

## Daoist Practice Vocabulary

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**bājié** 八節: Eight Nodes. The beginning of the four seasons, solstices, and equinoxes: (1) Beginning of spring (*lichūn* 立春; approx. February 5); (2) Vernal equinox (*chūnfēn* 春分; approx. March 20); (3) Beginning of summer (*lìxià* 立夏; approx. May 5); (4) Summer solstice (*xiàzhì* 夏至; approx. June 21); (5) Beginning of autumn (*lìqiū* 立秋; approx. August 7); (6) Autumnal equinox (*qiūfēn* 秋分; approx. September 23); (7) Beginning of winter (*lìdōng* 立冬; approx. November 7); (8) Winter solstice (*dōngzhì* 冬至; approx. December 21). In internal alchemy (*nèidān* 內丹) practice, there are correspondences among the Eight Nodes, eight trigrams (*bāguà* 八卦), and branch-time (*dìzhī* 地支) associations: (1) Winter solstice, Kūn-earth 坤, and *zǐ* 子 (11pm-1am), (2) Spring begins, Zhèn-thunder 震, —, (3) Vernal equinox, Lí-fire 離, and *mǎo* 卯 (5-7am) (4) Summer begins, Dui-lake 兌, —, (5) Summer solstice, Qián-heaven 乾, and *wǔ* 午 (11am-1pm) (6) Autumn begins, Xùn-wind 巽, —, (7) Autumnal equinox, Kǎn-water 坎, and *yǒu* 酉 (5-7pm); (8) Winter begins, Gèn-mountain 艮, and —.

**bālòu** 八漏: Eight Dissipations. One classification of “leakage” or “dissipation” (Chn.: *lòu* 漏; Skt.: *āsrava*), which Daoist adepts endeavor to avoid by achieving a state of “non-leakage” or “non-dissipation” (Chn.: *wúlòu* 無漏; Skt.: *anāsrava*). They include eye tears as liver leakage; nose mucus as lung leakage; mouth spittle as kidney leakage; external perspiration (*wàihàn* 外汗) as heart leakage; *ye*-stealing perspiration (*yèdào hàn* 液盜汗) as small intestine leakage; sleep drool (*qǐn ér xián* 寢而涎) as brain leakage; dream-ghosts (*mèng ér guǐ* 夢而鬼) as spirit leakage; and illicit desires (*yínyù* 淫欲) as body leakage.

**bāmài** 八脈: Eight Meridians. The Eight Extraordinary Vessels (*qíjīng bāmài* 奇經八脈) of classical Chinese medicine. The latter are not related to any orb in particular; they are “extraordinary,” in the sense that they are psychic networks that, when activated, lead to increased energetic sensitivity and spiritual abilities. Of these Eight Extraordinary Vessels, four occupy a central place in internal alchemy (*nèidān* 內丹) practice: (1) Governing Vessel (*dūmài* 督脈), moving from the base of the spine, up the centerline of the back, around the crown-point, to the upper lip; (2) Conception Vessel (*rènmai* 任脈), moving from the perineum, up the centerline of the front of the body, to the lower lip; (3) Thrusting Vessel (*chōngmài* 衝脈/沖脈), moving through the center of the body, between the crown-point and perineum; and (4) Belt Vessel (*dàimài* 帶脈), the only horizontal channel, moving around the waist from the lower abdomen to the Gate of Life (*mìngmén* 命門). The other four psychic channels include two arm meridians and two leg meridians; in Daoist praxis, these meridians go down the outside of the arms and legs, and up the inside of the arms and legs.

**dàoguǒ** 道果: fruits of the Dao. Refers to stages of realization on the Daoist path. According to one influential articulation, they include earth immortal (*dìxiān* 地仙), flying immortal (*fēixiān* 飛

仙), self-dependent (Chn.: *zìzài* 自在; Skt.: *isvāra*), free-from-dissipation (Chn.: *wúlòu* 無漏; Skt.: *anāsrava*), and non-action (*wúwéi* 無為). Other lists include being-carefree (*xiāoyáo* 逍遙).

**dāntián** 丹田: elixir field. In isolation usually refers to the navel region. Also used to refer to the Three Fields (*sāntián*), namely, Ancestral Cavity (*zūqiao* 祖竅; center of the head; upper), Scarlet Palace (*jiāngōng* 絳宮; heart region; middle), and Ocean of Energy (*qìhǎi* 氣海; navel region; lower).

