

DAOIST STUDIES GUIDES #4
Classical Chinese

道

學

指

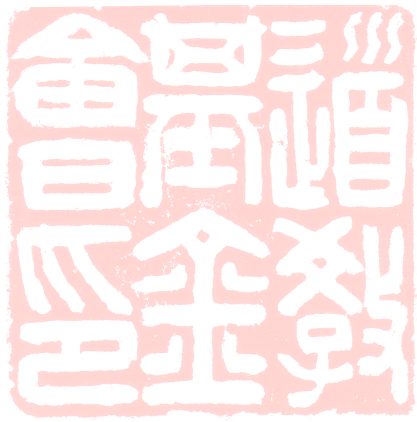
南

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

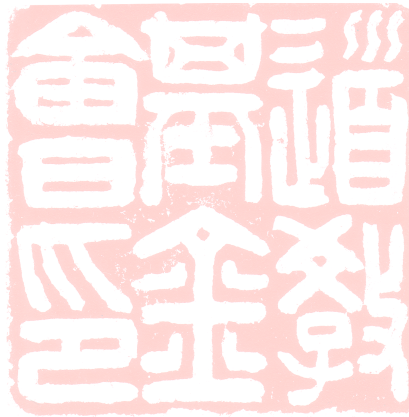
Ravinia, Illinois

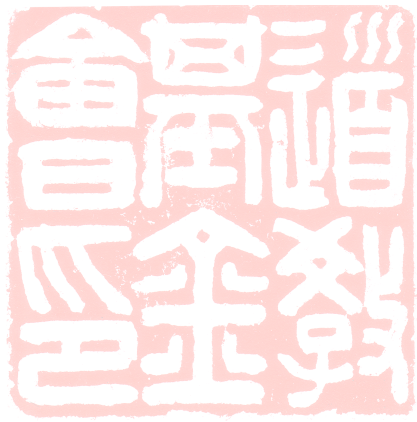
2022



CONTENTS

1. Guide to Classical Chinese for Daoist Studies (1-7)
2. Chinese Character Radicals (9-14)
3. Important Chinese Character Radicals for Daoist Studies (15)
4. Foundational Classical Chinese Grammar (17-20)
5. Pinyin to Wade-Giles Romanization Conversion Chart (21-23)
6. Wade-Giles to Pinyin Romanization Conversion Chart (25-28)
7. Daoist Character Etymology (29-39)
8. Towards a Dictionary of Daoist Classical Chinese (41-54)





Guide to Classical Chinese for Daoist Studies

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

The present guide is divided into (A) Classical Chinese Introductions & Textbooks; (B) Dictionaries & Grammar; (C) Major Daoist Textual Collections; (D) Key Reference Works in Daoist Studies; and (E) Supplemental Reference Works.

A. CLASSICAL CHINESE INTRODUCTIONS & TEXTBOOKS

Each of these resources is a reliable introduction and textbook and may be beneficial for deeper understanding of classical/literary Chinese. I therefore do not provide annotations, but #4 focuses on Chinese medical literature and #5 is the most basic.

(1) Eno, Robert. 2012. *Introduction to Literary Chinese*. 2 vols. Self-published. Available online.

(2) Fuller, Michael. 2004. *An Introduction to Literary Chinese*. Rev. ed. Cambridge, MA: Harvard University Asia Center.

(3) Rouzer, Paul. 2007. *A New Practical Primer of Literary Chinese*. Cambridge, MA: Harvard University Asia Center.

(4) Unschuld, Paul. 1988. *Introductory Readings in Classical Chinese Medicine*. Dordrecht, Holland: Kluwer Academic Publishers.

(5) Van Norden, Bryan. 2019. *Classical Chinese for Everyone: A Guide for Absolute Beginners*. Indianapolis, IN: Hackett Publishing.

B. DICTIONARIES & GRAMMAR

The standard Chinese-English dictionary of classical/literary Chinese is *Mathews' Chinese-English Dictionary* (1943) (B.3), now supplemented with *A Student's Dictionary of Classical and Medieval Chinese* (2017) (B.2). There also are various traditional Chinese-to-Chinese dictionaries, many of which are now available in digital editions. The most important are the *Hànyǔ dà cídiǎn* 漢語大詞典 (Great Dictionary of Chinese Phrases; dat. 1986-1994) and *Shuōwén jiězì* 說文解字 (Explaining Graphs and Analyzing Characters; dat. 121 CE). For additional guidance see Endymion Wilkinson's *Chinese History: A New Manual* (5th ed.; 2018; E.7).

(1) Graham, Angus Charles (A.C.) (1919-1991). n.d. "Notes on Classical Chinese Grammar." Internally circulated document received from Harold Roth (Brown University).

Just what the title indicates. Helps to clarify translation of certain technical terms and grammatical constructions, especially as understood within the "Graham system." Influential among second-generation North American scholars focusing on so-called "Chinese philosophy." Use as supplement to B.3 and B.4.

(2) *Kroll, Paul. 2017. *A Student's Dictionary of Classical and Medieval Chinese*. Rev. ed. Leiden: Brill.

Key recent dictionary of classical Chinese. May be understood as a supplement to and, in certain respects, a substitute for B.3. Helpful for supplying additional, context-specific definitions and examples.

(3) *Mathews, Robert Henry (R.H.) (1877-1970). 1943. *Mathews' Chinese-English Dictionary*. Rev. ed. Cambridge, MA: Harvard University Press.

Standard Chinese-English dictionary of classical/literary Chinese. While acknowledging various deficiencies (e.g., late imperial readings of ancient and early usages), a more generous reading and employment would recognize (and honor) Mathews' herculean accomplishment and consider all of the publications indebted to this reference work. Nonetheless, should be especially supplemented and employed in concert with B.2.

(4) *Pulleyblank, Edwin (1922-2013). 1996. *Outline of Classical Chinese Grammar*. Vancouver: University of British Columbia Press.

Just what the title indicates. Helpful for expediently identifying grammatical patterns that may be less easily recalled with the fading of earlier intensive language training (e.g., via A.2 & A.3).

(5) Schafer, Edward (1913-1991). 1987. "Consolidated Supplements to Mathews." Berkeley: n.p. Internally circulated document received from Livia Kohn (Boston University) and Suzanne Cahill (University of California, San Diego).

Just what the title indicates. Helps to clarify translation of certain technical terms included and sometimes neglected in B.3, especially as understood within the "Schafer system." Influential among North American scholars focusing on the Táng dynasty (618-907).

(6) Soothill, William Edward, and Lewis Hodous. 1937. *A Dictionary of Chinese Buddhist Terms*. London: Kegan Paul.

Specialist dictionary focusing on Chinese Buddhism, with Pali and Sanskrit equivalents. Helpful for translating Buddhist-influenced Daoist literature, such as Táng-dynasty meditation manuals and the Quánzhēn 全真 (Complete Perfection) textual corpus.

(7) Wiseman, Nigel, and Feng Ye. 1997. *A Practical Dictionary of Chinese Medicine*. Brookline, MA: Paradigm Publications.

Specialist dictionary focusing on Chinese medicine. Helpful for translating not only Chinese medical literature, but also Daoist alchemical, pharmacological and therapeutic materials.

