjie jing*.

Jinque dijun sanyuan zhenyi jing 金闕帝君三元真一經: Scripture on the Three Primordial Perfected Ones of Imperial Lord Goldtower: DZ 253. Abbreviated as *Sanyuan zhenyi jing* 三元真一經.

Translated by Poul Andersen. *The Method of Holding the Three Ones: A Taoist Manual of Meditation of the Fourth Century A.D.* London: Curzon Press, 1980.

Part of the early Shangqing 上清 (Highest Clarity) textual corpus, which focuses on revelations to Yang Xi 楊羲 (330-386) between 364 and 370 C.E. It deals with a meditation tradition associated with Jinque dijun 金闕帝君 (Imperial Lord Golden Tower), the supreme ruler of the world to come. The object of the meditation is the Sanyi 三一 (Three Ones).

Jiuding jing see *Huangdi jiuding shendan jing*.

Jiutian yingyuan leisheng Puhua tianzun yushu baojing 九天應元雷聲普化天尊玉樞寶經: Precious Scripture on the Jade Pivot of the Celestial Worthy Who Produces Universal Transformation through the Sound of His Thunder: DZ 16. Abbreviated as *Yushu jing* 玉樞經.

Translated by James Legge. *The Texts of Taoism*. New York: Dover Publications, 1962 (1891). (265-68)

Probably dating from the late 13th century, this text is part of a group of works focusing on Thunder Rites (*leifa* 雷法). Containing a preface dated to 1333 by Zhang Sicheng 張嗣成 (d. 1343), the 39th Celestial Master, the text and its central deity, Celestial Worthy Who Produces Universal Transformation (Puhua tianzun 普化天尊), became an integral part of Daoist ritual ceremonies as well as of reading and meditation sects during the Ming dynasty (1368-1644).

Jiuzhen zhongjing see *Shangqing taishang dijun jiuzhen zhongjing*.

Jiuzhuan dansha fa see *Taishang weiling shenhua jiuzhuan dansha fa*.

Kaitian jing see *Taishang laojun kaitian jing*.

Kōshinkyō 庚申經: Kōshin Scripture.

Translated by Livia Kohn. "Kōshin: A Taoist Cult in Japan. Part III: The Scripture." *Japanese Religions* 20.2 (1995), 123-42.

Probably dating from the 10th or 11th century, this is a text associated with the Japanese Kōshin 庚申 movement. This cult is based on the belief that there are three worms or "corpses" (*sanshi* 三尸) in the human body that, on the *kōshin* (*gengshen* 庚申) day, ascend to the heavens and report on a person's transgressions. Vigils were, in turn, held on this day in order to weaken these corpses. The *Kōshinkyō*

can be divided into nine sections, some of which cover the Three Corpses, Nine Worms, Kōshin practice, protective measures, etc.

Laojun bashiyi hua tushuo 老君八十一化圖說: Illustrated Explanations of Lord Lao's Eighty-One Transformations.

Translated by Florian Reiter. "Die Einundachtzig Bildtexte zu den Inkarnationen und Wirkungen Lao-chüns", *Dokumente einer tausendjährigen Polemik in China.* *Zeitschrift der deutschen morgenländischen Gesellschaft* 136 (1986): 450-491.

Translated by Florian Reiter. *Leben und Wirken Lao-Tzu's in Schrift und Bild. Lao-chün pa-shih-i-hua t'u-shuo.* Würzburg: Königshausen und Neumann, 1990.

Probably compiled in the 1250s, this text centers on the various transformations of Laojun 老君 (Lord Lao), the "deified" Laozi. It consists eighty-one drawings with brief explanations, emphasizing Laojun's various manifestations during different historical epochs. Like the early *Huahu jing* 化胡經 (Scripture on Conversion of the Barbarians; DH 76), it contains certain polemical attacks on Buddhism.

Laojun jiejing see *Taishang laojun jiejing*.

Laojun kaitian jing see *Taishang laojun kaitian jing*.

Laojun shuo yibai bashi jie 老君說一百八十戒: 180 Precepts Spoken by Lord Lao: DH 78. Also appearing in *Taishang laojun jinglü* 太上老君經律 (Scriptural Statutes of the Great High Lord Lao: DZ 786, 2a-20b. Abbreviated as *Yibai bashi jie* 一百八十戒.

Translated by Barbara Hendrichske and Benjamin Penny. "'The 180 Precepts Spoken by Lord Lao': A Translation and Textual Study." *Taoist Resources* 6.2: 17-29.

Translated by Liu Ming. *The Blue Book: A Text Concerning Orthodox Daoist Conduct.* Santa Cruz (CA): Orthodox Daoism in America, 1998 (3rd edition).

Selections translated by Kristofer Schipper. "Commandments of Lord Lao." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 395-96. New York: Columbia University Press, 1999.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism.* Cambridge, Mass.: Three Pines Press, 2004.

Datable to roughly 350 C.E. and containing a preface part of which comes from that time and part of which dates to 550, this text is associated with the Southern Tianshi 天師 (Celestial Masters) tradition. It is a set of 180 precepts (*jie* 戒) for libationers (*jijiu* 祭酒), high-ranking members of the Celestial Masters religious community.

Laozi 老子: [Book of] Old Masters. Also known as *Daode jing* (Scripture on the Dao and Inner Power).

For a select bibliography of English-language translations see "On Translating the Tao-te-ching" by Michael LaFargue and Julian Pas. In *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, 277-301. Albany: State University of New York Press, 1998.

Laozi bianhua jing 老子變化經: Scripture on Laozi's Transformations: DH 79. Abbreviated as *Bianhua jing* 變化經.

Translated by Anna Seidel. *La divinisation du Lao-tseu dans le taoïsme des Han.* Paris: École Française d'Extrême-Orient, 1969. (60-73)

Preserved in fragmentary form in a Dunhuang manuscript dated to 612, the text was probably composed at the end of the 2nd century and is of unknown provenance. It focuses on Laojun 老君 (Lord Lao), the "deified" Laozi 老子, emphasizing his cosmic origins and powers as well as his various manifestations during different historical epochs.

Laozi shuo fashi jinjie jing 老子說法食禁戒經: Scripture on Prohibitions and Precepts of Ritual Meals, as Spoken by Laozi: DH 80. Abbreviated as *Jinjie jing* 禁戒經.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

This is an early Tang (618-907) manual that provides information on categories of food, general health principles, and social context. It also contains thirty-five rules on proper food choices and appropriate behavior at meals.

Laozi Xiang'er zhu 老子想爾注: Xiang'er Commentary on the *Laozi*: DH 56. Abbreviated as *Xiang'er zhu* 想爾注.

Translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (78-148)

Dated by some to the 2nd century C.E. and by others to the 6th century. Accepting an earlier date of composition, the text is associated with the early Tianshi 天師 (Celestial Masters) movement and is sometimes attributed to Zhang Lu 張魯, the third Celestial Master. It thus interprets the *Laozi* in terms of Celestial Masters' concerns. It is also associated with the so-called "Xiang'er Precepts," a set of twenty-seven conduct guidelines. Only chapters 3-37 are extant.

Liexian zhuan 列仙傳: Biographies of Ranked Immortals: DZ 294.

Selections translated by Lionel Giles. *A Gallery of Chinese Immortals*. London: John Murray, 1948.

Translated by Maxime Kaltenmark. *Le Lie-sien tchouan*. Beijing: Université de Paris Publications, 1953.

Attributed to Liu Xiang 劉向 (77-6 B.C.E.), this is a hagiography containing 70 biographies of renowned Daoist adepts with appended hymns. In particular, we find information on such figures as Chisongzi 赤松子 (Master Red Pine), Huangdi 黃帝 (Yellow Thearch), Pengzu 彭祖 (Ancestor Peng), Laozi 老子, and Yin Xi 尹喜, to name some.

Liezi 列子: [Book of] Master Lie.

Translated by A.C. Graham. *The Book of Lieh-tzu: A Classic of Tao*. New York: Columbia University Press, 1990 (1960).

Translated by Eva Wong. *Lieh-tzu: A Taoist Guide to Practical Living*. Boston: Shambhala, 1995.

Traditionally considered a 3rd century B.C.E. work, and thus associated with the *Daode jing* 道德經 (Scripture on the Dao and Inner Power) and *Zhuangzi* 莊子 ([Book of] Master Zhuang), this text was probably compiled in the 3rd century C.E. (while containing earlier textual layers). The earliest surviving commentary was written by Zhang Zhan 張湛 (fl. 4th c. C.E.). It contains a collection of stories, sayings and brief essays grouped in eight chapters. Much of its content parallels and/or borrows from the *Zhuangzi*.

Lijiao shiwu lun see *Chongyang lijiao shiwu lun*.

Lingbao bifa see *Bichuan Zhengyang zhenren lingbao bifa*.

Lingbao Laozi huahu jing see *Taishang lingbao Laozi huahu miaoqing*.

Lingbao pian see *Bichuan Zhengyang zhenren lingbao bifa*.

Lingbao wugan wen see *Dongxuan lingbao wugan wen*.

Lingbao wuliang duren shangpin miaojing 靈寶無量度人上品妙經: Wondrous Scripture of the Upper Chapters on Limitless Salvation of Numinous Treasure: DZ 1, 1a-18a. Abbreviated as *Duren jing* 度人經.

Translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (405-38)

This is one of the most influential and well-known texts of the original Lingbao 靈寶 (Numinous Treasure) corpus, and thus associated with Ge Chaofu 葛巢甫 (fl. early 5th c. C.E.), the central figure in the early Lingbao revelations and a descendent of Ge Hong 葛洪 (283-343). It describes the creation and ordering of the world with the aid of celestial writings and sacred sounds.

Lingjianzi 靈劍子 : [Book of] Master Numinous Sword: DZ 570, 17a-22a

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (45-51)

Attributed to a certain Jing Yangxu 旌陽許 or Xu Jingyang 許旌陽, of whom there is no readily available biographical information. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Lingjianzi yindao ziwu ji 靈劍子引導子戊記: Master Numinous Sword’s Record of Daoyin between [the Hours of] Zi and Wu: DZ 571.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (53-73)

Attributed to a certain Jing Yangxu 旌陽許 or Xu Jingyang 許旌陽, of whom there is no readily available biographical information. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Lingshu ziwen shangjing 靈書紫文上經: Upper Scripture of Purple Texts Inscribed by the Spirits: Appearing in (1) *Huangtian shangqing jinque dijun lingshu ziwen shangjing* 皇天上清金闕帝君靈書紫文上經 (Upper Scripture of Purple Texts Inscribed by the Spirits of the Highest Clarity Thearch, Lord of the Golden Portal): DZ 639; (2) *Taiwei lingshu ziwen langgan huadan shenzhen shangjing* 太微靈書紫文琅玕華丹神真上經 (Upper Scripture on the Elixir of Langan Efflorescence, from the Purple Texts Inscribed by the Spirits of Great Tenuity): DZ 255; (3) *Shangqing housheng daojun lieji* 上清後聖道君列記 (Annals of the Lord of the Dao, Sage of the Latter [Heavens] of Highest Clarity): DZ 442; and (4) *Taiwei lingshu ziwen xianji zhenji shangjing* 太微靈書紫文仙忌真記上經 (Upper Scripture on Taboos for Immortals Recorded by the Perfected, from the Purple Texts Inscribed by the Spirits of Great Tenuity): DZ 179.

Translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (307-66)

Part of the early Shangqing 上清 (Highest Clarity) textual corpus, which focuses on revelations to Yang Xi 楊羲 (330-386) between 364 and 370 C.E. The “texts” provide information on the following: (1) the story of its composition in the highest heavens, (2) methods of psycho-physiological refinement, (3) a recipe for the Langan 琅玕 Elixir, (4) a description of the end of the world centering on Li Hong 李弘, and (5) ethical and ritual prohibitions.

Lüshi chunqiu 呂氏春秋: Spring and Autumn Annals of Master Lü.

Translated by John Knoblock, and Jeffrey Riegel. *The Annals of Lü Buwei*. Stanford: Stanford University Press, 2000.

This text was compiled in 239 B.C.E. under the patronage of Lü Buwei, prime minister to the ruler of the state of Qin, who was to become the first emperor of China. As an encyclopedic account of the cultural world of the state of Qin, this work covers a wide range of topics, including cosmological

theories as well as meditative and longevity practices in circulation at the time.

Lu xiansheng daomen kelue 陸先生道門科略: Master Lu's Abridged Codes for the Daoist Community: DZ 1127. Abbreviated as *Daomen kelue* 道門科略.

Translated by Peter Nickerson. "Abridged Codes of Master Lu for the Daoist Community." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 347-59. Princeton: Princeton University Press, 1996.

Part of the Southern Tianshi 天師 (Celestial Masters) tradition and possibly written by Lu Xiujing 陸修靜 (406-477), this text addresses the organization of the Daoist religious community. The reference to "abridgement" (*ke* 科) may suggest that the text was intended to be read by the Liu-Song throne. More than a set of rules, it makes a case for the reform of the social organization and ritual practice of the Daoist religion.

Mawangdui 馬王堆 manuscripts.

Translated by Donald Harper. *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*. London and New York: Kegan Paul International, 1998. Translation of "Zubi shiyi mai jiujiing" 足臂十一脈灸經 (Cauterization Canon of the Eleven Vessels of the Foot and Forearm), "Yinyang shiyi mai jiujiing" 陰陽十一脈灸經 (Cauterization Canon of the Eleven Yin and Yang Vessels), "Maifa" 脈法 (Model of the Vessels), "Yinyang mai sihou" 陰陽脈死候 (Death Signs of the Yin and Yang Vessels), "Wushier bingfang" 五十二病方 (Recipes for Fifty-two Ailments), "Quegu shiqi" 卻穀食氣 (Eliminating Grains and Eating Qi), "Daoyin tu" 導引圖 (Diagram of Daoyin), "Yangsheng fang" 養生方 (Recipes for Nourishing Life), "Zaliao fang" 雜療方 (Recipes for Various Cures), "Taichan shu" 胎產書 (Book of the Generation of the Fetus), "Shiwen" 十問 (Ten Questions), "He yinyang" 合陰陽 (Conjoining Yin and Yang), "Zajin fang" 雜禁方 (Recipes for Various Charms), and "Tianxia zhidao tan" 天下至道談 (Discussion of the Utmost Way under Heaven).

Translated by Robin S. Yates. *Five Lost Classics: Tao, Huang-Lao, and Yin-Yang in Han China*. New York: Ballantine Books, 1997. Translation of *Jingfa* 經法 (Canon: The Law), *Jing* 經 (The Canon), *Cheng* 稱 (Designations), *Daoyuan* 道原, (Dao, the Origin), and *Yi Yin jiuzhu* 伊尹九主 (Nine Rulers of Yi Yin).

Translated by Leo S. Chang and Yu Feng. *The Four Political Treatises of the Yellow Emperor*. Honolulu: University of Hawaii Press, 1998. Translation of *Jingfa* 經法, *Jing* 經, *Cheng* 稱, and *Daoyuan* 道原.

Translated by D.C. Lau. *Chinese Classics: Tao Te Ching*. Hong Kong: The Chinese University Press, 1989 (1982).

Translated by Robert G. Henricks. *Lao-tzu Te-Tao Ching: A New Translation Based on the Recently Discovered Ma-wang-tui Texts*. New York: Ballantine Books, 1989.

These manuscripts were discovered in 1973 at Mawangdui 馬王堆 near Changsha (Hunan). Most of the manuscripts come from a tomb for a member of the locally prominent Li 利 family, who was buried in 168 B.C.E. The year 168 B.C.E. thus provides a *terminus ante quem* for most of the excavated manuscripts. They provide important information on the textual history of the *Laozi* 老子, early medical traditions, and *daoyin* 導引 (lit., "guiding and leading"; gymnastics) and *yangsheng* 養生 (lit., "nourishing life"; longevity techniques) practices.

Maoshan zhi 茅山志: Chronicle of Mount Mao: DZ 304.

Selections translated by Edward H. Schafer. *Mao-shan in T'ang Times*. Boulder, Col: Society for the Study of Chinese Religions Monograph 1, 1980.

Probably compiled by either Zhang Yu 張雨 (1279-1350) or Liu Dabin 劉大彬 (fl. 1317-1328), the 45th Shangqing 上清 (Highest Clarity) patriarch, this text is a chronicle of Maoshan 茅山 (Mount Mao; Nanjing), the centrally important sacred mountain of Shangqing Daoism. It is a major testimony to

the history of the Shangqing tradition and of Maoshan.

“Mingzhen zhai” 明真齋: Purification Rite of Luminous Perfected. Appearing in chapter 51 of *Wushang biyao* 無上秘要 (Esoteric Essentials of the Most High): DZ 1138.

Selections translated by Stephen Bokenkamp. “The Purification Ritual of the Luminous Perfected.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 268-77. Princeton: Princeton University Press, 1996.

Dated to 573, the *Wushang biyao* is the first comprehensive Daoist encyclopedia (292 sections) compiled under Emperor Wu 武 (r. 561-578) of the Northern Zhou (557-589). The “Mingzhen zhai” section is related to the original Lingbao 靈寶 (Numinous Treasure) scriptures that were composed around 400 C.E. It is one of the earliest examples of a ritual for “universal salvation” (*pudu* 普度).

Mingzhen dazhai yangong yi see *Taishang lingbao yugui mingzhen dazhai yangong yi*.

Nanhua zhenjing see *Zhuangzi*.

Nanhua zhenjing zhushu 南華真經註疏: Commentary on the Perfected Scripture of Nanhua: DZ 745.

Chapter 1 translated by Birthe Arendrup. “The First Chapter of Guo Xiang’s Commentary to Zhuang Zi.” *Acta Orientalia* 36 (1974): 311-416. Abbreviated as *Nanhua jing zhu* 南華經註.

This is a commentary on the *Zhuangzi* 莊子 ([Book of] Master Zhuang) by Guo Xiang 郭象 (252-312), a representative of the Xuanxue 玄學 (Profound Learning) hermeneutical school. Here Guo Xiang follows the Xuanxue method of interpretation, emphasizing philosophical and cosmological aspects, the concepts of non-being (*wu* 無) and being (*you* 有) for example.

Nanjing 難經: Classic of Difficult Issues.

Translated by Paul Unschuld. *Nan-ching: The Classic of Difficult Issues*. Berkeley: University of California Press, 1986.

Originally compiled in the 1st c. C.E. by an anonymous author, this is a central text of classical Chinese medicine. It consists of eighty-one “chapters” on eighty-one specific issues (*nan* 難), which are structured as dialogues of one or more sets of questions and answers. These questions often revolve around passages from the *Huangdi neijing* 黃帝內經 (Yellow Thearch’s Inner Classic) texts. It covers various aspects of Chinese medicine, including a codified system of correspondences focusing on yin-yang and the Five Phases (*wuxing* 五行).

Nei riyong jing see *Taishang laojun nei riyong miaojing*.

Neiguan jing 內觀經: Scripture on Inner Observation: DZ 641.

Translated by Livia Kohn. “Taoist Insight Meditation: The Tang Practice of *Neiguan*.” In *Taoist Meditation and Longevity Techniques*, edited by Livia Kohn, 193-224. Ann Arbor: University of Michigan, Center for Chinese Studies, 1989.

Dating from the 8th c. C.E., this text is part of a group of Tang-dynasty (618-907) works that discuss observation (*guan* 觀), a Daoist adaptation of Buddhist “insight meditation” (*vipassanā*), and attaining the Dao (*dedao* 得道). The text details this practice in thirteen sections, all ascribed to the revelations of Laojun 老君 (Lord Lao), the “deified” form of Laozi 老子.

Neijing tu 內經圖: Diagram of Internal Pathways.

Translated by Catherine Despeux. *Taoïsme et corps humain: Le Xiuzhen tu*. Paris: Guy Trédaniel Éditeur, 1994.

Translated by David Teh-yu Wang. “*Nei Jing Tu*, a Daoist Diagram of the Internal Circulation of Man.” *The Journal of the Walters Art Gallery* 49/50 (1991-92): 141-58.

Translated by Louis Komjathy. “Mapping the Daoist Body: The *Neijing tu* and the Daoist Internal Landscape.” Forthcoming.

A stele dated to 1886 and attributed to Liu Chengyin 柳誠印 (Suyun 素雲 [Pure Cloud]; fl. 1870-1890) of Baiyun guan 白雲觀 (White Cloud Monastery), where it is currently housed. It depicts a human torso from the side, with iconographic elements relating to Daoist subtle physiology. Textual components include passages from the *Huangting jing* 黃庭經 (Scripture on the Yellow Court) and two poems attributed to Lü Dongbin 呂洞賓 (b. 798 C.E.?).

“**Neiye**” 內業: “Inward Training”: Chapter 16 of the *Guanzi* 管子.

Translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical Essays from Early China*. 2 vols. Princeton: Princeton University Press, 1998. (Vol. 1, 39-55)

Translated by Harold D. Roth. *Original Tao: Inward Training and the Foundations of Taoist Mysticism*. New York: Columbia University Press, 1999.

Dating from the early 4th century B.C.E. and paralleling the *Daode jing* 道德經 (Scripture on the Dao and Inner Power), this text survives as a chapter in the *Guanzi* 管子 ([Book of] Master Guan), a textual collection compiled by Liu Xiang 柳向 (77-6 B.C.E.). It is a manual of self-cultivation emphasizing dietetics, quietistic meditation, and mystical realization of the Dao.