**fánnǎo** 煩惱: vexations. *Fánnǎo* is the Chinese translation of the Sanskrit *kleśa*. It refers to pain, affliction, distress, worry, trouble, or whatever causes such conditions. In Chinese Buddhism, *fánnǎo* refers to delusions generated by desire and ignorance which disturb the mind. There are both basic and derivative forms of vexation. The six basic forms include covetousness (Chn.: *tān* 貪; Skt.: *rāga*), anger (Chn.: *chēn* 嗔; Skt.: *pratigha*), ignorance (Chn.: *chī* 痴; Skt.: *mūḍha*), arrogance (Chn.: *màn* 慢; Skt.: *māna*), doubt (Chn.: *yí* 疑; Skt.: *vicikitsā*), and false views (Chn.: *jiàn'è* 見惡; Skt.: *drsti*).

**jìngzuò** 靜坐: quiet sitting. Also referred to as “tranquil sitting” and “sitting-in-stillness.” The standard modern name for Daoist apophatic and quietistic (emptiness-/stillness-based) meditation. Simply involves sitting in silence, with the accompanying view of innate nature (*xìng* 性)-as-stillness being the Dao-as-Stillness. Although sometimes misidentified as a Ruist (“Confucian”) practice, it actually has a historical precedent in classical Daoism. A relatively early Daoist reference appears in discourse 7 of the possibly late twelfth-century *Lijiào shíwǔ lùn* 立教十五論 (Fifteen Discourses to Establish the Teachings; DZ 1233).

**jiǔgōng** 九宮: Nine Palaces. Nine mystical cranial locations. According to the *Yuándān shàngjīng* 元丹上經 (Highest Scripture on the Original Elixir; DZ 1345), “Above the area between the two eyebrows, one inch in is the Palace of the Hall of Light (*míngtáng gōng* 明堂宮). Two inches in is the Palace of the Grotto Chamber (*dòngfáng gōng* 洞房宮). Three inches in is the Palace of the Elixir Field (*dāntián gōng* 丹田宮). Four inches in is the Palace of the Flowing Pearl (*liúzhū gōng* 流珠宮). Five inches in is the Palace of the Jade Thearch (*yùdì gōng* 玉帝宮)...One inch above the Hall of Light is the Palace of the Celestial Court (*tiāntíng gōng* 天庭宮). One inch above the Grotto Chamber is the Palace of Secret Perfection (*jīzhēn gōng* 機真宮). One inch above the Elixir Field is the Palace of the Mysterious Elixir (*xuándān gōng* 玄丹宮). One inch above the Flowing Pearl is the Palace of the Great Sovereign (*tàihuáng gōng* 太皇宮). Thus, the human head has Nine Palaces” (2b-8a). This description parallels the one contained in the earlier *Sùlíng jīng* 素靈經 (Scripture on Unadorned Numinosity; DZ 1314) (12b-22a).

**jiǔlòu** 九漏: nine dissipations. Alternatively rendered as “nine outflows” or “nine leakages.” Associated with dissipation related to the Nine Apertures (*jiǔqiào* 九竅), namely, eyes, ears, nose, mouth, small intestine (urethra), and large intestine (anus).

**jiǔqiào** 九竅: Nine Apertures. Also translated as “Nine Cavities.” The Seven Apertures (*qīqiào* 七竅), eyes, ears, nose, and mouth, plus the small intestine (*xiǎobiàn* 小便) and large intestine (*dàbiàn* 大便), with the latter two terms suggesting the associated body openings of urethra and anus. Sometimes the former are referred to as the yin apertures (*yīnqiào* 陰竅), while the latter are called the yang apertures (*yángqiào* 陽竅). Appears in chapter 2 of the fourth-second century BCE *Zhuāngzi* 莊子 (Book of Master Zhuang; DZ 670): “The hundred joints (*bǎihái* 百骸), Nine Apertures (*jiǔqiào* 九竅), and six yin-organs (*liùzàng* 六臟) all come together and exist here [as my body].” Also appears in section 1a of the sixth-century *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman; DZ 31): “The aberrations of the Nine Apertures are in the Three Essentials (*sānyào* 三要). They can be aroused or stilled.”

**liùchén** 六塵: Six Defilements. Literally meaning “six dusts,” a Buddhist technical term relating to six types of defilements (Skt.: *sad-visaya*). They include color (*sè* 色), sound (*shēng* 聲), odor (*xiāng* 香), taste (*wèi* 味), tangibility (*chù* 觸), and phenomena (*fǎ* 法; Skt.: *dharma*).

**liùdào** 六道: Six Paths. Adopted from Buddhism, refers to the six conditions of sentient existence. They are hell-dweller, hungry ghost, animal, human, lesser spirit/demi-god (*asura*), and god (*deva*).