C. MAJOR DAOIST TEXTUAL COLLECTIONS

The primary textual collection for Daoist Studies and the “received Daoist Canon” is the *Zhèngtǒng dàoàng* 正統道藏 (Daoist Canon of the Zhèngtǒng Reign Period; dat. 1445) and its 1607 supplement (C.9). However, there also are a wide variety of “extra-canonical” and “supplemental” collections, most of which have been indexed in Louis Komjathy’s *Title Index to Daoist Collections* (2002) (D.3). While helpful, important, and foundational, the latter must be considered only a starting-point, as there are various editions of many of the collections.

(1) *Dàoàng* 道藏. See *Zhèngtǒng dàoàng*

(2) *Dàoàng jíyào* 道藏輯要 (Collected Essentials of the Daoist Canon; dat. ca. 1700; abbrev. JY). Important “extra-canonical” and “supplemental” collection of Daoist texts. Extant in a variety of editions, with the earliest consisting of 173 texts, all of which derive from the received Míng-dynasty *Dàoàng* 道藏. The primary modern edition (dat. 1906) contains 315 individual titles. Especially important for internal alchemy (*nèidān* 內丹). Indexed in D.3.

(3) *Dàoàng jīnghuá* 道藏精華 (Essential Blossoms of the Daoist Canon; dat. 1956-1992; abbrev. JH). Important “extra-canonical” and “supplemental” collection of Daoist texts. Includes 17 “collections” (*jí* 集) and 106 “volumes” (*cè* 冊) with many individual works. Especially important for internal alchemy (*nèidān* 內丹), *Yǎngshēng* 養生 (Nourishing Life), and more modern materials. Partially indexed in D.3.

(4) *Dàoàng jīnghuá lù* 道藏精華錄 (Record of Essential Blossoms of the Daoist Canon; dat. 1922; abbrev. JHL). Important “extra-canonical” and “supplemental” collection of Daoist texts. One of the most widely circulated modern editions consists of 100 texts in 10 “collections” (*jí* 集) that contain 10 individual texts each. However, there also are two-volume and five-volume reprints. About one-third of the *Dàoàng jīnghuá lù* derives from the received Míng-dynasty *Dàoàng* 道藏 and *Dàoàng jíyào* 道藏輯要. Especially important for internal alchemy (*nèidān* 內丹), otherwise missing texts, and more modern materials. Indexed in D.3.

(5) *Dàoàng xùbiān* 道藏續編 (Supplementary Collection of the Daoist Canon; dat. 1834; abbrev. XB). Important “extra-canonical” and “supplemental” collection of Daoist texts. Consists of 23 individual texts. Especially important for female alchemy (*nǚdān* 女丹) and late imperial materials. Indexed in D.3.

(6) *Dūnhuáng dàoàng* 敦煌道藏 (Dūnhuáng Daoist Canon; dat. 1999; abbrev. DH). Collection of Daoist manuscripts from the archaeological site of Dūnhuáng, Gānsù. The manuscripts were discovered in the early twentieth century and date from the late fourth century to early eleventh century. The *Dūnhuáng dàoàng* consists of 100 texts in 5 volumes. Especially important for accessing early manuscripts and otherwise lost texts. Indexed in D.3.

(7) **Zàngwài dàooshū** 藏外道書 (Daoist Books Outside the Canon; dat. 1992/1994; abbrev. ZW). Important “extra-canonical” and “supplemental” modern Daoist textual collection. The collection consists of photographic reproductions of 991 texts in 36 volumes, with volumes 1-20 published in 1992 and volumes 21-36 in 1994. Especially important for internal alchemy (*nèidān* 內丹), otherwise missing texts, and more modern materials. Indexed in D.3.

(8) **Zhōnghuá dàoàng** 中華道藏 (Chinese Daoist Canon; dat. 2004; abbrev. ZH). Also translated as “Daoist Canon of China.” Modern punctuated edition of the received Míng-dynasty *Dàoàng* 道藏 with additional contemporaneous archaeological discoveries added. Consists of 1,524 texts in 49 volumes, including 48 volumes of texts and the index (vol. 49). Indexed in D.4.

(9) ***Zhèngtǒng dàoàng** 正統道藏 (Daoist Canon of the Zhèngtǒng Reign Period; dat. 1445). A.k.a. *Dà Míng dàoàng jīng* 大明道藏經 (Scriptures of the Daoist Canon of the Great Míng Dynasty). Together with the *Xù dàoàng* 續道藏 (Supplement to the Daoist Canon; dat. 1607), the “received Daoist Canon” (abbrev. DZ) and primary textual collection for Daoist Studies. Consists of 1,487 individual titles. Extant in a variety of modern editions, with the most widely utilized being a 60-volume edition (dat. 1977) and 36-volume “reduced” edition (dat. 1988). Indexed in D.3, with numbers paralleling Kristofer Schipper and his colleagues. A descriptive catalogue appears in D.6.

(10) **Zhuāng-Lín xù dàoàng** 莊林續道藏 (Supplement to the Daoist Canon from the Zhuāng and Lín Families; dat. 1975; abbrev. ZL). Important, but under-utilized textual collection of Daoist ritual materials collected from a contemporary Taiwanese Zhèngyī 正一 (Orthodox Unity) community. The materials derive from Zhuāng-Chén Dēngyún 莊陳登雲 (1911-1976), one of the most accomplished modern Taiwanese Zhèngyī priests and ritual experts. Collected by Michael Saso (b. 1930), the collection consists of 104 texts in 25 volumes. A preliminary index was published by Michael Saso in 1979, which lacks a standardized numbering system paralleling D.3 and D.4.

D. KEY REFERENCE WORKS IN DAOIST STUDIES

The three key, foundational reference works for Daoist Studies in Western languages are the *Daoism Handbook* (2000; D.2), *Historical Companion to the Daozang* (2004; abbrev. HCDZ; D.6), and *Encyclopedia of Taoism* (2008; abbrev. EOT; D.5). For guidance on multilingual reference works prior to 2002 see *Title Index to Daoist Collections* (2002; abbrev. TIDC; D.3).

(1) Boltz, Judith. 1987. *A Survey of Taoist Literature: Tenth to Seventeenth Centuries*. Berkeley: University of California, Institute of East Asian Studies. Abbreviated STL.

Somewhat misleading title, as this is a descriptive catalogue of Daoist literature during the indicated time period. Helpful for issues of authorship, dating, affiliation, and essential overviews. Monumental publication at the time. Now largely superseded by the *Historical Companion to the Daozang* (D.6).

(2) *Kohn, Livia, ed. 2000. *Daoism Handbook*. Leiden: Brill.

Edited volume with historical and topical chapters written by international experts. Comprehensive and authoritative at the time. Helpful for identifying foundational information on key Daoist figures, movements, texts, and so forth. Noteworthy for its inclusiveness. Initially titled *Handbook of Daoism*.

(3) Komjathy, Louis. 2002. *Title Index to Daoist Collections*. Cambridge, MA: Three Pines Press. Abbreviated TIDC.

Title catalogue of the received Míng-dynasty Daoist Canon (C.9) and of the most important “extra-canonical” and “supplemental” Daoist textual collections documented in section C above. Includes the first and only standardized numbering systems. While helpful, important, and foundational, must be considered only a starting-point, as there are various editions of many of the collections. Also includes helpful guidance on multi-lingual reference works in Daoist Studies. Largely ignored in mainstream cabalistic and conventional Sinological Daoist Studies.

(4) Komjathy, Louis. 2014. “Title Index to the *Zhonghua daoang*.” *Monumenta Serica* 62: 213-60.

Title catalogue of the *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon) (C.8). Provides first and only standardized numbering system, with cross-indexing to the received Míng-dynasty Daoist Canon (C.9) according to D.3.