Niwan Li zushi nüzhong shuangxiu baofa 泥丸李祖師女宗雙修寶筏: Precious Raft of Female Dual Cultivation According to Master Li Niwan: XB 20.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (204-12)

Translated by Monica Esposito. “La Porte du Dragon—L’école Longmen du Mont Jin’gai et ses pratiques alchimiques d’après le *Daozang xubian* (Suite au canon taoïste).” Ph.D. diss., Université Paris VII, 1993.

Associated with Li Niwan 李泥丸, a semi-legendary Longmen 龍門 (Dragon Gate) figure, who, in 1795, transmitted the text spiritually to Shen Qiyun 沈棲雲 (1708-1786), a disciple of the eleventh generation Longmen patriarch Min Yide 閔一得 (1758-1836). The text consists on nine rules which systematically describe the progressive transformation of the female adept’s body.

Nü jindan fayao 女金丹法要: Essential Methods of Female Golden Elixir: JH 48.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (202-4)

Written by Fu Jinquan 傅金銓 (1765-1836), a Jingming 靜明 (Pure Brightness) Daoist and member of a group established in 1817 in the Ba district of Sichuan. This text contains poems and prose texts attributed to Sun Bu’er 孫不二 (1119-1182), the only female member of the so-called Seven Perfected (*qizhen* 七真) of early Quanzhen 全真 (Complete Perfection), and revealed during spirit-writing séances. It emphasizes the importance of cultivating in companionship with someone else and the necessity of performing meritorious deeds.

Nü jindan jue see *Xiwangmu nüxiu zhengtú shize*.

Qifa yaomiao zhijue 氣法要妙至訣: Utmost Instructions on the Essential Wonders of Qi Methods: DZ 831.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (201-20)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Qianjin fang 千金方: Methods Worth a Thousand Gold Pieces: DZ 1163.

Selections translated by Catherine Despeux. *Préscriptions d'acupuncture valant mille onces d'or*. Paris: Guy Trédaniel, 1988.

Selections translated by Elena Valussi. "The Chapter on 'Nourishing Life' in Sun Simiao's *Qianjin yaofang*." M.A. thesis, School of Oriental and African Studies (London), 1996.

Attributed to Sun Simiao 孫思邈 (601-693), famous Chinese physician and alchemist, and dated to 652, this is one of the most important sources on classical Chinese therapeutics. It is a large compendium covering all areas of Chinese medicine, including dietetics, longevity techniques, as well as acupuncture and moxibustion.

Qinghe neizhuan 清河內傳: Esoteric Biography of Qinghe: DZ 169.

1a-2b translated by Terry F. Kleeman. "The Lives and Teachings of the Divine Lord of Zitong." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 64-71. Princeton: Princeton University Press, 1996.

Dated to 1174, this text is part of a group of works concerned with the story of the Divine Lord of Zitong (Zitong dijun 梓潼帝君). During the twelfth century, this earlier Sichuanese viper cult figure was identified with Wenchang 文昌, the God of Literature, who became the central figure of a national cult and the patron of civil service examinations. Qinghe 清河 refers to a town in Hebei province whose residents were associated with a temple dedicated to Zitong since the 4th century. The text explains how Zitong undertakes a process of self-cultivation and merit-building before attaining godhood.

Qingjing jing see *Taishang laojun shuo chang qingjing miaojing*.

Quanzhen qinggui 全真清規: Pure Regulations of Complete Perfection: DZ 1235.

Translated by Vincent Goossaert. "La création du taoïsme moderne l'ordre Quanzhen." Ph.D. dissertation, Ecole Pratique des Hautes Etudes, 1997. (269-86)

Compiled by a Daoist named Lu Daohe 陸道和 (14th c. ?), this is the earliest extant Quanzhen 全真 (Complete Perfection) monastic manual. The material contained in the *Quanzhen qinggui* probably dates from between 1280 and 1347, and the text was thus most likely compiled in the early fourteenth century. It contains lists of monastic rules and provides information on Quanzhen monastic life. It also contains an ordination procedure, a daily schedule of monastery activities, and information on the later Quanzhen practice of "sitting with the bowl" (*zuobo* 坐鉢).

Sanshiliu shuifa 三十六水法: Thirty-six Aqueous Methods: DZ 930.

Translated by Ts'ao T'ien-ch'in, Ho Ping-yü, and Joseph Needham. "An Early Mediaeval Chinese Alchemical Text on Aqueous Solutions." *Ambix* 7: 122-58.

This text is associated with the early Taiqing 太清 (Great Clarity) alchemical tradition, which was closely linked with Ge Hong's 葛洪 (283-343) family lineage. It pays particular attention to intermediate stages in elixir compounding, with the received text containing fifty-nine methods for the solution of forty-two minerals.

Santian neijie jing 三天內解經: Scripture of the Inner Explanations of the Three Heavens: DZ 1205.

1a-10a translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (204-29)

Selections translated by Kristofer Schipper. "The Doctrine of the Three Heavens." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 400-2. New York: Columbia University Press, 1999.

Dating from the mid-5th century C.E. and attributed to a certain Mister Xu 徐氏, this text presents a history of Daoism composed under the Liu-Song dynasty (420-479). It emphasizes the cosmology of the Three Heavens (*santian* 三天) and the role of humanity, especially people's religious behavior, in determining cosmic harmony.

Shanghan lun 商寒論: Discourse on Cold-Induced Disorders.

Translated by Craig Mitchell, Feng Ye, and Nigel Wiseman. *Shang Han Lun: On Cold Damage*. Brookline, Mass.: Paradigm Publications, 1999.

Attributed to Zhang Ji 張機 (Zhongjing 仲景; c. 150-219 C.E.) and reorganized by Wang Shuhe 王叔和 (210-285 C.E.), this text is the oldest extant Chinese medical classic on externally contracted disease (*waigan bing* 外感病). It presents a systematized body of knowledge on the origin and development of such diseases and their treatments, specifically through the use of herbology and medicinal formulas. The title refers to illnesses contracted via external pathogenic factors, especially those relating to cold and wind-cold.

Shangqing dongzhen zhihui guanshen dajie wen 上清洞真智慧觀身大戒文: Writings on Great Precepts on Wisdom and Observing the Self from Highest Clarity of the Cavern Perfection: DZ 1364. Abbreviated as *Dajie wen* 大戒文.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

This is a major early collection of Shangqing 上清 (Highest Clarity) conduct guidelines, consisting of 300 precepts (*jie* 戒) divided into three sets. The first group, comprised of 180 precepts, reflects everyday morality. The second group, a collection of thirty-six precepts, focuses on personal cultivation and inner discipline to create the best conditions for study and meditation. The third group, consisting of eighty-four rules, changes from “do not” to “may I” in format and emphasizes the wish to perform all the right rituals and meditations for the Dao.

Shangqing jinque dijun wudou sanyi tujue 上清金闕帝君五斗三一圖訣: Illustrated Instructions on the Five Bushels and Three Ones by Lord Golden Tower of Highest Clarity: DZ 765. Abbreviated *Wudou sanyi tujue* 五斗三一圖訣.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (74-75)

A Shangqing 上清 (Highest Clarity) text of uncertain date. It contains instructions for visualizing (*cun* 存) various deities and communing with them in their celestial palaces (*tiangong* 天宮).

Shangqing mingtang yuanzhen jingjue 上清明堂元真經訣: Scriptural Instructions of the Primordial Perfected from the Hall of Light of Highest Clarity: DZ 424. Abbreviated as *Yuanzhen jingjue* 元真經訣.

Selections translated by Edward H. Schafer. “The Jade Woman of Greatest Mystery.” *History of Religions* 17 (1978): 387-98.

This is a Shangqing 上清 (Highest Clarity) text of uncertain date, but with layers dating from before the 7th century. It contains a technique that involves ingesting the efflorescences of the sun and moon; this method of qi-ingestion was believed to have been revealed by the Jade Woman.

Shangqing taishang dijun jiuzhen zhongjing 上清太上帝君九真中經: Central Scripture on the Nine Perfections of the Great High Lord of Highest Clarity: DZ 1376. Abbreviated as *Jiuzhen zhongjing* 九真中經.

Selections translation by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (127-30)

In combination with the *Dongfang shangjing* 洞房上經 (Highest Scripture of the Cavern Chamber; DZ 405), this text contains a summary of important Shangqing 上清 (Highest Clarity) methods. Three such methods include that of the Nine Perfected (*jiuzhen* 九真), the *Dijun jiuyin jing* 帝君九隱經 (Scripture of the Nine Yin of the Lord Emperor), and the *yuyi jielin*, esoteric names of the sun and moon.

Shenxian ganyu zhuan 神仙感遇傳: Accounts of Encounters with Spirit Immortals: DZ 592.

Selections translated by Franciscus Verellen. "Encounters with Immortals." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 410-12. New York: Columbia University Press, 1999.

Dated to 902 C.E. and attributed to Du Guangting 杜光庭 (850-933), a Daoist scholastic and ritual expert, this hagiography records the meetings between mostly unknown people and immortals, either by virtue of character or because of their achievements in Daoist practice.

Shenxian zhuan 神仙傳: Biographies of Spirit Immortals: JY 89; JH 54.

Selections translated by Lionel Giles. *A Gallery of Chinese Immortals*. London: John Murray, 1948.

Translated by Gertrud Güntsch. *Das Shen-hsien chuan und das Erscheinungsbild eines Hsien*. Frankfurt: Peter Lang, 1988.

1.1b-3b (hagiography of Laozi) translated by Livia Kohn. "Laozi: Ancient Philosopher, Master of Immortality, and God." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 56-63. Princeton: Princeton University Press, 1996.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (96-104)

Translated by Robert Campany. *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents*. Berkeley: University of California Press, 2002.

A hagiography traditionally attributed to Ge Hong 葛洪 (Baopuzi 抱朴子 [Master Embracing Simplicity]; 283-343), an immortality-seeker, author of the *Baopuzi* 抱朴子 ([Book of] Master Embracing Simplicity), and grandnephew of the renowned *fangshi* 方士 (lit., "formula master"; magico-religious practitioner) Ge Xuan 葛玄 (fl. late 2nd c. C.E.). The received versions of the text contain some 100-odd hagiographies, most of which date from 6th-8th centuries at the earliest.

Shesheng zuanlu 攝生纂錄: Collected Records of Caring for Life: DZ 578: 1a-12b.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (75-97)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., "guiding and leading"; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Shishi weiyi see *Xuanmen shishi weiyi*.

Shizhou ji 十洲記: Record of the Ten Continents: DZ 598.

Translated by Thomas Smith. "The Record of the Ten Continents." *Taoist Resources* 2.2 (1990): 87-119.

Translated by Thomas Smith. "Ritual and the Shaping of Narrative: The Legend of the Han Emperor Wu." Ph.D. diss., University of Michigan, Ann Arbor, 1992.

Probably dating from the 4th or 5th century, this is a record describing the lands of immortality. It is placed in the mouth of Dongfang Shuo 東方朔, a magico-religious practitioner during the reign of Han Emperor Wu 武 (r. 140-87 B.C.E.), and centers on the exploits of these two figures.