**liùdù** 六度: Six Perfections. Literally, the “six degrees” or “six crossings.” The Six Perfections (Skt.: *pāramitā*) include *dāna* (charity or giving), *sīla* (keeping the precepts), *ksānti* (forebearance/patience under insult), *vīrya* (zeal and progress), *dhyāna* (meditation/contemplation), and *prajñā* (wisdom/insight).

**liùgēn** 六根: Six Roots. Also rendered as “Six Causes,” these are the six sense-organs (Skt.: *sad-indriya*), including eyes/seeing (*yǎn* 眼), ears/hearing (*ěr* 耳), nose/smelling (*bí* 鼻), mouth/tasting/speaking (*kǒu* 口), body/touching (*shēn* 身), and mind/thinking (*xīn* 心). Sometimes the mouth is replaced with the tongue (*shé* 舌), while the mind is replaced with “knowing” (*zhī* 知) or “intention/thinking” (*yì* 意). Originally alluded to in the “Wàiwù” 外物 (Beyond Things; ch. 26) chapter of the *Zhuāngzi* 莊子 (Book of Master Zhuang), but usually identified as a Buddhist technical term for the six *indriya* or sense-organs. Associated with the Six Desires (*liùyù* 六欲) and Six Thieves (*liùzéi* 六賊). Also related to specific forms of dissipation (*lòu* 漏).

**liùqì** 六氣: six qi. Alternatively rendered as six pneumas or six vapors. The six climatic influences that have the potential to generate disease (*bìng* 病) in human beings. They are wind (*fēng* 風), dryness (*gān* 乾), dampness (*shī* 濕), cold (*hán* 寒), summer heat (*shǔrè* 暑熱) or heat (*rè* 熱), and fire (*huǒ* 火). Mentioned in chapter 8 and discussed in chapters 66-74 of the second century BCE-second century CE *Huángdì nèijīng sùwèn* 黃帝內經素問 (Yellow Thearch’s Inner Classic: Basic Questions). According to the tenth-century *Chuándào jí* 傳道集 (Anthology of the Transmission of the Dao; DZ 263, j. 14-16), the six qi are six climatic and cosmological patterns, namely, the three divisions of yin and three divisions of yang: (1) Greater yin (*tàiyīn* 太陰), (2) Ceasing yin

(*juéyīn* 厥陰), (3) Lesser yang (*shǎoyáng* 少陽), (4) Yang brightness (*yángmíng* 陽明), (5) Lesser yin (*shǎoyīn* 少陰), and (6) Greater yang (*tàiyáng* 太陽) (15.16b-17a).

**liùqíng** 六情: six emotions. Usually identified as pleasure (*xǐ* 喜), anger (*nù* 怒), grief (*āi* 哀), happiness (*lè* 樂), selfish love (*ài* 愛), and hatred (*wù* 惡).

**liùtōng** 六通: Six Pervasions. A Buddhist technical term, refers to the six “supernatural” or numinous powers (Skt.: *siddhi*) acquired by a buddha. They include magical powers, the divine ear (clairaudience), penetration of the minds of others (clairvoyance), the divine eye (ability to see into time and space), memory of former existences, and knowledge of the extinction of karmic outflows.

**liùyù** 六欲: six desires. Alternatively referred to as the Six Thieves (*liùzéi* 六賊). Desires generated by the Six Roots (*liùgēn* 六根), namely the eyes (*yǎn* 眼), ears (*ěr* 耳), nose (*bí* 鼻), mouth (*kǒu* 口), body (*shēn* 身), and mind (*xīn* 心) or thinking (*yì* 意). Appears in section 1b of the *Qīngjìng jīng* 清靜經 (Scripture on Clarity and Stillness; DZ 620). Also a Buddhist technical term relating to the six sources of sexual attraction: color, form, carriage, voice, softness, and features. One of the Ten Demons (*shí mó* 十魔).

**liùzéi** 六賊: Six Thieves. Sight (*sè* 色), sound (*shēng* 聲), smell (*xiāng* 香), taste (*wèi* 味), touch (*chù* 觸), and phenomena (Chn.: *fǎ* 法; Skt.: *dharma*). Alternatively referred to as the Six Desires (*liùyù* 六欲). Desires, as sources of dissipation and disruption (thieves of vitality and spiritual progress), generated by the Six Roots (*liùgēn* 六根), namely the eyes, ears, nose, mouth, body (*shēn* 身), and mind (*xīn* 心) or thinking (*yì* 意). Colors are the thief of the eyes, sounds that of the ears, smells that of the nose, flavors that of the mouth, touch that of the body, and phenomena that of the mind. Also a Buddhist technical term.