(5) *Pregadio, Fabrizio, ed. 2008. *The Encyclopedia of Taoism*. 2 vols. London and New York: Routledge. Abbreviated EOT.

Just what the title indicates. Includes helpful and fairly comprehensive entries on important Daoist figures, movements, texts, terms, and so forth. Also has important introductory and supplemental materials. Still not comprehensive, with significant materials missing. Also too Pregadio-centered with political tendencies and alliances masquerading as “scholarship.” One among many publications in cabalistic (not Kabbalah) Daoist Studies, with the accompanying deficiencies.

(6) *Schipper, Kristofer, and Franciscus Verellen, eds. 2004. *The Taoist Canon: A Historical Companion to the Daoang*. 2 vols. Chicago: University of Chicago Press. Abbreviated HCDZ.

Definitive descriptive catalogue of the received Míng-dynasty Daoist Canon (C.9). While monumental, often lacks complete or accurate translations (often only paraphrases) of the original Chinese text titles and fails to supply standardized title abbreviations. Somewhat politicized Daoist Studies, with some key scholars and scholarship excluded. Also problematic title, as it is a descriptive *catalogue*, not the *Dàoàng* itself. Apparently originally titled *Handbook of the Daoist Canon*, but changed due to D.2. The latter was originally titled *Handbook of Daoism*, but changed due to this project.

E. SUPPLEMENTAL REFERENCE WORKS

There are a wide variety of more specialist reference works. The following are particularly helpful for more technical work in Daoist Studies.

(1) Baxter, William, and Laurent Sagart. 2014. *Old Chinese: A New Reconstruction*. Oxford and New York: Oxford University Press.

New, generally standard phonetic reconstruction of Old/Ancient Chinese (before 200 BCE). Largely replaces Karlgren's system (E.4). May be supplemented by online versions, including both more complex and simplified installments. Important for reconstructing rhyme patterns in poetic texts like the *Lǎozi*. In fact, Baxter attempted to date the latter through linguistic criteria (1998).

(2) Bensky, Dan, Steven Clavey, and Erich Stöger. 2004. *Materia Medica: Chinese Herbal Medicine*. 3rd ed. Seattle: Eastland Press.

Comprehensive and authoritative catalogue of the Chinese *materia medica* (*běncǎo* 本草; lit., “roots and grasses”), also discussed as “herbology” and “pharmacology.” Helpful for identifying herbs and associated substances in Daoist external alchemy (*wàidān* 外丹) and Yangsheng literature.

(3) Ellis, Andrew, Nigel Wiseman, and Ken Boss. 1989. *Grasping the Wind: An Exploration into the Meaning of Chinese Acupuncture Point Names*. Brookline, MA: Paradigm Publications.

Detailed discussion of acupoint names, including etymology, history, location, and so forth. Helpful for developing a deeper understanding of Daoist subtle anatomy and physiology, especially as activated and applied in Daoist Yangsheng and internal alchemy.

(4) Karlgren, Bernhard. 1957. *Grammata Serica Recensa*. Stockholm: Museum of Far Eastern Antiquities.

A dictionary of Middle Chinese (ca. 600 CE) and Old Chinese (ca. 1250-ca. 200 BCE), which Karlgren refers to Ancient and Archaic Chinese, respectively. Includes early phonetic reconstructions. Important for reconstructing rhyme patterns in poetic texts like the *Lǎozi*. Now largely superseded by Baxter and Sagart (E.1).

(5) Schuessler, Axel. 2009. *Minimal Old Chinese and Later Han Chinese: A Companion to Grammata Serica Recensa*. Honolulu: University of Hawaii Press

A more current reconstruction of Old Chinese, limiting it, as far as possible, to those post-Karlgren phonological features of Old Chinese that have some consensus among contemporary specialists.

(6) *Wieger, L. 1965 (1927). *Chinese Characters: Their Origin, Etymology, History, Classification, and Signification*. 2nd rev. ed. New York: Dover.

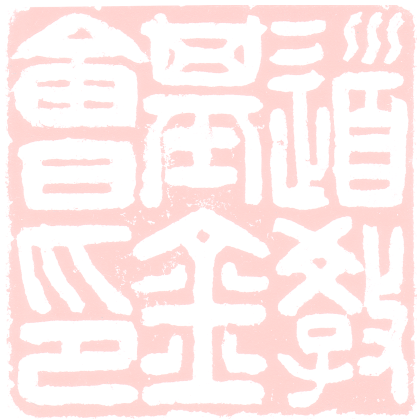
Helpful, albeit dated discussion of Chinese character etymology.

(7) Wilkinson, Endymion. 2018. *Chinese History: A New Manual*. 5th ed. Cambridge, MA: Harvard University Asia Center.

Standard guide to traditional materials, editions, reference works, and so forth utilized in Sinology (Chinese Studies). Somewhat deficient on Daoist Studies per se (sec. D above).

~





Chinese Character Radicals (*Bùshǒu* 部首)

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

No.	Radical	Variants	Simplified Radical	Pinyin	English Name	Stroke Count
1	一			yī	one	1
2	丨			gǔn	line	1
3	丶			zhǔ	dot	1
4	丿	fú ㄨˇ/yí ㄩˊ		piě	slash	1
5	乙	ㄩˇ/ㄇ		yì	second	1
6	丿			jué	hook	1
7	二			èr	two	2
8	宀			tóu	lid	2
9	人	亻		rén	person	2
10	儿			ér	legs	2
11	入			rù	enter	2
12	八	ㄨ		bā	eight	2
13	冂			jiǒng	down box	2
14	冃			mì	over	2
15	冫			bīng	ice	2
16	几			jī	table	2
17	凵			qiǎn	open box	2
18	刀	刂		dào	knife	2
19	力			lì	power	2
20	勹			bāo	wrap	2
21	匕			bǐ	spoon	2
22	匸			fāng	right open box	2
23	匚			xǐ	hiding enclosure	2
24	十			shí	ten	2
25	卜			bǔ	divine	2
26	卩			jié	seal	2
27	厂			chǎng	cliff	2
28	厶			sī	private	2
29	又			yòu	again	2
30	口			kǒu	mouth	3
31	凵			wéi	enclosure	3
32	土			tǔ	earth	3

33	士		shì	scholar	3
34	攴		zhǐ (top)	go	3
35	攴		suī (bottom)	go slowly	3
36	夕		xī	evening	3
37	大		dà	big	3
38	女		nǚ	woman	3
39	子		zǐ	child	3
40	宀		mián	roof	3
41	寸		cùn	inch	3
42	小		xiǎo	small	3
43	尢	允	wāng	lame	3
44	尸		shī	corpse	3
45	屮		chè	sprout	3
46	山		shān	mountain	3
47	川	ㄩㄟ/guì ㄩㄟ	chuān	river	3
48	工		gōng	work	3
49	己		jǐ	oneself	3
50	巾		jīn	kerchief	3
51	干		gān	dry	3
52	幺		yāo	short thread	3
53	广		guǎn	dotted cliff	3
54	彳		yǐn	long stride	3
55	廾		gǒng	two hands	3
56	弋		yì	shoot	3
57	弓		gōng	bow	3
58	彡	彡	jì	snout	3
59	彡		shān	bristle	3
60	彳		chì	step	3
61	心	忄	xīn	heart	4
62	戈		gē	halberd	4
63	戶		hù	door	4
64	手	扌	shǒu	hand	4
65	支		zhī	branch	4
66	攴	攴	pū	rap	4
67	文		wén	script	4
68	斗		dǒu	dipper	4
69	斤		jīn	axe	4