Songshan Taiwu xiansheng qijing 嵩山太無先生氣經: Scripture on Qi by Master Great Nonbeing of Mount Song: DZ 824.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (11-41)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., "guiding and leading"; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Soushen ji 搜神記: Records of Inquiries into the Spiritual: DZ 1476.

Translated by Kenneth DeWoskin and J.I. Crump, Jr. *In Search of the Supernatural*. Stanford: Stanford University Press, 1996.

Compiled by a certain Gan Bao 干寶 (ca. 320 C.E.), this is a fourth-century collection of about 460 anecdotes and narratives on a variety of extraordinary subjects. It is one of the oldest and most frequently cited examples of the *zhiguai* 志怪 (“accounts of anomalies”) genre of Chinese literature. It covers natural curiosities, gods, religious figures, omens, dreams, divination, miracles, monsters, strange animals, demons, ghosts, and exorcists.

Taiping jing 太平經: Scripture of Great Peace: DZ 1101; DH 86.

Selections translated by Jens O. Petersen. “The Early Traditions Relating to the Han-dynasty Transmission of the *Taiping jing*.” *Acta Orientalia* 50 (1989): 133-71 and 51 (1990): 165-216.

Selections translated by Jens O. Petersen. “The Anti-Messianism of the *Taiping jing*.” *Journal of the Seminar for Buddhist Studies* 3 (1990): 1-36.

Selections translated by Jens O. Petersen. “The *Taiping jing* and the A.D. 102 Clepsydra Reform.” *Acta Orientalia* 53 (1992): 122-58.

The extant version of this text probably dates from the late 6th century, although it contains earlier historical material. In its earlier form it was central to the so-called “Yellow Turbans” (*huangjin* 黃巾) or Taiping 太平 (Great Peace) movement, a 2nd-century millenarian movement associated with Zhang Jue 張角 (fl. 184 C.E.). The text contains information on various religious beliefs and practices from the 2nd-6th centuries. As the title suggests, its millenarian vision focuses on the establishment of an idealized age of peace and harmony called “Great Peace.”

Taiqing danjing yaojue 太清丹經要訣: Essential Instructions from Great Clarity Scriptures on Elixirs. Appearing in the *Yunji qiqian* 雲笈七籤 (Seven Slips from a Cloudy Satchel): DZ 1032, j. 71. Abbreviated as *Danjing yaojue* 丹經要訣.

Translated by Nathan Sivin. *Chinese Alchemy: Preliminary Studies*. Cambridge, Mass.: Harvard University Press, 1968.

A Tang dynasty (618-907) anthology associated with the Taiqing 太清 (Great Clarity) alchemical tradition, which was closely linked with Ge Hong’s 葛洪 (283-343) family lineage. It is a compilation of methods attributed to Sun Simiao 孫思邈 (601-693), famous Chinese physician and alchemist.

Taiqing fuqi koujue 太清服氣口訣: Oral Instructions on Ingesting Qi from Great Clarity: DZ 822. Abbreviated as *Fuqi koujue* 服氣口訣.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (55-65)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Taiqing tiaopi jing 太清調氣經: Scripture on Harmonizing the Qi of Great Clarity: DZ 820. Abbreviated as *Tiaopi jing* 調氣經.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (67-99)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Taiqing wushiba yuanwen 太清五十八願文: Fifty-eight Vows of Great Clarity: DZ 187.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

Dating from the 5th century, this text is part of the Lingbao 靈寶 (Numinous Treasure) tradition, which is most closely associated with Ge Chaofu 葛巢甫 (fl. early 5th c. C.E.). It contains fifty-eight vows that Daoists are urged to observe in order to aid all sentient beings.

Taishang daode baozhang yi 太上道德寶章翼: Aide to the Great High Precious Chapters on the Dao and Inner Power: JY 64: JH 84. Abbreviated as *Daode baozhang yi* 道德寶章翼.

Translated by Alfredo Cadonna. “*Quali parole VI aspettate che aggiunga?*” *Il commentario al Daodejing di Bai Yuchan, maestro taoista del XIII secolo*. Orientalia Venetiana no. 9. Florence: Leo S. Olschki, 2001.

Also referred to as the *Daode baozhang zhu* 道德寶章註 (Commentary on the Precious Chapters on the Dao and Inner Power), this is Bai Yuchan’s 白玉蟾 (1194?-1227) commentary on the *Daode jing* 道德經 (Scripture on the Dao and Inner Power), sections of which also appear in the *Daode zhenjing jiyi* 道德真經集義 (Collected Interpretations of the Perfect Scripture on the Dao and Inner Power; DZ 724). Bai Yuchan was one of the principal members of the so-called Nanzong 南宗 (Southern Lineage) of internal alchemy (*neidan* 內丹) and a practitioner of thunder magic (*leifa* 雷法). While his commentary on the *Daode jing* does utilize some of the language of internal alchemy, Bai Yuchan engages in more metaphysical speculation, often employing terminology and insights derived from Chan Buddhist and Mādhyamika (Sanlun 三論 [Three Treatise]) sūtras, Confucian classics, and other Daoist texts.

Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing 太上洞玄靈寶智慧罪根上品大戒經: Scripture on the Great Precepts of the Upper Chapters on Wisdom and the Roots of Transgression from Numinous Treasure of the Great High Cavern Mystery: DZ 457. Abbreviated as *Dajie jing* 大戒經.

Chapter 1 translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

Dating from the 5th century, this text is part of the Lingbao 靈寶 (Numinous Treasure) tradition, which is most closely associated with Ge Chaofu 葛巢甫 (fl. early 5th c. C.E.). It focuses on Lingbao ritual, with the first chapter containing ten precepts.

Taishang dongyuan shenzhou jing 太上洞淵神咒經: Scripture of Spirit Invocations of the Great High Cavern Abyss: DZ 335. Abbreviated as *Shenzhou jing* 神咒經.

Selections translated by Nathan Sivin. “The Divine Incantations Scripture.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 406-10. New York: Columbia University Press, 1999.

A 5th-century text said to be a revelation from Daojun 道君 (Lord of the Dao) to Wang Zuan 王纂 (fl. 4th c.). It is an apocalyptic text that describes a world besieged by homicidal scepters and demons. The scripture is, in turn, an exorcistic text whose function is to bind, expel or slay the murderous demons.

Taishang ganying pian 太上感應篇: Chapters on Action and Response According to the Most High [Lord Lao]: DZ 1167. Abbreviated as *Ganying pian* 感應篇.

Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (235-46)

Translated by Frederic Balfour. *Taoist Texts: Ethical, Political and Speculative*. (London/Shanghai: Trübner and Co./Kelly and Walsh, 1894).

Translated by D.T. Suzuki and Paul Carus. *Treatise on Response & Retribution*. La Salle (IL): Open Court, 1973 (1906).

Translated by Eva Wong. *Lao-tzu's Treatise on the Response of the Tao*. San Francisco: HarperCollins Publishers, 1994.

Dating from the 12th century, this is one of the most famous morality books (*shanshu* 善書). Believed to be a revelation of Taishang laojun 太上老君 (Great High Lord Lao), the text emphasizes the deity's ability to reward and punish. Aimed at popular audiences, it combines Confucian ethics with Buddhist concepts of karma and Daoist beliefs in longevity and immortality.

Taishang huangting neijing yujing 太上黃庭內景玉經: Most High Jade Scripture on the Internal View of the Yellow Court: DZ 331. Abbreviated as *Huangting neijing jing* 黃庭內景經.

Selections translated by Rolf Homann. *Die wichtigsten Körpergottheiten im Huang-t'ing-ching*. Göppingen: Alfred Kümmerle, 1971.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (231-54)

Selections translated by Eva Wong. *The Teachings of the Tao*. Boston: Shambhala, 1997. (68-72)

Selections translated by Paul W. Kroll. "Body Gods and Inner Vision: The Scripture of the Yellow Court." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 149-55. Princeton: Princeton University Press, 1996.

Translated by Patrick Carré. *Le Livre de la Cour Jaune*. N.p.: Éditions du Seuil, 1999.

Composed in heptasyllabic lines divided into a variety of sections, this is a third-century text of Shangqing 上清 (Highest Clarity) provenance. It describes the subtle physiology of the human body, including its internal divinities. The *Huangting jing* was considered to be a visualization manual by Shangqing adepts.

Taishang huangting waijing yujing 太上黃庭外景玉經: Most High Jade Scripture on the External View of the Yellow Court: DZ 332. Abbreviated as *Huangting waijing jing* 黃庭外景經.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (221-29)

Translated by Michael Saso. *The Gold Pavilion: Taoist Ways of Peace, Healing, and Long Life*. Boston: Charles E. Tuttle Co., Inc., 1995.

Translated by Patrick Carré. *Le Livre de la Cour Jaune*. N.p.: Éditions du Seuil, 1999.

Composed in heptasyllabic lines divided into a variety of sections, this is a shorter text related to the *Huangting neijing jing* 黃庭內景經 (Scripture on the Internal View of the Yellow Court). It may be considered a condensed or abridged version of that text. It too describes the subtle physiology of the human body, including its internal divinities.

Taishang laojun jiejing 太上老君戒經: Precept Scripture of the Great High Lord Lao: DZ 784. Abbreviated as *Laojun jiejing* 老君戒經.

Translated by Livia Kohn. "The Five Precepts of the Venerable Lord." *Monumenta Serica* 42 (1994): 171-215.

Dating from the late 6th century, this is a Louguan 樓觀 (Lookout Tower Monastery) work inspired by Kou Qianzhi's 寇謙之 (365-448) *Yunzhong yinsong xinke jiejing* 雲中音誦新科戒經 (Precept Scripture of the New Code, Recited in the Clouds; partially extant in DZ 785) and the Buddhist *Tiwei boli jing* 提謂波利經 (Sutra of Trapusa and Bhallika) by Tanjing 曇淨. It is a set of precepts centering on five questions posed to Laozi 老子 by Yin Xi 尹喜.

Taishang laojun jinglü 太上老君經律: Scriptural Statutes of the Great High Lord Lao: DZ 786. Abbreviated as *Laojun jinglü* 老君經律.

1a-2a translated by Stephen R. Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (49-50)

1a-2a translated by Liu Ming. *The Blue Book: A Text Concerning Orthodox Daoist Conduct*. Santa Cruz (CA): Orthodox Daoism in America, 1998 (3rd edition).

A 6th-century anthology of Tianshi 天師 (Celestial Masters) conduct guidelines. It contains the earliest extant set of precepts (*jie* 戒), which also goes back to the Celestial Masters movement. In particular, there are the so-called Nine Practices (*jiuxing* 九行) and Xiang'er 想爾 Precepts, which are derived from the *Laozi Xiang'er zhu* 老子想爾注 (Xiang'er Commentary on the *Laozi*; DH 56).

Taishang laojun kaitian jing 太上老君開天經: Most High Lord Lao's Scripture on Opening the Heavens: DZ 1437. Abbreviated as *Kaitian jing* 開天經.

Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (35-43)

Translated by Edward Schafer. "The Scripture of the Opening of Heaven by the Most High Lord Lao." *Taoist Resources* 7.2 (1997): 1-20.

Dating from the 6th century and associated with the Northern Tianshi 天師 (Celestial Masters) tradition, this text contains an account of Laozi's creation of the universe and his political support of ancient rulers down to the early Zhou dynasty.

Taishang laojun nei riyong miaojing 太上老君內日用妙經: Most High Lord Lao's Wondrous Scripture for Daily Internal Practice: DZ 645. Abbreviated as *Nei riyong jing* 內日用經.

Translated by Livia Kohn. "Chinese Religion." In *The Human Condition*, edited by Robert Cummings Neville, 21-47. Albany: State University of New York Press, 2000.

Translated by Louis Komjathy. "Developing Clarity and Stillness: The Scripture for Daily Internal Practice." *The Dragon's Mouth: Journal of the British Taoist Association* Winter 2002-2003: 9-13.

This is a Song-dynasty (Northern: 960-1126; Southern 1127-1279) text of unknown provenance, which emerged through the coupling of internal alchemy (*neidan* 內丹) and the earlier tradition of clarity and stillness (*qingjing* 清靜). Associated with the *Taishang laojun wai riyong miaojing*, this text focuses on self-cultivation principles and meditation practice.

Taishang laojun wai riyong miaojing 太上老君外日用妙經: Most High Lord Lao's Wondrous Scripture for Daily External Practice: DZ 646. Abbreviated as *Wai riyong jing* 外日用經.

Translated by Livia Kohn. "Chinese Religion." In *The Human Condition*, edited by Robert Cummings Neville, 21-47. Albany: State University of New York Press, 2000.

This is a Song-dynasty (Northern: 960-1126; Southern 1127-1279) text of unknown provenance, which emerged through the coupling of internal alchemy (*neidan* 內丹) and the earlier tradition of clarity and stillness (*qingjing* 清靜). Associated with the *Taishang laojun nei riyong miaojing*, this text focuses on Daoist conduct and consists of forty-five ethical guidelines.

Taishang laojun shuo chang qingjing miaojing 太上老君說常清靜妙經: Wondrous Scripture on Constant Clarity and Stillness, as Spoken by the Most High Lord Lao: DZ 620. Abbreviated as *Qingjing jing* 清靜經.

Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (247-54)

Translated by Frederic Balfour. *Taoist Texts: Ethical, Political and Speculative*. (London/Shanghai: Trübner and Co./Kelly and Walsh, 1894).

Translated by Eva Wong. *Cultivating Stillness: A Taoist Manual for Transforming Body and Mind*. Boston: Shambhala, 1992.

Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (25-29)

An anonymous text probably dating from the 9th century, this is one of a group of Tang-dynasty (618-907) works that could be labeled "Clarity-and-Stillness" literature. Emerging under the influence of Buddhist insight meditation (*vipassanā*) and expressing a form of wisdom (*zhi* 智) based on the

practice of observation (*guan* 觀), the text combines the worldview of the *Daode jing* 道德經 (Scripture on the Dao and Inner Power) with the practice of Daoist observation and the structure (as well as some content) of the Buddhist *Panruo xinjing* 般若心經 (Heart Sutra of Perfect Wisdom; T. 250-57). It emphasizes the dual cultivation of clarity/purity (*qing* 清) and stillness/tranquility (*jing* 靜).

Taishang laojun shuo chenghuang ganying xiaozai jifu miaojing 太上老君說城隍感應消災集福妙經: Wondrous Scripture on Dispelling Disasters and Accumulating Benefits through the Responses and Retributions of the City God, as Spoken by the Great High Lord Lao: DZ 1447. Abbreviated as *Xiaozai jifu jing* 消災集福經.

Translated by Livia Kohn. "The Taoist Adoption of the City God." *Ming Qing Yanjiu* 5 (1997), 68-106.

Dating from the 14th century, this text documents the Daoist role of the city god. The text describes on Laojun 老君 (Lord Lao), seated before an assembly in the Grand Veil Heaven (*daluotian* 大羅天), answers the questions of Guanghui 廣慧 (Vast Wisdom) about humanity's chances for salvation. He explains that the most efficacious method centers on accessing the various city gods and their divine administrators.

Taishang lingbao Laozi huahu miaojing 太上靈寶老子化胡妙經: Wondrous Scripture on Laozi's Conversion of the Barbarians from the Great High Numinous Treasure: DH 77. Abbreviated as *Huahu jing* 化胡經.

Selections translated by Anna Seidel. "Le sutra merveilleux du Ling-pao supreme, traitant de Lao tseu qui convertit les barbares." In *Contributions aux études du Touen-houang*, edited by Michel Soymié, vol. 3: 305-52. Geneva: Ecole Française d'Extrême-Orient, 1984.

Originally compiled by Wang Fu 王浮 (fl. 300) around the year 300, with the extant version probably dating from the 6th century and of Northern Tianshi 天師 (Celestial Masters) provenance, this text emerged and developed in the context of various Buddhο-Daoist debates. It centers on Laozi's travels west after leaving China, during which he transformed Daoism into Buddhism in order to tailor it to the nature of "barbarian" peoples.

Taishang lingbao yukui mingzhen dazhai yangong yi 太上靈寶玉匱明真大齋言功儀: Liturgy for the Enunciation of Merit at the Great Retreat of the Luminous Perfected, As Found in the Jade Chest of the Great High Numinous Treasure: DZ 521. Abbreviated as *Dazhai yangong yi* 大齋言功儀.

Translated by Edouard Chavannes. "Le jet des Dragons." *Mémoires concernant l'Asie Orientale* 3: 55-214.

Written by Du Guangting 杜光庭 (850-933), the Daoist scholastic and ritual expert, and dating from circa 900, this is a liturgical manual for conducting the Retreat of the Luminous Perfected (*mingzhen zhai* 明真齋). The purpose of this *zhai* 齋 was to extricate the souls of innumerable ancestors who had languished in perdition for numerous world cycles.

Taishang weiling shenhua jiuzhuan dansha fa 太上衛靈神化九轉丹砂法: Great High Methods of the Nine-Times Reverted Elixir for Guarding the Numinous and Transforming Spirit: DZ 892. Abbreviated as *Jiuzhuan dansha fa* 九轉丹砂法.

Translated by Roy Spooner and C.H. Wang. "The Divine Nine Turn Tan Sha Method, a Chinese Alchemical Recipe." *Isis* 38 (1948): 235-42.

An anonymous text of uncertain date. It provides information on the production of an elixir (*dan* 丹) through the process of nine reversions (*jiuzhuan* 九轉).

Taishang xuanling beidou benming yansheng zhenjing 太上玄靈北斗本命延生真經: Perfect Scripture on Extending Life through the Northern Bushel and Birth Star of the Great High Mysterious Numinosity: DZ 622.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (57-64)

This text is said to be a revelation from Laojun 老君 (Lord Lao) to Zhang Daoling 張道陵 (fl. 2nd c.), the first Celestial Master, but probably dates from 10th century. It is a liturgical text focusing on the Northern Bushel (*beidou* 北斗) constellation.

Taishang xuanling Doumu dasheng yuanjun benming yansheng xinjing 太上玄靈斗母大聖元君本命延生心經: Heart Scripture on Original Life-Destiny and Extending Life of the Great Sagely Goddess Dipper Mother of the Great High Mysterious Numinosity: DZ 621.

Translated by Livia Kohn. "Doumu: The Mother of the Dipper." *Ming Qing Yanjiu* 8 (2000): 149-95.

Perhaps dating from the 14th century, this text focuses on Doumu 斗母 (Dipper Mother), a stellar goddess who came to prominence from the Yuan dynasty (1279-1368) onwards. It is an invocation-based text that serves to grant protection and support the faithful.

Taixi jing see *Gaoshang yuhuang taixi jing*.

Taixi biyao gejie 胎息秘要歌訣: Songs and Instructions of the Secret Essentials of Embryonic Breathing: DZ 131.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (49-54)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., "guiding and leading"; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Taixi jing zhu 胎息經註: Commentary on the Scripture on Embryonic Breathing: DZ 130.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (43-47)

A commentary on the *Taixi jing* 胎息經 (Scripture on Embryonic Breathing) attributed to a certain Huanzhen xiansheng 幻真先生 (fl. 8th c. C.E.?). The text emphasizes *daoyin* 導引 (lit., "guiding and leading"; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Taiyi jinhua zongzhi 太一金華宗旨: Great One's Secret of the Golden Flower: JH 94; ZW 334. Abbreviated as *Jinhua zongzhi* 金華宗旨.

Translated by Richard Wilhelm. *Die Geheimis der goldenen Blute. Ein Chinesisches Lebensbuch*. Zürich: Rascher Verlag, 1957 (1929).

Translated by Richard Wilhelm. *The Secret of the Golden Flower: A Chinese Book of Life*. Translated by Cary Baynes. New York: Harcourt Brace & Company, 1962 (1931).

Translated by Thomas Cleary. *The Secret of the Golden Flower: The Classic Chinese Book of Life*. San Francisco: Harper, 1992.

Probably a Qing-dynasty (1644-1912) work, this text is associated with Lü Dongbin 呂洞賓 (Chunyang 純陽 [Pure Yang]; b. 798 C.E.?) and was a product of spirit-writing or planchette writing (*fujī* 扶箕). It focuses on the practice of internal alchemy (*neidan* 內丹) and has been central to a variety of internal alchemy lineages.

Tianyinzi 天隱子: [Book of] Master Heavenly Seclusion: DZ 1026.

Translated by Livia Kohn. "The Teaching of T'ien-yin-tzu." *Journal of Chinese Religions* 15 (1987): 1-28.

Attributed to Sima Chengzhen 司馬承禎 (647-735), the twelfth Shangqing 上清 (Highest Clarity) patriarch, this is a practical manual on observation (*guan* 觀) and attaining the Dao (*dedao* 得道). It outlines this path in terms of "five progressive gateways."

Tianzun shuo jinjie jing 天尊說禁誡經: Scripture on Prohibitions and Precepts, as Spoken by the Celestial Worthy: DH 34. Abbreviated as *Jinjie jing* 禁誡經.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

Said to be a revelation from Laojun 老君 (Lord Lao), this is a Tang-dynasty (618-907) text containing a wide variety of precept lists as well as justifications for precepts.

Wai riyong jing see *Taishang laojun wai riyong miaojing*.

Wanshou xianshu qigong tupu 萬壽仙術氣功圖譜: Illustrated Treatises on Longevity, Immortality Techniques, and Qigong. Abbreviated as *Qigong tupu* 氣功圖譜.

Translated by John Dudgeon. “Kung-fu or Medical Gymnastics.” *Journal of the Peking Oriental Society* III.4 (1895): 341-565. Tientsin (China).