**mìng** 命: life-destiny. Also translated as “fate.” Related to *lìng* 令 (“command/mandate/order”). In terms of Daoist etymology, it is sometimes read as depicting the kidneys below the lower back ribcage. It is specifically associated with vital essence (*jīng* 精), one’s foundational vitality. *Mìng*-fate is a decree from the cosmos made manifest in/as/through our own bodies. In the larger Daoist tradition, emphasis is often placed on the “dual cultivation of innate nature and life-destiny” (*xìngmìng shuāngxiū* 性命雙修), with *mìng* associated with “movement practice” (*dònggōng* 動功). The latter is usually understood as *Yǎngshēng* 養生 (Nourishing Life), or health and longevity techniques.

**qībǎo** 七寶: Seven Treasures. Sometimes referred to as the Seven Gems (*qīzhēn* 七珍), usually refers to vital essence (*jīng* 精), blood (*xuè* 血), *qì* 氣, marrow (*suǐ* 髓), the brain (*nǎo* 腦), kidneys (*shèn* 腎), and heart (*xīn* 心). Adapting the seven precious gems of Buddhism, the thirteenth-century *Nèi rìyòng jīng* 內日用經 (Scripture for Daily Internal Practice, DZ 645, 1b-2a) has the following: “Essence is quicksilver; blood is yellow gold; *qì* is beautiful jade; marrow is quartz; the brain is numinous sand; the kidneys are jade rings; and the heart is a glittering gem. These are the

Seven Treasures—Keep them firmly in your body, never letting them disperse. Refine them into the great medicine of life.” According to the thirteenth-century *Zázhu jiéjìng* 雜著捷徑 (Shortcuts by Various Authors; DZ 263, 21.5a), “The Seven Treasures are spirit (*shén* 神), qì 氣, meridians (*mài* 脈), vital essence (*jīng* 精), blood (*xuè* 血), saliva (*tuò* 唾), and water (*shuǐ* 水).” In later Quánzhēn 全真 (Complete Perfection), the Seven Treasures are a rush mat, quilted robe, calabash (begging bowl), palm-leaf hat, palm-leaf fan, blue satchel, and flat staff (*Qīngguī xuánmiào* 清規玄妙, ZW 361, 10.598).

**qīmén** 七門: Seven Gates. Seven energetic/mystical locations in the human body. They are as follows: (1) Celestial Gate (*tiānmén* 天門), associated with Níwán 泥丸 (Mudball [Nirvana] Palace; head); (2) Terrestrial Gate (*dìmén* 地門), associated with Wěilú 尾閭 (Tailbone Gate; coccyx); (3) Middle Gate (*zhōngmén* 中門), associated with Jiājǐ 夾脊 (Narrow Ridge; above Mèngmén 命門 [Gate of Life-destiny]); (4) Front Gate (*qiánmén* 前門), associated with Míngtáng 明堂 (Hall of Light; head); (5) Back Gate (*hòumén* 後門), associated with Yùzhěn 玉枕 (Jade Pillow; occiput); (6) Tower Gate (*lóumén* 樓門), associated with Chónglóu 重樓 (Storied Tower; trachea); (7) Chamber Gate (*fángmén* 房門), associated with Jiàngōng 絳宮 (Scarlet Palace; heart region). Appears in lower (*xià* 下) section (4a/5b) of the third-century CE *Huángtíng wàijīng jīng* 黃庭外景經 (Scripture on the Outer View of the Yellow Court; DZ 332). Sometimes used synonymously with the Seven Apertures (*qīqiào* 七竅), namely, the eyes, ears, nose, and mouth.

**qīqiào** 七竅: Seven Apertures. Also translated as “Seven Cavities.” The seven sensory openings in the human body, namely, eyes (2), ears (2), nose (2), and mouth (1). First mentioned in the “Ying diwáng” 應帝王 (Responding to Rulers and Kings; ch. 7) chapter of the *Zhuāngzi* 莊子 (Book of Master Zhuang), also appears in the lower (*xià* 下) section (5b) of the third-century CE *Huángtíng wàijīng jīng* 黃庭外景經 (Scripture on the Outer View of the Yellow Court; DZ 332).