70	方		fāng	square	4
71	无		wú	not	4
72	日		rì	sun	4
73	曰		yuē	say	4
74	月		yuè	moon	4
75	木		mù	tree	4
76	欠		qiàn	lack	4
77	止		zhǐ	stop	4
78	歹		dǎi	death	4
79	殳		shū	weapon	4
80	毋		wú	do not	4
81	比		bǐ	compare	4
82	毛		máo	fur	4
83	氏		shì	clan	4
84	气		qì	steam	4
85	水	氵	shuǐ	water	4
86	火	灬	huǒ	fire	4
87	爪	爪	zhǎo	claw	4
88	父		fù	father	4
89	爻		yáo	double x	4
90	片	丩	pán/qiáng	half tree trunk	4
91	片		piàn	slice	4
92	牙		yá	fang	4
93	牛	牛	niú	ox	4
94	犬	犴	quǎn	dog	4
95	玄		xuán	profound	5
96	玉	王	yù	jade	5
97	瓜		guā	melon	5
98	瓦		wǎ	tile	5
99	甘		gān	sweet	5
100	生		shēng	life	5
101	用		yòng	use	5
102	田		tián	field	5
103	疋		pǐ	bolt of cloth	5
104	疒		chuáng	sickness	5
105	夂		bò	dotted tent	5
106	白		bái	white	5

107	皮		pí	skin	5
108	皿		mǐn	dish	5
109	目		mù	eye	5
110	矛		máo	spear	5
111	矢		shǐ	arrow	5
112	石		shí	stone	5
113	示	礻	shì	omen	5
114	内		rǒu	track	5
115	禾		hé	grain	5
116	穴		xuè	cave	5
117	立		lì	stand	5
118	竹	𥯲	zhú	bamboo	6
119	米		mǐ	rice	6
120	糸	纟	mì	silk	6
121	缶		fǒu	jar	6
122	网	罒	wǎng	net	6
123	羊		yáng	sheep	6
124	羽		yǔ	feather	6
125	老		lǎo	old	6
126	而		ér	and	6
127	耒		lěi	plow	6
128	耳		ěr	ear	6
129	聿		yù	brush	6
130	肉		ròu	meat	6
131	臣		chén	minister	6
132	自		zì	self	6
133	至		zhì	arrive	6
134	臼		jiù	mortar	6
135	舌		shé	tongue	6
136	舛		chuǎn	oppose	6
137	舟		zhōu	boat	6
138	艮		gèn	stopping	6
139	色		sè	color	6
140	艸	艹	cǎo	grass	6
141	虍		hū	tiger	6
142	虫		chóng	insect	6
143	血		xuě	blood	6

144	行		xíng	walk/move	6
145	衣	衤	yī	clothes	6
146	西	𠂔	yà	west	6
147	見	见	jiàn	see	7
148	角		jué	horn	7
149	言	讠	yán	speech	7
150	谷		gǔ	valley	7
151	豆		dòu	bean	7
152	豕		shǐ	pig	7
153	豸		zhì	badger	7
154	貝	贝	bèi	shell	7
155	赤		chì	red	7
156	走		zǒu	run	7
157	足	足	zú	foot	7
158	身		shēn	body	7
159	車	车	chē	cart	7
160	辛		xīn	bitter	7
161	辰		chén	morning	7
162	辵	辵	chuò	walk/move	7
163	邑	阝 (right)	yì	city	7
164	酉		yǒu	alcohol	7
165	采		biàn	distinguish	7
166	里		lǐ	village	7
167	金		jīn	metal	8
168	長	长	cháng	long	8
169	門	门	mén	door/gate	8
170	阜	阝 (left)	fù	mound	8
171	隸		dài	slave	8
172	隹		zhuī	short-tailed bird	8
173	雨		yǔ	rain	8
174	青		qīng	green	8
175	非		fēi	wrong	8
176	面		miàn	face	9
177	革		gé	leather	9
178	韋	韦	wéi	tanned leather	9
179	韭		jiǔ	leek	9
180	音		yīn	sound	9

181	頁	页	yè	leaf	9
182	風	风	fēng	wind	9
183	飛	飞	fēi	fly	9
184	食	食	shí	eat	9
185	首		shǒu	head	9
186	香		xiāng	fragrant	9
187	馬	马	mǎ	horse	10
188	骨		gǔ	bone	10
189	高		gāo	tall	10
190	髟		biāo	hair	10
191	鬥		dòu	fight	10
192	鬯		chàng	sacrificial wine	10
193	鬲		lì	cauldron	10
194	鬼		guǐ	ghost	10
195	魚	鱼	yú	fish	11
196	鳥	鸟	niǎo	bird	11
197	鹵		lǔ	salt	11
198	鹿		lù	deer	11
199	麥	麦	mài	wheat	11
200	麻		má	hemp	11
201	黃		huáng	yellow	12
202	黍		shǔ	millet	12
203	黑		hēi	black	12
204	黹		zhǐ	embroidery	12
205	黽	鼃	měng	frog	13
206	鼎		dǐng	tripod	13
207	鼓		gǔ	drum	13
208	鼠	鼠	shǔ	rat	13
209	鼻		bí	nose	14
210	齊	齐	qí	even	14
211	齒	齿	chǐ	tooth	15
212	龍	龙	lóng	dragon	16
213	龜	龟	guī	turtle	16
214	龠		yuè	flute	17

~

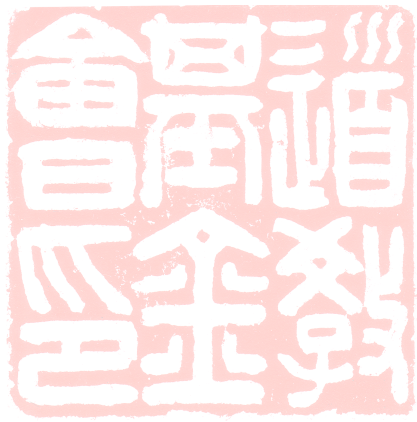
Important Chinese Character Radicals for Daoist Studies

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

No.	Radical	Pinyin	English Name	Daoist Associations
1	一	yī	one	One/oneness. Above=heaven; below=earth
2	丨	gǔn	line	vertical connection
9	人/亻	rén	person	human being
11	入	rù	enter	access/interiority
21	匕	bǐ	spoon	alchemy
25	卜	bǔ	divine	divination/omen
30	口	kǒu	mouth	orality/transmission
32	土	tǔ	earth	ground/center/place
33	士	shì	scholar	adept/practitioner
46	山	shān	mountain	stillness/meditation
60	彳	chì	step	movement/practice
61	心/忄	xīn	heart	psychology/spirituality
64	手/扌	shǒu	hand	activity
71	无(無)	wú	not	absence/freedom/nonbeing
84	气	qì	steam	qi 氣/炁
85	水/氵	shuǐ	water	kidneys/vital essence
86	火/灬	huǒ	fire	heart/spirit
96	玉	yù	jade	treasure
102	田	tián	field	cultivation/subtle locale
113	示	shì	omen	revelation/manifestation
120	糸	mì	silk	thread/connection
144	行	xíng	walk/move	movement/practice
158	身	shēn	body	embodiment/physicality
162	辵/辶	chuò	walk/move	movement/practice
167	金	jīn	metal	gold/alchemy
169	門	mén	door/gate	portal/affiliation
183	飛	fēi	fly	immortals/immortality
206	鼎	dǐng	tripod	crucible/alchemy