Translated by John Dudgeon. *Chinese Healing Arts: Internal Kung-fu*. Edited by William R. Berk. Burbank (CA): Unique Publications, 1986 (1895).

A late Qing-dynasty (1644-1912) work, this is an illustrated practice manual that covers *daoyin* 導引 (lit., “guiding and leading”; gymnastics) and *yangsheng* 養生 (lit., “nourishing life”; longevity techniques) practices from a variety of historical periods. Much of the selected material also appears in the sixteenth-century *Chifeng sui* 赤鳳髓 (Marrow of the Crimson Phoenix) and the *Yimen guangdu* 夷門廣牘 (Extensive Records from the School of [Chen Xi]yi) of the same period.

Wang Bi see *Daode zhenjing zhu*.

Weisheng shengli xue mingzhi 衛生生理學明指: Clear Explanations of Hygiene and Physiology.

Translated by Catherine Despeux. *Zhao Bichen: Traité d'alchimie et de physiologie taoïste*. Paris: Les Deux Océans, 1979.

Dating from the early 20th century, this text was written by Zhao Bichen 趙避塵 (b. 1860), the founder of a subsect of the Wu-Liu 伍柳 school called Qianfeng xiantian pai 千峰仙天派. Like Zhao's more famous *Xingming fajue mingzhi* 性命法訣明旨 (Illuminating Pointers to the Methods and Instructions of Innate Nature and Life-Destiny), this work covers Daoist subtle physiology and alchemical practice, complete with detailed diagrams.

Wendi huashu 文帝化化: Book on the Transformations of Lord Wen: JY 264.

Translated by Terry Kleeman. *A God's Own Tale: The Book of Transformations of Wenchang, the Divine Lord of Zitong*. Albany: State University of New York Press, 1994.

Revealed through spirit-writing, this is a late 12th-century text focusing on Wenchang 文昌, the God of Literature, also known as Zitong dijun 梓潼帝君 (Divine Lord of Zitong). During the 12th century, Wenchang, then a star-deity, became the new spiritualized identity of an earlier viper cult figure known as the god of Zitong 梓潼 (Sichuan). The text documents the gradual deification of this god.

Wendi yinshi wen zhu 文帝陰騭文註: Commentary on Lord Wen[chang's] Text of Hidden Administration: JY 268.

Selections translated by Terry F. Kleeman. “The Lives and Teachings of the Divine Lord of Zitong.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 64-71. Princeton: Princeton University Press, 1996.

Of uncertain date, but most likely no earlier than the 12th century, this text focuses on a revelation from Wenchang 文昌, the God of Literature, to a spirit-medium. Wenchang became the center of a national deity cult during the Song dynasty (Northern: 960-1126; Southern: 1127-1276) and was considered a cosmic guardian of bureaucratic records. The “hidden administration” of the title

refers to the otherworldly bureaucracy that was believed to observe and keep track of good and bad actions. It is representative of the morality book (*shanshu* 善書) genre.

Wu Yun, Poetry of see *Zongxuan xiansheng wenji*.

Wudao lu 悟道錄: Record of Awakening to the Dao: ZW 268.

Translated by Thomas Cleary. *Awakening to the Tao*. Boston: Shambhala, 1988.

An original composition by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh patriarch of the Longmen 龍門 (Dragon Gate) sect, this text is found in his *Daoshu shier zhong* 道書十二種 (Twelve Daoist Texts). It discusses cosmology, emphasizing microcosm/macrocosm correspondences and the fundamental balance of yin and yang.

Wugan wen see *Dongxuan lingbao wugan wen*.

“Wugen shu” 無根樹: The Rootless Tree: JH 38. Appearing in *Sanfeng danjue* 三丰丹訣 (Sanfeng’s Instructions on the Elixir).

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (188-92)

A collection of poems associated with Zhang Sanfeng 張三丰 (14th c. C.E.?). Most likely dating from the 19th century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

Wuzhen pian 悟真篇: Chapters on Awakening to Perfection: Appearing in *Xiuzhen shishu* 修真十書 (Ten Texts on Cultivating Perfection): DZ 263, j. 26-30. See also *Daoshu* 道樞 (Pivot of the Dao): DZ 1017, j. 18.

Translated by Tenney L. Davis and Chao Yün-ts’ung. “Chang Po-tuan of T’ien-t’ai, his Wu Chen P’ien, Essay on the Understanding of the Truth.” *Proceedings of the American Academy of Arts and Sciences* 73 (1939): 97-117.

Translated by Thomas Cleary. *Understanding Reality: A Taoist Alchemical Classic*. Honolulu: University of Hawaii Press, 1987.

Translated by Isabelle Robinet. *Introduction à l’alchimie intérieure taoïste: De l’unité et de la multiplicité*. Paris: Editions Cerf, 1995.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (88-94).

Translated by Paul Crowe. “An Annotated Translation and Study of Chapters on Awakening to the Real Attributed to Zhang Boduan.” M.A. thesis, University of British Columbia, 1997.

Written around 1075, this is a seminal internal alchemy (*neidan* 內丹) text composed by Zhang Boduan 張伯端 (d. 1082), a central figure in the so-called Southern Lineage (Nanzong 南宗). It is a poetry collection divided into sets of sixteen, sixty-four and twelve verses describing the stages of alchemical practice in highly symbolic language.

Wuzhen zhizhi 悟真直指: Direct Pointers to the *Wuzhen pian*: ZW 253.

Translated by Thomas Cleary. *Understanding Reality: A Taoist Alchemical Classic*. Honolulu: University of Hawaii Press, 1987.

A commentary on Zhang Boduan’s 張伯端 (d. 1082) *Wuzhen pian* 悟真篇 (Chapters on Awakening to Perfection; DZ 263, j. 26-30). It was written by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh patriarch of the Longmen 龍門 (Dragon Gate) sect, and is found in his *Daoshu shier zhong* 道書十二種 (Twelve Daoist Books).

Xisheng jing 西昇經: Scripture of Western Ascension: DZ 666.

Translated by Livia Kohn. *Taoist Mystical Philosophy: The Scripture of Western Ascension*.

Albany: State University of New York Press, 1991.

Dating from the 6th century, this is a work of Louguan 樓觀 (Lookout Tower Monastery) provenance. The text is set at the transmission of the *Daode jing* 道德經 (Scripture on the Dao and Inner Power), said to have occurred at Louguan between Laozi 老子 and Yin Xi 尹喜, the guardian of the pass. Consisting of thirty-nine sections, it purports to contain Laozi's oral explanations of Daoist philosophical principles and mystical praxis.

Xiwangmu nüxiu zhengtu shize 西王母女修正途十則: Ten Rules from the Queen Mother of the West on the Proper Path of Female Cultivation: XB 19. Abbreviated as *Nüxiu shize* 女修十則.

Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (193-201)

Attributed to Lü Dongbin 呂洞賓 (Chunyang 純陽 [Pure Yang]; b. 798 C.E.?), an important figure in internal alchemy lineages, and revealed by Sun Buer 孫不二 (1119-1182), one of the so-called Seven Perfected (*qizhen* 七真) of Quanzhen 全真 (Complete Perfection). Shen Qiyun 沈棲雲 (1708-1786), a female disciple of the eleventh Longmen 龍門 (Dragon Gate) patriarch Min Yide 閔一得 (Lanyunzi 懶雲子 [Master Lazy Cloud]; 1758-1836), received the text in a spirit séance in 1799. Containing recognizable Tantric Buddhist influence, the text consists of ten guidelines for women's practice. It includes nine precepts specifically for women and instructions on techniques for intercepting menstruation.

Xiyou ji see *Changchun zhenren xiyou ji*.

Xiyou lu 西遊錄: Record of Travels to the West.

Translated by Igor de Rachewiltz. "The *Hsi-yu lu* by Yeh-lü Ch'u-ts'ai." *Monumenta Serica* 21 (1962): 1-128.

Not to be confused with Li Zhichang's 李志常 (1193-1256) *Xiyou ji* 西遊記 (Record of Travels to the West; DZ 1429), this text was written by Yelü Chucai 耶律楚材 (1190-1244), an interpreter for Chinggis Qan (Genghis Khan). It is a record of his travels with Chinggis Qan that includes a chapter defaming Qiu Chuji 丘處機 (Changchun 常春 [Perpetual Spring]; 1148-1227), then leader of Quanzhen 全真 (Complete Perfection).

Xiyou yuanzhi 西遊原旨: Original Meaning of the *Xiyou ji*: ZW 259.

Selections translated by Anthony Yü. "How to Read *The Original Intent of the Journey to the West*." In *How to Read the Chinese Novel*, edited by David L. Rolston, 299-315. Princeton: Princeton University Press.

Selections translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991. (253-55)

This text was written by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh Longmen 龍門 (Dragon Gate) patriarch, and is found in his *Daoshu shier zhong* 道書十二種 (Twelve Daoist Books). A combination of alchemical exegesis and original composition, this is an alchemical explanation of Li Zhichang's 李志常 (1193-1256) *Xiyou ji* 西遊記 (Record of Travels to the West; DZ 1429).

Xiaodao lun 笑道論: Discourse on Laughing at the Dao: T. 2103, 52.143c-52c.

Translated by Livia Kohn. *Laughing at the Tao: Debates among Buddhists and Taoists in Medieval China*. Princeton: Princeton University Press, 1995.

Dated to 570, this text was written by the ex-Daoist and Buddhist convert Zhen Luan 甄鸞 (fl. 6th c.). Originating in the Buddhho-Daoist debates of the 6th century, it is an anti-Daoist polemic written to match and ridicule 36 sections of Daoist scriptures, mostly of Lingbao 靈寶 (Numinous Treasure)

provenance.

Xinmu lun 心目論 Discourse on the Heart-Mind and Eyes: DZ 1038.

Translated by Livia Kohn. "Mind and Eyes: Sensory and Spiritual Experience in Taoist Mysticism." *Monumenta Serica* 46 (1998): 129-56.

Dated to 778 and written by the Daoist poet Wu Yun 吳筠 (d. 778), this text contains a fictional dialogue between the heart-mind and eyes. It emphasizes the dissipation that comes from them and advises the adept to cultivate stillness (*jing* 靜) and perfection (*zhen* 真).

Xingming fajue mingzhi 性命法訣明旨: Illuminating Pointers to the Methods and Instructions of Innate Nature and Life-Destiny: ZW 872.

Translated by Lu K'uan Yü (Charles Luk). *Taoist Yoga: Alchemy and Immortality*. York Beach (ME): Samuel Weiser, Inc., 1973/1970.

An alchemical text written by Zhao Bichen 趙避塵 (b. 1860). It provides an in-depth discussion of the alchemical process, including straightforward and illustrated descriptions of qi-circulation techniques such as the Microcosmic Orbit (*xiao zhoutian* 小周天).

Xiuzhen taiji hunyuan tu 修真太極混元圖: Diagram on Cultivating Perfection, Differentiation, and Primordial Chaos: DZ 149.