**qīqíng** 七情: seven emotions. Most often refers to pleasure (*xǐ* 喜), anger (*nù* 怒), worry (*yōu* 憂), thought (*sī* 思), grief (*bēi* 悲), fear (*kǒng* 恐), and fright (*jīng* 驚). Mentioned in chapter 39 of the second century BCE-second century CE *Huángdì nèijīng sùwèn* 黃帝內經素問 (Yellow Thearch’s Inner Classic: Basic Questions) in a six-character set, anger is said to make the qi rise, pleasure the qi tardy, fear the qi descend, fright the qi disordered, and thought the qi congealed. The early fourth-century BCE “Nèiyè” 內業 (Inward Training) chapter of the *Guānzi* 管子 (Book of Master Guan) identifies the following emotions: “The reason why one loses [qi] is inevitably because of sorrow (*yōu* 憂), happiness (*lè* 樂), joy (*xǐ* 喜), anger (*nù* 怒), desire (*yù* 欲), and profit-seeking (*lì* 利). If you are able to cast of sorrow, happiness, joy, anger, desire, and profit-seeking, the heart-mind will revert to equanimity” (Roth 1999, 50-51). Chapter 2 of the fourth-second century BCE *Zhuāngzi* 莊子 (Book of Master Zhuang; DZ 670) has the following: “Joy (*shàn* 善), anger (*nù* 怒), grief (*āi* 哀), delight (*lè* 樂), worry (*lǜ* 慮), regret (*tàn* 歎), fickleness (*biàn* 變), inflexibility (*zhí* 執), modesty (*kuì* 媿), willfulness (*yì* 佚), candor (*qǐ* 啟), insolence (*tài* 態)—music from empty holes, mushrooms springing up in dampness. Day and night they replace each other before us, and no one knows where they sprout from....It would seem as though they have

some true master, and yet I find no trace of him. He can act, but I cannot see his form. He has identity but no form.” One of the Ten Demons (*shímó* 十魔).

**qīshāng** 七傷: Seven Injuries. Most likely refers to dissipation associated with the Seven Treasures (*qībǎo* 七寶), namely, vital essence (*jīng* 精), blood (*xuè* 血), subtle breath (*qì* 氣), marrow (*suǐ* 髓), the brain (*nǎo* 腦), kidneys (*shèn* 腎), and heart (*xīn* 心). May also refer to the seven disease-causing factors of Chinese medicine: (1) Injury to the spleen from excessive eating; (2) Injury to the liver from excessive anger; (3) Injury to the kidneys from excessive labor and lifting; (4) Injury to the lungs from excessive cold; (5) Injury to the heart from excessive anxiety and worry; (6) Injury to the body from wind, rain, cold or summer heat; and (7) Injury to the emotions from excessive fear. May also refer to seven manifestations of kidney depletion in men: (1) Cold genitals; (2) Impotence; (3) Abdominal urgency; (4) Seminal emission; (5) Insufficiency of essence with dampness of genitals; (6) Thin semen; and (7) Frequent urination, dribbling of urine or interrupted urination.

**sānbǎo** 三寶: Three Treasures. Most frequently refers to vital essence (*jīng* 精), subtle breath (*qì* 氣), and spirit (*shén* 神). Sometimes refers to vital essence, blood (*xuè* 血), and subtle breath. These are the “internal Three Treasures” (*nèi sānbǎo* 內三寶). Adapting the Buddhist designation of *triratna* or *ratnatraya* (Buddha, Dharma, Sangha), there are also the “external Three Treasures” (*wài sānbǎo* 外三寶), namely, Dao (*dào* 道), scriptures (*jīng* 經), and teachers (*shī* 師).

**sāncái** 三才: Three Powers. First appearing in the *Shuōguà* 說卦 (Explanation of the Diagrams) of the ancient *Yìjīng* 易經 (Classic of Change) and emphasized in the sixth-century *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman; DZ 31), the Three Powers refer to the heavens (*tiān* 天), earth (*dì* 地), and humanity (*rén* 人). In the possibly thirteenth-century *Èrshísì jué* 二十四訣 (Twenty-four Instructions; DZ 1158, 4b), each of these primary Three Powers are said to have three powers of their own: “The heavens have three powers, namely, the sun, moon, and stars. The earth has three powers, namely, [the stems] *yǐ* 乙, *bǐng* 丙, and *dīng* 丁. Human beings have three powers, namely, vital essence (*jīng* 精), subtle breath (*qì* 氣), and spirit (*shén* 神).”

**sāndú** 三毒: Three Poisons. In Buddhist technical usage, refers to greed (*tān* 貪), anger (*chēn* 嗔), and ignorance (*chī* 痴). Sometimes refers to the body (*shēn* 身), thinking (*yì* 意), and the mouth (*kǒu* 口). In a modern context, power, sex, and money. Also used synonymously with the Three Essentials (*sānyào* 三要), usually referring to eyes, ears, and mouth. Appears in section 1b of the eight-century *Qīngjìng jīng* 清靜經 (Scripture on Clarity and Stillness; DZ 620).