~



Foundational Classical Chinese Grammar

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

bèi 被: indicates passive verb tense

bǐ 比: compare/compared to/contrast

bǐ 彼: that/those

bù 不: not

bùrú 不如: not as good as

céng 曾: still/not yet

cǐ 此: this/these

cóng 從: from

ěr 耳 (而已): just/merely/that's all/period mark (。)

ér 而: and/and yet/but. Sometimes “under the condition of” (ut)

ěr 爾: then. Also used as a grammatical cognate of *ěr* 耳 (而已) (“merely/just”) and/or *rán* 然 (“so/in this manner”)

fēi 非: it is not/unless/it is not the case that...

fú 夫: now then

gù 故: therefore/thus

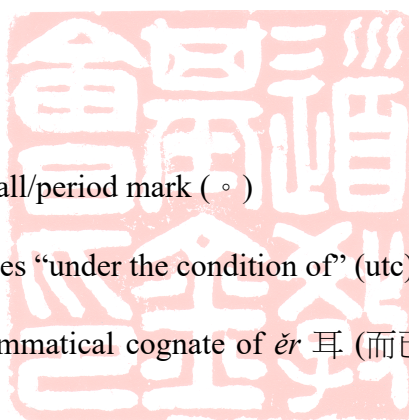
hé 何: how?/what?/where?/why?

hé 盍: how?/why?

hū 乎: question mark (?)

jí 及: and

jí 即: although/as soon as/even if/then



jì 既: already/since/then

jiāng 將: will

jiē 皆: all/every

mò 末: no/no one/not. *Distinguish from* 未

mò 莫: no one/none/nothing/do not

nǎi 乃: then

qí 其: her/his/its/their

qǐ 豈: how?

qiě 且: and/both/if/in addition/moreover

què 卻: but/yet

rán 然: so

rú 如: as if/for example/if/like/more than

rú 如...zé 則...: if...then...

ruò 若: as if/if/like/seem

shèn 甚: very/what?

shǐ 使: cause/supposing/use

shìyǐ 是以: therefore/thus

shú 孰: who?/what?/which?

suī 雖: although/even if

suǒ 所...yǐ 以: that which

suǒyǐ 所以: therefore

wèi 未: not/have not/not yet. *Distinguish from* 末



wèi 為: because of

wú 無/无: without/non-/-less

wú 毋: do not. Sometimes used as alternative for wú 無 (“without”)

wù 勿: do not/not

xī 兮: exclamation point (!). Sometimes used in poetry as an untranslatable placeholder. Unifying rhythmic device sometimes acting as point of punctuation

yān 焉: how?/why?/where?/when? Sometimes used as a contraction of 於 + 之 (“from this”)

yě 也: also/and/too/period mark (°)

yǐ 已: already/finish/that is all

yì 亦: also/indeed/too

yī 依: according to

yǐ 矣: period mark (°)

yǐ 以: by/by means of/in order to/through

yǐ 以...wèi 為: take ____ as ____

yǐ 以...zhī gù 之故: the reason why...is because...

yīn 因: according to/because/thus

yòu 又: again/also/both

yóu 猶: be like/resemble/still

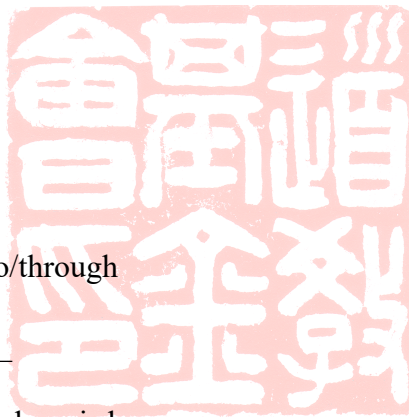
yú 於: at/by/for/in/on/than

yǔ 與: and/with

yuē 曰: be called/say/speak

zài 在: at/in/on. May also indicate in the process of (...ing)

zāi 哉: exclamation point (!)



zé 則: then

zhě 者: nominalization/topicalization: considering.../one who... (-er/-or/-ist)

zhī 之: of. Classical equivalent of *de* 的. Also used as third-person pronoun (him/her/it/them)

zhū 諸: all/every/many/various

zì 自: from/since

~

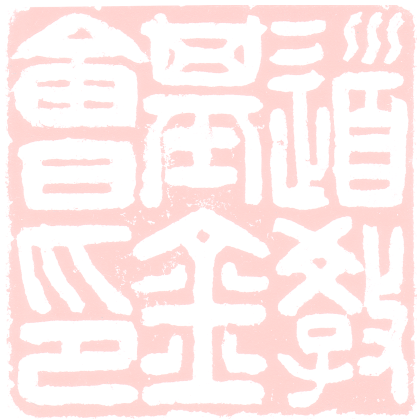


Pinyin to Wade-Giles Conversion Table

PY	W-G	PY	W-G	PY	W-G
a	a	che	ch'e	dong	tung
ai	ai	chen	ch'en	dou	tou
an	an	cheng	ch'eng	du	tu
ang	ang	chi	ch'ih	duan	tuan
ao	ao	chong	ch'ung	dui	tui
ba	pa	chou	ch'ou	dun	tun
bai	pai	chu	ch'u	duo	to
ban	pan	chuai	ch'uai	e	o
bang	pang	chuan	ch'uan	en	en
bao	pao	chuang	ch'uang	er	erh
bei	pei	chui	ch'ui	fa	fa
ben	pen	chun	ch'un	fan	fan
beng	peng	chuo	ch'o	fang	fang
bi	pi	ci	tz'u	fei	fei
bian	pian	cong	ts'ung	fen	fen
biao	piao	cou	ts'ou	feng	feng
bie	pieh	cu	ts'u	fo	fo
bin	pin	cuan	ts'uan	fou	fou
bing	ping	cui	ts'ui	fu	fu
bo	po	cun	ts'un	ga	ka
bu	pu	cuo	ts'o	gai	kai
ca	ts'a	da	ta	gan	kan
cai	ts'ai	dai	tai	gang	kang
can	ts'an	dan	tan	gao	kao
cang	ts'ang	dang	tang	ge	ko
cao	ts'ao	dao	tao	gen	ken
ce	ts'e	de	te	geng	keng
cen	ts'en	deng	teng	gong	kung
ceng	ts'eng	di	ti	gou	kou
cha	ch'a	dian	tien	gu	ku
chai	ch'ai	diao	tiao	gua	kua
chan	ch'an	die	tieh	guai	kuai
chang	ch'ang	ding	ting	guan	kuan
chao	ch'ao	diu	tiu	guang	kuang