Translated by Muriel Baryosher-Chemouny. *La Quête de l'Immortalité en Chine: Alchimie et paysage intérieur sous les Song*. Paris: Editions Dervy, 1996.

Attributed to a certain Xiao Daocun 蕭道存, this is a Song-dynasty (Northern: 960-1126; Southern: 1127-1279) diagram on internal alchemy (*neidan* 內丹). It provides detailed instructions and illustrations on internal alchemy theory and practice.

Xiuzhen taiji hunyuan zhixuan tu 修真太極混元指玄圖: Diagram on Cultivating Perfection, Differentiation, Primordial Chaos, and Instructions on the Mysterious: DZ 150.

Translated by Muriel Baryosher-Chemouny. *La Quête de l'Immortalité en Chine: Alchimie et paysage intérieur sous les Song*. Paris: Editions Dervy, 1996.

Attributed to a certain Xiao Daocun 蕭道存, this is a Song-dynasty (Northern: 960-1126; Southern: 1127-1279) diagram on internal alchemy (*neidan* 內丹). It provides detailed instructions and illustrations on internal alchemy theory and practice.

Xiuzhen tu 修真圖: Diagram of Cultivating Perfection.

Translated by Catherine Despeux. *Taoïsme et corps humain: Le Xiuzhen tu*. Paris: Guy Trédaniel Éditeur, 1994.

Probably dating from the early 19th century, this is a diagram (*tu* 圖) depicting the Daoist body in terms of alchemical and cosmological principles. Versions of this diagram have been found in Guangdong, on Wudang shan 武當山 (Hubei), on Qingcheng shan 青城山 (Sichuan), and in Daoist monasteries in Beijing and Shanghai. It contains inscriptions in textual form, symbols of paradises, alchemical symbolism and practice descriptions, lunar phases, names of the twenty-eight constellations, and elements relating to thunder rites (*leifa* 雷法).

Xuandu liuwen 玄都律文: Regulations of the Mysterious Metropolis: DZ 188.

Selections translated by Nathan Sivin. "Regulations for Petitioning." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 396-99. New York: Columbia University Press, 1999.

Containing textual layers from the 6th and proceeding centuries, this is a Southern Tianshi 天師 (Celestial Masters) conduct text. It provides rules and codes for both lay believers and male and female Daoist priests.

Xuanmen shishi weiyi 玄門十事微儀: Majestic Guidelines on Ten Affairs from the Mystery School: DZ 792. Abbreviated as *Shishi weiyi* 十事微儀.

Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, Mass.: Three Pines Press, 2004.

Dating from the mid-7th century, this is a text focusing on monastic behavior. It contains formal instructions in ten sections and 144 entries, discussing concrete activities, such as prostrations and obeisances, sitting and rising, washing the hands and rinsing the mouth, handling food and dishes, as well as having audiences with masters.

Xuanpin lu 玄品錄: Categorized Record of the Mysterious: DZ 781.

Selections translated by Alan J. Berkowitz. "Record of Occultists." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 446-70. Princeton: Princeton University Press, 1996.

Compiled by Zhang Tianyu 張天雨 (1279-1350), a resident of Maoshan 茅山 (Mount Mao; Nanjing) and compiler of the *Maoshan zhi* 茅山志 (Chronicle of Mount Mao), this is a hagiography of 144 adepts compiled in the 14th century. These hagiographical accounts are placed within a chronological framework according to dynasty and categorized under eleven headings.

Yangsheng lun 養生論: Discourse on Nourishing Life: QYC 32.

Selections translated by Donald Holzman. *La vie et la pensée de Hi K'ang*. Leiden: Brill, 1957.

Translated by Robert Henricks. *Philosophy and Argumentation in Third Century China: The Essays of Hsi K'ang*. Princeton: Princeton University Press, 1983.

Attributed to Ji Kang 嵇康 (a.k.a. Xi Kang; 223-262), a member of the so-called Seven Sages of the Bamboo Grove, this is a 3rd-century text on longevity and immortality techniques. Here Ji Kang maintains that "immortality" (*xian* 仙) is real, but that it is fated at birth through the endowment of prenatal qi (*xiantian qi* 先天氣).

Yangxing yanming lu 養性延命錄: Records of Nourishing Innate Nature and Prolonging Life-Destiny: DZ 838.

Chapters 2 and 3 translated by Walter Switkin. *Immortality: A Taoist Text of Macrobiotics*. San Francisco: H.S. Dakin Company, 1975.

Traditionally attributed to Tao Hongjing 陶弘景 (456-536), famous Shangqing 上清 (Highest Clarity) patriarch, or Sun Simiao 孫思邈 (581-682), famous Chinese medical practitioner, this text may date from the middle of the Tang dynasty (618-907) with earlier textual layers as well. It covers various aspects of *yangsheng* 養生 (lit., "nourishing life"; longevity techniques), including dietetics, prohibitions, qi ingestion, massage, and gymnastics. The preface to the extant edition claims that it was based on the *Yangsheng yaoji* 養生要集 (Essential Anthology on Nourishing Life; lost).

Yibai bashi jie see *Laojun shuo yibai bashi jie*.

Yimen changsheng bishu 夷門長生秘術: Secret Longevity Techniques from the School of [Chen Xi]yi: JH 102.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (140-47)

Associated with the lineage of Chen Tuan 陳搏 (a.k.a. Chen Xiyi 陳希夷; d. 989), this is a Ming-dynasty (1368-1644) text. It provides information on *daoyin* 導引 and *yangsheng* 養生 practices, massage, breath control, and meditation.

Yixian zhuan 疑仙傳: Biographies of Suspected Immortals: DZ 299.

Selections translated by Florian C. Reiter. "Studie zu den 'Überlieferungen von mutmasslich Unsterblichen' (*I-hsien-chuan*) aus dem Taoistischen Kanon." *Oriens* 29/30 (1986): 351-96.

Compiled by a certain Yin Fuyu 隱夫玉 and of uncertain date, this is a hagiographical collection.

Yinfu jing see *Huangdi yinfu jing*.

Yinfu jing zhu 陰符經注: Commentary on the *Yinfu jing*: ZW 255.

Translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991. (220-38)

This text was written by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh Longmen 龍門 (Dragon Gate) patriarch, and is found in his *Daoshu shier zhong* 道書十二種 (Twelve Daoist Books). It is a commentary on the *Huangdi yinfu jing* 黃帝陰符經 (Yellow Thearch's Scripture on the Hidden Talisman).

Yinshizi jingzuo fa 因是子靜坐法: Master Yinshi's Methods of Quiet Sitting. Appearing in the *Jingzuo fa jiyao* 靜坐法輯要 (Collected Essentials of Methods of Quiet Sitting): JH 22. Abbreviated as *Jingzuo fa* 靜坐法.

Selections translated by Lu K'uan Yü (Charles Luk). *The Secrets of Chinese Meditation*. York Beach (ME): Samuel Weiser, Inc., 1969/1964.

Selections translated by Livia Kohn. "Quiet Sitting with Master Yinshi: Medicine and Religion in Modern China." *Zen Buddhism Today* 10 (1993): 79-95.

Selections translated by Shi Fu Hwang and Cheney Crow. *Tranquil Sitting: A Taoist Journal on the Theory, Practice, and Benefits of Meditation*. St. Paul (MN): Dragon Door Publications, 1995.

A meditation manual dated to 1914 and written by Jiang Weiqiao 蔣維喬 (Yinshizi 因是子 [Master Yinshi]; 1872-1954), a central figure in the development of Qigong 氣功. The text is a simple, straightforward and accessible discussion of "quiet sitting" (*jingzuo* 靜坐). It also provides an outline of gymnastics, breathing exercises, and qi circulation techniques, which became especially influential in twentieth-century Qigong circles.

Yinzhi wen see *Wendi yinzhi wen zhu*.

Yongcheng jixian lu 壩城集仙錄: Records of Assembled Immortals from the Heavenly Walled City: DZ 783.

Translated by Suzanne Cahill. *Divine Secrets of the Daoist Sisterhood*. Cambridge, Mass.: Three Pines Press, forthcoming.

Dated to 913 and compiled by Du Guangting 杜光庭 (850-933), a court Daoist and ritual master, this is hagiographical collection that provides information on women who attained perfection and were honored particularly in texts and rites of Shangqing 上清 (Highest Clarity). Originally containing the 109 hagiographies, the extant *Daozang* version covers the lives of 37 eminent women.

Yuhuang xinyin jing see *Gaoshang yuhuang xinyin jing*.

Yushu jing see *Jiutian yingyuan leisheng puhua tianzun yushu baojing*.

Yuanshi tianzun shuo Zitong dijun yingyan jing 元始天尊說梓潼帝君應驗經: Scripture on Responses and Proofs Spoken by Celestial Worthy of Original Beginning to Divine Lord of Zitong: DZ 28. Abbreviated as *Yingyan jing* 應驗經.

Selections translated by Terry F. Kleeman. "The Lives and Teachings of the Divine Lord of Zitong." In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 64-71. Princeton: Princeton University Press, 1996.

A Yuan-dynasty (1280-1368) text that focuses on the Divine Lord of Zitong (Zitong dijun 梓

潼), a viper cult figure who became identified with the nationally-venerated Wenchang 文昌, the God of Literature, during the Song dynasty (Northern: 960-1126; Southern: 1127-1276). It describes the Divine Lord of Zitong's audience with the Celestial Worthy of Original Beginning (Yuanshi tianzun 元始天尊).

“Yuanyou” see *Chuci*.

Zengxiang lixian zhuan 增象列仙傳: Illustrated Biographies of Ranked Immortals.

Selections translated by Percival Yetts. “The Eight Immortals.” *Journal of the Royal Asiatic Society* 1916: 773-807.

Selections translation by Percival Yetts. “More Notes on the Eight Immortals.” *Journal of the Royal Asiatic Society* 1922: 397-426.

This is a Yuan-dynasty (1260-1368) hagiographical collection that survives in a Qing-dynasty (1644-1912) edition. It contains biographies of fifty-five immortals with representative illustrations. The text also has a chapter with selections from a variety of Daoist texts.

Zhai jielu 齋戒錄: Precepts and Statutes for Purification Rites: DZ 464.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (122-25)

This is an anonymous collection probably dating from the Tang dynasty (618-907). It is a collection of purification rites (*zhai* 齋) and the precepts (*jie* 戒) required for efficacious participation by Daoist priests in those sacred rites.

Zhang Sanfeng taiji liandan bijue 張三丰太極煉丹秘訣: Zhang Sanfeng's Secret Instructions on Taiji and Refining the Elixir: JH 19.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (149-52)

Associated with Zhang Sanfeng 張三丰 (14th c. C.E.), reputed originator of Taiji quan 太極拳 (Yin-Yang Boxing) and alchemist, this text consists of a variety of distinct treatises on Taiji quan, *yangsheng* 養生 (lit., “nourishing life”; longevity techniques), internal alchemy (*neidan* 內丹), and meditation.