**sānguān** 三官: Three Bureaus. Also translated as “Three Offices/Three Officials.” Heaven (*tiān* 天), earth (*dì* 地), and water (*shuǐ* 水). Sometimes used interchangeably with the Three Powers of heaven, earth, and humanity.

**sānguān** 三關: Three Passes. Also referred to as the Three Carts (*sānchē* 三車). They include (1) *Wěilú* 尾閭 (Tailbone Gate; coccyx; lower); (2) *Jiājí* 夾脊 (Narrow Ridge; mid-spine; middle);

and (3) Yùzhěn 玉枕 (Jade Pillow; occiput; upper), also sometimes referred to as Tiānmén 天門 (Celestial Gate/Gate of Heaven).

**sāntiān** 三田: Three Fields. Also known as the three elixir fields (*sān dāntián* 三丹田). Usually refers to the Ancestral Cavity (*zǔqiào* 祖竅; center of the head; upper), Scarlet Palace (*jiàngōng* 絳宮; heart region; middle), and Ocean of Energy (*qìhǎi* 氣海; navel region; lower).

**sānxiàn** 三見: Three Expressions. Three primary dimensions of Daoist being as commitments and manifestations of Daoist practice-realization, specifically rooted in a soteriological and theological orientation towards the Dao. They include cultivation (*xiū* 修), embodiment (*tǐ* 體), and transmission (*chuán* 傳).

**sānyào** 三要: Three Essentials. Usually refers to the eyes (*yǎn* 眼), ears (*ěr* 耳), and mouth (*kǒu* 口). Appears in the section 1a of the sixth-century *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman; DZ 31). Sometimes divided into the “internal Three Essentials” (*nèi sānyào* 內三要) and “external Three Essentials” (*wài sānyào* 外三要). The former refers to vital essence (*jīng* 精), subtle breath (*qì* 氣), and spirit (*shén* 神), and is thus an alternative name for the Three Treasures (*sānbǎo* 三寶). The latter refers to the eyes, ears, and mouth. The two sets form an interrelated pattern: “The eyes are the gate of spirit. The ears are the gate of vital essence. The mouth is the gate of qi. If one looks at something and does not cease, then spirit dissipates (*lòu* 漏) through the eyes. If one listens to something and does not cease, then vital essence dissipates through the ears. If one speaks and does not cease, then qi dissipates through the mouth” (*Yīnfú jīng jiězhù* 陰符經解註, DZ 126, 11b). According to the *Jīndān dàchéng jí* 金丹大成集 (Great Compendium of the Gold Elixir; DZ 263, 10.3a), they are as follows: “The first essential is the Pond of Great Spring (*dàyuán chí* 大源池) [mouth]. The second essential is the Vermilion Palace (*jiàngōng* 絳宮) [heart region]. The third essential is the Earth Door (*dìhù* 地戶) [perineum].”

**shí'è** 十惡: Ten Evils. A Buddhist technical term (Skt.: *daśakuśala*) referring to the following: killing, stealing, committing sexual misconduct, lying, slandering, using coarse language, equivocating, coveting, being angry, and holding false views.

**shísūn** 十損: Ten Injuries. Harmful effects related to ten behavior patterns. They include excess walking injuring the sinews; excess standing injuring the bones; excess sitting injuring the blood; excess sleep injuring the vessels; excess listening injuring vital essence; excess looking injuring spirit; excess speaking injuring qi/breath; excess thinking injuring the spleen; excess sexuality injuring life-destiny/vitality; and eating to fullness injuring the heart. These have some overlap with the injuries associated with the Five Phases: Wood/liver/walking/sinews, Fire/heart/talking/vessels, Earth/spleen/sitting/muscles, Metal/lungs/reclining/skin, and Water/kidneys/standing/bones.

**shǒuyī** 守一: guarding the One. A classical and foundational Daoist name for apophatic and quietistic (emptiness-/stillness-based) meditation. *Yī* 一 (“One”) refers, first and foremost, to the Dao. Sometimes read from a Daoist perspective as a circle (O) on its side. It may, in turn, designate

One (reality), unification (process), and union (state). The earliest occurrence of the phrase appears in ch. 24 of the mid-fourth century BCE *Nèiyè* 內業 (Inward Training). It also occurs in ch. 11 of the fourth-second century BCE *Zhuāngzi* 莊子 (Book of Master Zhuang). Later becomes one of the standard names for Daoist meditation in general, even including visualization (*cúnxiǎng* 存想).