PY	W-G	PY	W-G	PY	W-G
gui	kuei	kong	k'ung	mian	mien
gun	kun	kou	k'ou	miao	miao
guo	kuo	ku	k'u	mie	mieh
ha	ha	kua	k'ua	min	min
hai	hai	kuai	k'uai	ming	ming
han	han	kuan	k'uan	miu	miu
hang	hang	kuang	k'uang	mo	mo
hao	hao	kui	k'uei	mou	mou
he	ho	kun	k'un	mu	mu
hei	hei	kuo	k'uo	na	na
hen	hen	la	la	nai	nai
heng	heng	lai	lai	nan	nan
hong	hung	lan	lan	nang	nang
hou	hou	lang	lang	nao	nao
hu	hu	lao	lao	nei	nei
hua	hua	le	le	nen	nen
huai	huai	lei	lei	neng	neng
huan	huan	leng	leng	ni	ni
huang	huang	li	li	nian	nien
hui	hui	lian	lien	niang	niang
hun	hun	liang	liang	niao	niao
huo	huo	liao	liao	nie	nieh
ji	chi	lie	lieh	nin	nin
jia	chia	lin	lin	ning	ning
jian	chien	ling	ling	niu	niu
jiang	chiang	liu	liu	nong	nung
jiao	chiao	long	lung	nou	nou
jie	chieh	lou	lou	nu	nu
jin	chin	lu	lu	nuan	nuan
jing	ching	luan	luan	nüe	nüeh
jiong	chiung	luan	lüan	nuo	no
jiu	chiu	lüe	lüeh	nü	nü
ju	chü	lun	lun	ou	ou
juan	chüan	luo	lo	pa	p'a
jue	chüeh	lū	lū	pai	p'ai
jun	chün	ma	ma	pan	p'an
ka	k'a	mai	mai	pang	p'ang
kai	k'ai	man	man	pao	p'ao
kan	k'an	mang	mang	pei	p'ei
kang	k'ang	mao	mao	pen	p'en
kao	k'ao	mei	mei	peng	p'eng
ke	k'o	men	men	pi	p'i
ken	k'en	meng	meng	pian	p'ien
keng	k'eng	mi	mi	piao	p'iao

PY	W-G	PY	W-G	PY	W-G
pie	p'ieh	shan	shan	wai	wai
pin	p'in	shang	shang	wan	wan
ping	p'ing	shao	shao	wang	wang
po	p'o	she	she	wei	wei
pou	p'ou	shen	shen	wen	wen
pu	p'u	sheng	sheng	weng	weng
qi	ch'i	shi	shih	wo	wo
qia	ch'ia	shou	shou	wu	wu
qian	ch'ien	shu	shu	xi	hsi
qiang	ch'iang	shua	shua	xia	hsia
qiao	ch'iao	shuai	shuai	xian	hsien
qie	ch'ieh	shuan	shuan	xiang	hsiang
qin	ch'in	shuang	shuang	xiao	hsiao
qing	ch'ing	shui	shui	xie	hsieh
qiong	ch'iong	shun	shun	xin	hsin
qiu	ch'iu	shuo	shuo	xing	hsing
qu	ch'ü	si	ssu	xiong	hsiung
quan	ch'üan	song	sung	xiu	hsiu
que	ch'üeh	sou	sou	xu	hsü
qun	ch'ün	su	su	xuan	hsüan
ran	jan	suan	suan	xue	hsüeh
rang	jang	sui	sui	xun	hsün
rao	jao	sun	sun	ya	ya
re	je	suo	so	yai	yai
ren	jen	ta	t'a	yan	yen
reng	jeng	tai	t'ai	yang	yang
ri	jih	tan	t'an	yao	yao
rong	jung	tang	t'ang	ye	yeh
rou	jou	tao	t'ao	yi	i
ru	ju	te	t'e	yin	yin
ruan	juan	teng	t'eng	ying	ying
rui	jui	ti	t'i	yo	yo
run	jun	tian	t'ien	you	yu
ruo	jo	tiao	t'iao	yu	yü
sa	sa	tie	t'ieh	yuan	yüan
sai	sai	ting	t'ing	yue	yüeh
san	san	tong	t'ung	yun	yün
sang	sang	tou	t'ou	yung	yong
sao	sao	tu	t'u	za	tsa
se	se	tuan	t'uan	zai	tsai
sen	sen	tui	t'ui	zan	tsan
seng	seng	tun	t'un	zang	tsang
sha	sha	tuo	t'o	zao	tsao
shai	shai	wa	wa	ze	tse



Wade-Giles to *Pinyin* Conversion Table

W-G	PY	W-G	PY	W-G	PY
a	a	ch'ih	chi	chung	zhong
ai	ai	chin	jin	ch'ung	chong
an	an	ch'in	qin	en	en
ang	ang	ching	jing	erh	er
ao	ao	ch'ing	qing	fa	fa
cha	zha	chiu	jiu	fan	fan
ch'a	cha	ch'iu	qiu	fang	fang
chai	zhai	chiung	jiong	fei	fei
ch'ai	chai	ch'iung	qiong	fen	fen
chan	zhan	cho	zhuo	feng	feng
ch'an	chan	ch'o	chuo	fo	fo
chang	zhang	chou	zhou	fou	fou
ch'ang	chang	ch'ou	chou	fu	fu
chao	zhao	chu	zhu	ha	ha
ch'ao	chao	ch'u	chu	hai	hai
che	zhe	ch'ü	ju	han	han
ch'e	che	ch'ü	qu	hang	hang
chen	zhen	chua	zhua	hao	hao
ch'en	chen	chuai	zhuai	hei	hei
cheng	zheng	ch'uai	chuai	hen	hen
ch'eng	cheng	chuan	zhuan	heng	heng
chi	ji	ch'uan	chuan	ho	he
ch'i	qi	ch'üan	juan	hou	hou
chia	jia	ch'üan	quan	hsi	xi
ch'ia	qia	chuang	zhuang	hsia	xia
chiang	jiang	ch'uang	chuang	hsiang	xiang
ch'iang	qiang	ch'üeh	jue	hsiao	xiao
chiao	jiao	ch'üeh	que	hsieh	xie
ch'iao	qiao	chui	zhui	hsien	xian
chieh	jie	ch'ui	chui	hsin	xin
ch'ieh	qie	chun	zhun	hsing	xing
chien	jian	ch'un	chun	hsiu	xiu
ch'ien	qian	ch'ün	jun	hsiung	xiong
chih	zhi	ch'ün	qun	hsü	xu

W-G	PY	W-G	PY	W-G	PY
hsüan	xuan	k'ou	kou	ma	ma
hsüeh	xue	ku	gu	mai	mai
hsün	xun	k'u	ku	man	man
hu	hu	kua	gua	mang	mang
hua	hua	k'ua	kua	mao	mao
huai	huai	kuai	guai	mei	mei
huan	huan	k'uai	kuai	men	men
huang	huang	kuan	guan	meng	meng
hui	hui	k'uan	kuan	mi	mi
hun	hun	kuang	guang	miao	miao
hung	hong	k'uang	kuang	mieh	mie
huo	huo	kuei	gui	mien	mian
i	yi	k'uei	kui	min	min
jan	ran	kun	gun	ming	ming
jang	rang	k'un	kun	miu	miu
jao	rao	kung	gong	mo	mo
je	re	k'ung	kong	mou	mou
jen	ren	kuo	guo	mu	mu
jeng	reng	k'uo	kuo	na	na
jih	ri	la	la	nai	nai
jo	ruo	lai	lai	nan	nan
jou	rou	lan	lan	nang	nang
ju	ru	lang	lang	nao	nao
juan	ruan	lao	lao	nei	nei
jui	rui	le	le	nen	nen
jun	run	lei	lei	neng	neng
jung	rong	leng	leng	ni	ni
ka	ga	li	li	niang	niang
k'a	ka	liang	liang	niao	niao
kai	gai	liao	liao	nieh	nie
k'ai	kai	lieh	lie	nien	nian
kan	gan	lien	lian	nin	nin
k'an	kan	lin	lin	ning	ning
kang	gang	ling	ling	niu	niu
k'ang	kang	liu	liu	no	nuo
kao	gao	lo	luo	nou	nou
k'ao	kao	lou	lou	nu	nu
ken	gen	lu	lu	nü	nü
k'en	ken	lū	lū	nuan	nuan
keng	geng	luan	luan	nüeh	nüe
k'eng	keng	lüan	luan	nung	nong
ko	ge	lüeh	lüe	o	e
k'o	ke	lun	lun	ou	ou
kou	gou	lung	long	pa	ba