Zhen'gao 真誥: Declarations of the Perfected: DZ 1016.

Chapter 1 translated by Elizabeth Hyland. “Oracles of the True Ones: Scroll One.” Ph.D. diss., University of California, Berkeley, 1984.

Selections translated by Terrence C. Russell. “Songs of the Immortals: The Poetry of the *Chen-kao*.” Ph.D. diss., Australian National University, 1985.

Selections translated by Stephen Bokenkamp. “*Declarations of the Perfected*.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 166-79. Princeton: Princeton University Press, 1996.

Selections translated by Paul W. Kroll. “Seduction Songs of One of the Perfected.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 180-87. Princeton: Princeton University Press, 1996.

Selections translated by Kristofer Schipper. “Pronouncements of the Perfected.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 402-4. New York: Columbia University Press, 1999.

Dated to 499, this collection of Shangqing 上清 (Highest Clarity) revelations was compiled by Tao Hongjing 陶弘景 (456-536), the ninth Shangqing patriarch, accomplished herbalist and alchemist, as well as relative of both the Xu 許 and Ge 葛 families. Among its varied constituents, there is material from the original Shangqing revelations given to the spirit-medium Yang Xi 楊羲 (330-386) between the years 363 and 370.

Zhenqi huanyuan ming 真氣還元銘: Inscription on the Perfect Qi and Returning to the Origin: DZ

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 1. Torrance, Calif.: Original Books, 1987. (101-19)

Containing a commentary by a certain Qiangmingzi 強名子 (fl. 10th c.), this text provides information on *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Zhiyan zong 至言總: Summary of the Utmost Sayings: DZ 1033: 4.1a-14a; 5.1a-4a.

Selections translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (19-44)

An anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., “guiding and leading”; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Zhonghe ji 中和集: Anthology of Central Harmony: DZ 249.

Translated by Thomas Cleary. *The Book of Balance and Harmony*. San Francisco: North Point Press, 1989.

Written by Li Daochun 李道純 (Yingchanzi 瑩蟾子 [Master Shining Toad]; fl. late 13th c.), a Daoist priest, exegete, and synthesizer. Advocating an internal alchemy model, this text stresses the relevance of Daoism, Buddhism, and Confucianism for self-cultivation and transformation.

Zhong-Lü chuandao ji 鍾呂傳道集: Anthology of the Transmission of the Dao from Zhongli Quan to Lü Dongbin. Appearing in the *Xiuzhen shishu* 修真十書 (Ten Books on Cultivating Perfection): DZ 263, j. 14-16. See also the *Chuandao pian* 傳道篇 (Chapters on Transmitting the Dao): Appearing in the *Daoshu* 道樞 (Pivot of the Dao): DZ 1017, j. 39-41. Abbreviated as *Chuandao ji* 傳道集.

Translated by Eva Wong. *The Tao of Health, Longevity, and Immortality: The Teachings of Immortals Chung and Lü*. Boston: Shambhala, 2000.

Part of the so-called “Zhong-Lü” 鍾呂 tradition of internal alchemy (*neidan* 內丹), one of the earliest textual traditions of internal alchemy associated with Zhongli Quan 鍾離銓 (Zhengyang 正陽 [Upright Yang]; 2nd c. C.E.?) and Lü Dongbin 呂洞賓 (Chunyang 純陽 [Pure Yang]; b. 798 C.E.?). Probably dating from the late Tang (618-906), the text is in question-and-answer format, containing a dialogue between Lü and his teacher Zhongli on aspects of alchemical terminology and methods.

Zhoushi mingtong ji 周氏冥通記: Master Zhou’s Records of Obscure Pervasion: DZ 302. Abbreviated as *Mingtong ji* 冥通記.

Translated by William C. Doub. “A Taoist Adept’s Quest for Immortality: A Preliminary Study of the *Chou-shih Ming-t’ung chi* by T’ao Hung-ching.” Ph.D. diss., University of Washington, 1971.

Selections translated by Stephen Bokenkamp. “Answering a Summons.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 188-202. Princeton: Princeton University Press, 1996.

This text is a partial record of visions received by Zhou Ziliang 周子良 (497-516) between the years of 515 and 516. Zhou Ziliang was a disciple of Tao Hongjing 陶弘景 (456-536), the ninth patriarch of Shangqing 上清 (Highest Clarity), and served as an assistant during Tao’s collection of the early Shangqing manuscripts that resulted in the *Zhen’gao* 真誥 (Declarations of the Perfected). These visions centered on visitations by important Shangqing immortals (*xian* 仙) and perfected (*zhen* 真), some of whom had visited Yang Xi 楊羲 (330-386) himself.

Zhouyi cantong qi 周易參同契: Token for the Kinship of the Three According to the *Zhouyi*: Appearing with commentary in, for example, DZ 999 and DZ 1004. Abbreviated as *Cantong qi* 參同契.

Translated by Wu Lu-ch’iang and Tenney L. Davis. “An Ancient Chinese Treatise on Alchemy Entitled Ts’an T’ung Ch’i.” *Isis* 18 (1932) : 210-289.

Translated by Zhou Shiyi. *The Kinship of the Three, According to the Book of Changes*. Changsha: Hunan jiaoyu, 1988.

Translated by Richard Bertschinger. *The Secret of Everlasting Life: The First Translation of the Ancient Chinese Text on Immortality*. Rockport (MA): Element, 1994.

Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997. (80-86)

An alchemical text traditionally attributed to Wei Boyang 魏伯陽 (fl. 2nd c. C.E.?), the received version probably dates from the 8th century, with earlier layers possibly going back to the 3rd and 4th centuries. Utilizing symbology derived from the *Yijing* 易經 (Classic of Change), this is a highly obscure and metaphorical text that connects alchemical processes to cosmogonic and cosmological patterns.

Zhouyi chanzhen 周易闡真: True Explanations of the *Zhouyi*: ZW 245.

Translated by Thomas Cleary. *The Taoist I Ching*. Boston: Shambhala, 1986.

This text was written by Liu Yiming 劉一明 (Wuyuanzi 悟元子 [Master Awakening to the Origin]; 1734-1821), eleventh Longmen 龍門 (Dragon Gate) patriarch, and is found in his *Daoshu shier zhong* 道書十二種 (Twelve Daoist Books). It is Liu's commentary on the *Yijing* 易經 (Classic of Change), interpreting the various hexagrams in terms of alchemical transformation and 18th-century Longmen concerns.

Zhuang Zhou qi juejie 莊周氣訣解: Explanations of Zhuangzi's Instructions on Qi: DZ 823.

Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, Calif.: Original Books, 1990. (91-97)

Drawing inspiration from the *Zhuangzi* 莊子, this is an anonymous text of uncertain date. The text emphasizes *daoyin* 導引 (lit., "guiding and leading"; gymnastics), qi-ingestion, and embryonic breathing (*taixi* 胎息) methods.

Zhuangzi 莊子: [Book of] Master Zhuang: DZ 670.

Translated by James Legge. *The Texts of Taoism*. Vols. 1 and 2. New York: Dover Publications, 1962 (1891).

Chapters 1-7, 17, 18, 19, and 26 translated by Burton Watson. *Chuang Tzu: Basic Writings*. New York: Columbia University Press, 1964.

Translated by Burton Watson. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968.

Chapters 1-7 translated by A.C. Graham. *Chuang-tzu: The Inner Chapters*. New York: Mandala, 1981. Reprinted by Hackett Publishing Company, 2001.

Translated by Victor H. Mair. *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. New York: Bantam Books, 1994. Reprinted by University of Hawaii Press, 1998.

Chapters 1-7 translated by David Hinton. *Chuang Tzu: The Inner Chapters*. Washington, D.C.: Counterpoint, 1997.

Containing textual layers from a variety of periods, the so-called Inner Chapters (chs. 1-7) are generally accepted as teachings of the historical Zhuang Zhou 莊周 (fl. 4th c. B.C.E.). In addition to providing entertaining stories and profound philosophical reflection, the text contains important information of the early "Daoist" inner cultivation lineages, including specific cultivation techniques and master-disciple dialogical exchanges.

Zitong dijun huashu 梓潼帝君化書: Book of Transformations of the Divine Lord of Zitong: DZ 170.

Translated by Terry Kleeman. *A God's Own Tale: The Book of Transformations of Wenchang, the Divine Lord of Zitong*. Albany: State University of New York Press, 1994.

Dating from 1316, this text deals with Wenchang 文昌, the God of Literature. During the 12th century, this star-deity became the new spiritualized identity of an earlier viper cult figure known as the

god of Zitong 梓潼 (Sichuan). It documents the gradual deification of this god.

Ziyang zhenren neizhuan 紫陽真人內傳: Esoteric Biography of Perfected Purple Yang: DZ 303.

Translated by Manfred Porkert. *Biographie d'un taoïste légendaire: Tcheou Tseu-yang*. Paris: Mémoires de l'Institut des Hautes Études Chinoises 10, 1979.

Probably written by Hua Qiao 華僑 (fl. 4th c.) and dated to 399, this text contains Shangqing 上清 (Highest Clarity) hymns, a list of texts received by Zhou Yishan 周義山 (Ziyang zhenren 紫陽真人; b. 80 B.C.E.), who was one of the immortals appearing to Yang Xi 楊羲 (330-386), and a preface detailing the life of Hua Qiao. It also describes methods similar to those of “guarding the One” (*shouyi* 守一).

Zongxuan xiansheng wenji 宗玄先生文集: Collected Works of Master Ancestral Mystery: DZ 1051.

Selections translated by Edward Schafer. “Wu Yün’s ‘Cantos on Pacing the Void’.” *Harvard Journal of Asiatic Studies* 41 (1981): 377-415.

Selections translated by Edward Schafer. “Wu Yün’s ‘Stanzas on Saunters in Sylphdom’.” *Monumenta Serica* 35: 1-37.

This is a collection of the poetry of Wu Yun 吳均 (Zongxuan xiansheng 宗玄先生; d. 778), a poet recluse with connections to the Shangqing 上清 (Highest Clarity) tradition. He is especially well-known for his ecstatic poetry, documenting astral travel and utilizing Shangqing symbolic language.

Zuigen pinjie see *Taishang dongxuan lingbao zhihui zuigen shangpin dajie jing*.

Zuowang lun 坐忘論: Discourse on Sitting-in-Forgetfulness: DZ 1036.

Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987.

Translated by Thomas Cleary. *Taoist Meditation*. Boston: Shambhala, 2000. (81-105)

Written by Sima Chengzhen 司馬承禎 (Ziwei 子微; 647-735), the twelfth patriarch of Shangqing 上清 (Highest Clarity), this is a detailed and concrete manual on the practice of observation (*guan* 觀). It provides guidelines for gradual progress towards mystical attainment of the Dao (*dedao* 得道). The path is outlined in seven successive steps.

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laojun kaitian jing, *Taishang laojun shuo chang qingjing miaojing*, among others.

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