**sìchén** 四塵: Four Defilements. Literally, “four dusts.” A Buddhist technical term, refers to “defilements” (Chn.: *chén* 塵; Skt.: *artha*), including color (*sè* 色), smell (*xiāng* 香), taste (*wèi* 味), and touch (*chù* 觸). Sometimes refers to the secondary attributes (Skt.: *guna*) of phenomena.

**sìhài** 四害: Four Hindrances. Four principal sources of self-disruption. They include alcohol (*jiǔ* 酒), sex (*sè* 色), wealth (*cái* 財), and anger (*qì* 氣).

**sìmén** 四門: Four Gates. The eyes (*yǎn* 眼), ears (*ěr* 耳), nose (*bí* 鼻), and mouth (*kǒu* 口). Mentioned in discourse 7 of the possibly late twelfth-century *Lìjiào shíwǔ lùn* 立教十五論 (Fifteen Discourses to Establish the Teachings; DZ 1233).

**sìnán** 四難: Four Difficulties. Circumstantial challenges to maintaining Daoist practice. Time (*shí* 時), work (*gōng* 工), financial resources (*cái* 財), and right companions (*lǚ* 侶). Sometimes “provisions” (*fúshí* 服食; lit., “clothing and food”) is added.

**sìshí** 四時: four time periods. On the primary meaning-level, refers to the four seasons (spring, summer, autumn, and winter). Also related to the four corresponding hours (*mao*, *wu*, *you*, and *zi*) and the four life-stages (birth, growth, maturation, and decay).

**sìxiàng** 四項: Four Items. Also known as the Four Essentials (*sìyào* 四要). Material necessities for engaging in more intensive Daoist training. Implements/utensils (*fǎ* 法), money (*cái* 財), companions (*lǚ* 侶), and place (*dì* 地). Some important paraphernalia include meditation cushion and mat, incense, study desk/writing table, and scriptures.

**xīnzhāi** 心齋: “fasting of the heart-mind.” Referred to as “heart-fast” or “mind-retreat” for short. Classical Daoist name for apophatic and quietistic (emptiness-/stillness-based) meditation, with the heart-mind traditionally understood as the psychospiritual center of human personhood. First appears in ch. 4 of the *Zhuāngzi* 莊子 (Book of Master Zhuang), wherein it is associated with emptiness (*xū* 虛). Further connected to “sitting-in-forgetfulness” (*zuòwàng* 坐忘) (ch. 6). While the terms are roughly synonymous, it also is possible to read the passages as sequential, with *xīnzhāi* being foundational and *zuòwàng* being more “advanced.”

**xìng** 性: innate nature. Consists of *xīn* 心/↑ (“heart-mind”) and *shēng* 生 (“born”). The heart-mind with which one was born. Specifically connected to spirit (*shén* 神), a quasi-divine quality associated with the heart. In the larger Daoist tradition, emphasis is often placed on the “dual cultivation of innate nature and life-destiny” (*xìngmìng shuāngxiū* 性命雙修), with *xìng* associated

with “stillness practice” (*jìnggōng* 靜功). The latter is understood as meditation, especially Daoist apophatic and quiescent meditation.

**xiūliàn** 修煉/修鍊: cultivation and refinement. Sometimes discussed technically as “asceticism.” General Daoist term for committed practice-realization. May be understood as shorthand for *xiūdào* 修道 (“cultivating the Dao”) and *liàndān* 煉丹 (“refining the elixir”).

**wàidào** 外道: deviant ways. Literally meaning “outside the Dao” and sometimes translated as “heterodoxies,” refers to various non-Daoist beliefs and practices. The eleventh-century *Yóulóng zhuàn* 猶龍傳 (Record of Resembling a Dragon; DZ 774) lists ninety-six deviant ways (4.7b-8b). Many of these are ascetic techniques of ancient India, including walking around naked, self-immolation, and so forth. Similar deviances are also listed in the thirteenth-century *Lǎojūn bāshíyī huà túshuō* 老君八十一化圖說 (Illustrated Explanations of the Eighty-One Transformations of Lord Lao).

**wǔděng** 五等: five ranks. Also referred to as the five classes (*wǔpǐn* 五品), the five ranks of immortals (*xiān* 仙). According to section 1 of the tenth-century *Chuándào jí* 傳道集 (Anthology of the Transmission of the Dao; DZ 263, j. 14-16; also DZ 1309), they include ghost immortal (*guǐxiān* 鬼仙), human immortal (*rénxiān* 人仙), terrestrial immortal (*dìxiān* 地仙), spirit immortal (*shénxiān* 神仙), and celestial immortal (*tiānxiān* 天仙).