W-G	PY	W-G	PY	W-G	PY
p'a	pa	shao	shao	ting	ding
pai	bai	she	she	t'ing	ting
p'ai	pai	shen	shen	tiu	diu
pan	ban	sheng	sheng	to	duo
p'an	pan	shih	shi	t'o	tuo
pang	bang	shou	shou	tou	dou
p'ang	pang	shu	shu	t'ou	tou
pao	bao	shua	shua	tu	du
p'ao	pao	shuai	shuai	t'u	tu
pei	bei	shuan	shuan	tuan	duan
p'ei	pei	shuang	shuang	t'uan	tuan
pen	ben	shui	shui	tui	dui
p'en	pen	shun	shun	t'ui	tui
peng	beng	shuo	shuo	tun	dun
p'eng	peng	so	suo	t'un	tun
pi	bi	sou	sou	tung	dong
p'i	pi	ssu	si	t'ung	tong
piao	biao	su	su	tsa	za
p'iao	piao	suan	suan	ts'a	ca
pieh	bie	sui	sui	tsai	zai
p'ieh	pie	sun	sun	ts'ai	cai
pien	bian	sung	song	tsan	zan
p'ien	pian	ta	da	ts'an	can
pin	bin	t'a	ta	tsang	zang
p'in	pin	tai	dai	ts'ang	cang
ping	bing	t'ai	tai	tsao	zao
p'ing	ping	tan	dan	ts'ao	cao
po	bo	t'an	tan	tse	ze
p'o	po	tang	dang	ts'e	ce
p'ou	pou	t'ang	tang	tsei	zei
pu	bu	tao	dao	tsen	zen
p'u	pu	t'ao	tao	ts'en	cen
sa	sa	te	de	tseng	zeng
sai	sai	t'e	te	ts'eng	ceng
san	san	teng	deng	tso	zuo
sang	sang	t'eng	teng	ts'o	cuo
sao	sao	ti	di	tsou	zou
se	se	t'i	ti	ts'ou	cou
sen	sen	tiao	diao	tsu	zu
seng	seng	t'iao	tiao	ts'u	cu
sha	sha	tieh	die	tsuan	zuan
shai	shai	t'ieh	tie	ts'uan	cuan
shan	shan	tien	dian	tsui	zui
shang	shang	t'ien	tian	ts'ui	cui

<u>W-G</u>	<u>PY</u>	<u>W-G</u>	<u>PY</u>	<u>W-G</u>	<u>PY</u>
tsun	zun	wei	wei	yen	yan
ts'un	cun	wen	wen	yin	yin
tsung	zong	weng	weng	ying	ying
ts'ung	cong	wo	wo	yo	yo
tz'u	zi	wu	wu	yu	you
tz'u	ci	ya	ya	yü	yu
wa	wa	yai	yai	yüan	yuan
wai	wai	yang	yang	yüeh	yue
wan	wan	yao	yao	yün	yun
wang	wang	yeh	ye	yung	yong

Daoist Character Etymology
 Louis Komjathy 康思奇, Ph.D., CSO
 Center for Daoist Studies 道學中心

Character	Translation	Components	Daoist Explanation
ān 庵	hut/hermitage	艹 (grass) + 厂 (cliff) + 奄 (cover)	Grass-thatched shelters. Residing among living grasses
bǎo 寶	treasure	宀 (roof) + 玉 (jade) + 貝 (shell [currency])	Precious substances, especially one's own vital substances. Assumes guarding (守) and storing (藏)
bìng 病	ailment/disease/illness	疒 (sickness) + 丙 ([stem]), with the latter consisting of 一 (one/cover) + 冂 (enclosure) + 人 (person)	Illness as constraint and confinement, including stagnation (滯). May require convalescence (床)
chén 塵	dirt/dust	鹿 (deer) + 土 (earth)	Psychospiritual defilements, comparable to a dust cloud formed by deer running. Also a backcountry road in summer
chī 痴	ignorance	疒 (illness) + 知 (know)	The illness of knowing; knowing as illness. Open receptivity as remedy
chuán 傳	transmit	亻 (person) + 專 (special), with the latter consisting of 奭 (spindle) + 寸 (hand)	Gnosis and insight passed between individuals, specifically elders/teachers (子/公/師) and students (士/子). 人 ↔ 人. Embodied (體) community (家/會)
cí 雌	female (bird)	此 (this) + 隹 (sparrow)	Small female bird hidden in ravines and shadows. Familiar with secret places
cùn 寸	inch	彳 [pictograph]. Hand, specifically pulse of radial artery	Often used in Daoism as “Square Inch” (方寸), an esoteric name for the heart
dān 丹	elixir	丹 [pictograph]	Technically cinnabar (mercuric sulfide [HgS]). Elixir of immortality

dào 道	Dao (Tao; Way)	辵 (walk) + 首 (head). From a Daoist perspective, the latter consists of yin-yang (ㄩ ㄩ) joined in oneness (一) within oneself (自)	Way moving through everything. Walking on the path towards the Way
dào 術	Dao (Tao; Way)	彳 (left step) + 首 (head) + 亍 (right step)	Walking with the Way within and between one's steps. Ever-present
dé 德	inner power/virtue	彳 (left step) + 直 (direct) + 心 (heart). Connected to listening (聽 [耳 (ear) + 直 (direct) + 心 (heart)])	An aligned heart-mind manifesting as embodied activity (行) in the world (世)
diǎn 點	bit/drop/point	黑 (black) + 占 (divine)	A spark. Divining the darkness. Dark illumination
dìng 定	absorption/settle	宀 (roof) + 疋 (foot)	Pausing to rest. Also <i>samādhi</i> (meditative absorption/yogic stasis)
dìng 鼎	tripod	𠩺 [pictograph]	Crucible and cauldron. Alchemical refinement (煉) and transformation (化)
dòng 洞	cave/grotto	冫 (water) + 同 (meet)	Access-points (口) in the mountains (山) and portals (門) into the sacred (聖). Sometimes associated with mystical cranial cavities (竅) and palaces (宮)
fù 腹	belly/abdomen/navel	月 (flesh) + 复 (return). Alternatively 月 (moon) + 复 (return)	The location to which qi 氣 returns and the point on which one focuses during meditation. Alternatively, the storehouse of lunar light. The Ocean of Qi (氣海)
guān 觀	observe	萑 (egret) + 見 (see)	Listening (聽) to barely visible and subtle presences and patterns. Also <i>vipassanā/vipaśyanā</i> (insight meditation)
guàn 觀	temple/monastery	萑 (egret) + 見 (see)	Literally, “observatory.” A dark and secluded place where