**wǔgēng** 五更: five night-watches. Also referred to as the five drum-soundings (*wǔgǔ* 五鼓). The five periods of darkness. They are as follows: (1) *xū* 戌 (7pm-9pm), (2) *hài* 亥 (9pm-11pm), (3) *zǐ* 子 (11pm-1am), (4) *chǒu* 丑 (1am-3am), and (5) *yín* 寅 (3am-5am).

**wǔláo** 五勞: Five Exhaustions. Most likely refers to disharmony and disruption of the five qi (*wǔqì* 五氣), the qi associated with the five yin-organs (*wǔzàng* 五臟). In terms of the senses, excessive looking (eyes) can injure the liver, excessive talking (tongue) can injure the heart, excessive eating (mouth) can injure the spleen, excessive (labored) breathing (nose) can injure the lungs, and excessive listening can injure the kidneys. May also refer to Five Exhaustions of classical Chinese medicine. According to chapter 23 of the second century BCE-second century CE *Huángdì nèijīng sùwèn* 黃帝內經素問 (Yellow Thearch’s Inner Classic: Basic Questions), “The Five Exhaustions are what cause injury (*shāng* 傷). Extended perceiving injures the blood (*xuè* 血); extended lying down injures the qi; extended sitting injures the flesh (*ròu* 肉); extended standing injures the bones (*gǔ* 骨); and extended walking injures the sinews (*jīn* 筋).”

**wúlòu** 無漏 (*búlòu* 不漏): non-dissipation. Literally meaning “without leakage,” freedom from outflow. The phrase refers to a condition where the adept has sealed himself or herself off from every possible source of dissipation (*lòu* 漏). The preface to the *Jīndān sìbǎizì* 金丹四百字 (Four Hundred Characters on the Golden Elixir; DZ 1081), attributed to Zhāng Bódūān 張伯端 (d. 1082), explains, “The ethereal soul resides in the liver; do not allow the eyes to dissipate it. The corporeal soul resides in the lungs; do not allow the nose to dissipate it. The spirit resides in the heart; do not allow the mouth to dissipate it. The vital essence resides in the kidneys; do not allow the ears to

dissipate it. The intent resides in spleen; do not allow the four limbs or various openings (*kǒngqiào* 孔竅) to dissipate it. Thus, we may speak of non-dissipation” (1b). In Buddhism, a distinction is made between “out-flowing” (Chn.: *lòu* 漏; Skt.: *āsrava*) and “free from out-flowing” (Chn.: *wúlòu* 無漏; Skt.: *anāsrava*). The former refers to delusions generated by sensory engagement, while the latter refers to being free from delusions and karma-producing activities. Out-flowing in turn relates to vexation (Chn.: *fánnǎo* 煩惱; Skt.: *kleśa*) and delusion (Chn.: *huò* 禍).

**wǔmén** 五門 (*wǔhù* 五戶): Five Gates (Five Doors). Usually refers to the eyes (2), ears (2), and mouth (1).

**wǔqì** 五氣: Five Energies. The qi associated with the five yin-organs (*wǔzàng* 五臟). Also may relate to the “five spirits” (*wǔshén* 五神), the spirits of the five yin-organs. Sometimes refers to qi of the Five Phases (*wuxing* 五行), and thus the five directions.

**wǔzéi** 五賊: Five Thieves. Usually refers to seeing (eyes), hearing (ears), and speaking (mouth). Sensory activity and engagement as sources of dissipation. Sometimes used synonymously with the Five Gates (*wǔmén* 五門).

**wǔzhōng** 五中: Five Centers. Literally, “five hearts.” Usually refers to the crown-point (1), center of the palms (2), and soles of the feet (2). These are key points for postural alignment.

**zuòwàng** 坐忘: sitting-in-forgetfulness. More literally, “sitting and forgetting.” Classical Daoist name for apophatic and quietistic (emptiness-/stillness-based) meditation. From a lived and applied Daoist perspective, “forgetfulness” is a contemplative state paralleling emptiness (*xū* 虛) and stillness (*jìng* 靜). The term first appears in ch. 6 of the *Zhuāngzi* 莊子 (Book of Master Zhuang), wherein it is identified as the state of great pervasion (*dàtōng* 大通). Further connected to “fasting of the heart-mind” (*xīnzhāi* 心齋) (ch. 4). While the terms are roughly synonymous, it also is possible to read the passages as sequential, with *xīnzhāi* being foundational and *zuòwàng* being more “advanced.” Later becomes the name of the seminal *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036) by Sīmǎ Chéngzhēn 司馬承禎 (647-735).