			one may observe the sun, moon, and stars. Also an observation-site for exploring the inner landscape (境/景/經) of the body (身)
gǔn 丨	(vertical stroke)	丨 . Through	Alignment (正) and connection (通), especially through the torso (中) and Thrusting Channel (工)
huò 惑	delusion	或 (either/or) + 心 (heart)	Confusion as a mind clouded by doubt and rumination
jí 極	ridgepole/polarity	木 (tree) + 一 (heaven) + 口 (mouth) + 又 (hand) + 丨 (connect) + 一 (earth)	Yin-yang differentiation (二) as that which occurs through the interaction of the heavens and earth. Analogous to speaking and working
jiā 家	family/home	宀 (shelter) + 豕 (pig)	Traditional co-habitation with animals. Perhaps tradition as centering on shared animality
jīng 精	vital essence	米 (rice) + 青 (green/pure/young)	Vitality as analogous to grains of rice (substance)
jìng 靜	stillness	青 (pure) + 爭 (contend)	Stillness as non-contention (無爭)
jīng 經	meridian	糸 (silk/thread) + 冫 (underground stream)	Somatic energy channels as watercourses (川)
jīng 經	scripture	糸 (silk/thread) + 冫 (underground stream)	Scriptures as threads and watercourses (川) forming and reforming networks of connection (丨)
liàn 煉	refine	火 (fire) + 柬 (select). Also 金 (metal) + 柬 (select)	Forging, fusing, smelting. Alchemical transmutation (化)
líng 靈	numinous	雨 (rain) + 口 (mouth) + 巫 (medium). The latter consists of 一 (heaven) + 人 (person) + 丨 (connect) + 一 (earth)	Two humans singing and dancing to bring rain. Connection, power, and efficacy
mén 門	gate	門 [pictograph]	Traditional Chinese homes as having lower openings for

			pigs to come and go. Also invokes sensory engagement
míng 明	illumination	日 (sun) + 月 (moon)	The combined radiance of sun and moon. Invokes the left and right eye, respectively
mìng 命	fate/life-destiny	△ (three sides/gather) + 叩 (tap/bow), with the latter consisting of 口 (mouth) and 卩 (kneel). Alternatively, 口 (mouth) + 令 (order)	The two kidneys (叩) beneath the lower back ribcage (△). Also 脊. A decree from the cosmos manifesting as one's body and constitution. Associated with vital essence (精)
niàn 念	recollect	今 (now) + 心 (heart)	Re-collection. Present to/in the moment. Here-and-now. Attentiveness. Also <i>sati</i> (mindfulness)
pài 派	lineage	氵 (water) + 辰 (tributary)	Lineages as branches flowing out of and into the larger streams (流) of movements and the river (河) of tradition, eventually returning to the ocean (海) of the Dao
péng 蓬	bramble	艹 (grass) + 逢 (meet), with the latter including 辵 (move)	Habituated consciousness and ordinary mind comparable to wild brambles, including relational entanglement (紛/結)
pìn 牝	female (animal)	牛 (ox) + 匕 (spoon)	Female animal hidden in ravines and shadows. Possibly a doe (鹿) as model of Daoist living and being
pǔ 樸	unhewn simplicity	木 (tree) + 隹 (thicket)	Gnarled, twisted and commingled trees unable to be felled and carpentered. Associated with innate nature (性) and suchness (自然)
qì 氣	qi	气 (steam) + 米 (rice)	Energy comparable to vapor produced from cooking rice (vital essence)
qì 炁	qi	灬 (fire) + 无 (collect/full)	The fire (火) of Nonbeing (无) connected/connecting () to

			the Dao-as-One (一). Daoist qi as a subtle corporeal heat
qì 器	vessel	匚 (container) + 工 (table)	Implements used for making offerings at an altar (壇) during rituals (禮/儀). Vessels holding and transferring fluids (水). Associated with the body (身) and Daoist being/identity more generally
qīng 青	azure/pure/young	青 [pictograph]. Consists of 生 (life) + 丹 (cinnabar)	Greening-power. Life as emerging from seeds (種) and manifesting as sprouts (芽). Primarily connected to plants (艸/木), but also water (水). Related to soil (土) and blood (血 [紅]). The elixir which is life
qíng 情	disposition/emotions	忄 (heart) + 青 (pure)	A disposition of the Dao (道情) based on ordinary emotionality becoming stilled (靜) and stabilized (定)
qīng 清	clarity	氵 (water) + 青 (pure)	Pure consciousness as comparable to clear water. A clear pond out of which a lotus flower (蓮) grows
sān 三	three	☰. Three strokes, so three 一 (one)	The primary yang number. Associated with yin-yang (二) interaction (三), with the latter often including qi and/or Principle (理). Invokes various Daoist ternary associations, including heaven (upper 一), earth (lower 一), and water or humans (middle 一). Also represented as 工. Also the Three-in-One (三一)
shān 山	mountain	山 [pictograph]. Also trigram ☶	Actual mountains, mountain seclusion, contemplative silence, and altars. Associated with stillness (靜)

shēn 身	body/person/self	𠂇 [pictograph]. Sometimes understood as a pregnant woman	Human torso viewed from the side. Physical embodiment
shēn 腎	kidneys	𠂇 (firm/stable) + 月 (flesh). The former is sometimes glossed as 叩 (tap/bow) =kidneys	The actual kidneys as the storehouse of vital essence (精), one's foundational vitality. Also connected to the spine (脊) and life-destiny (命)
shén 神	spirit	礻 (omen/manifest) + 申 (extend)	Quasi-divine capacity to connect () with unseen influences and subtle presences. Associated with the heart (心) and the heavens (天). The One (一) in the center (中). Alternatively, the navel region (田) with the Thrusting Channel () activated
shēng 生	birth/life	屮 [pictograph]. Consists of 屮 (bud) + 土 (earth/ground)	Both aliveness and life as connected () to the earth. Growth and development. Associated with greening- power (青)
shèng 聖	sage	耳 (ear) + 口 (mouth) + 壬 (great/north)	Someone listening (聽) to the subtle sonorous patterns (文/ 法) of the Dao. A person whose wisdom and insights are listened to by others
shì 士	adept/practitioner	𠂇 [pictograph]. An axe- like tool, and “warrior” by extension	Individuals who remember the ground (一) and tend to the heart as center (中) and axis (+). For Daoists, includes renouncing a warrior mentality and associated violence, ultimately resulting in non-contention (無爭)
shǒu 守	guard [meditate]	宀 (roof) + 寸 (hand)	Protecting one's primary abode (室/身). Also tending to the heart-mind (心) as Center (中) and Square Inch (方寸)

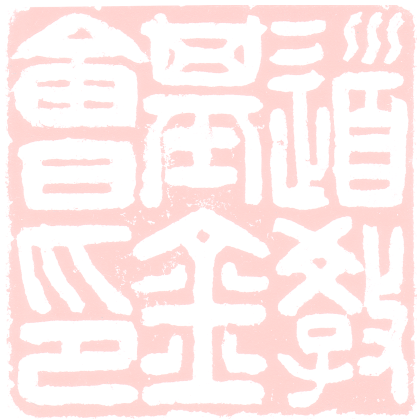
shū 樞	pivot	木 (tree) + 區 (district/dwelling), with the latter consisting of 匚 (container) + 凵 (mouth/container). Also 機 (木 [tree] + 幾 [trigger])	Invokes the Polestar (北極) and Northern Dipper (北斗), connected with fate (命). Also the heart-mind (心) as center (中) and axis (+)
shuǐ 水	water	氵 [pictograph]. Connected to 𣶒 (river/steam)	Actual water as the basis of life. Also a model for Daoist being and living characterized by flexibility and yielding, softness and weakness. Flow. Associated with both vital fluids (津/液/血) and qi in the body
sī 思	thought/worry	田 (field) + 心 (heart)	Thought as the activity and content occurring in the field of the heart-mind. Comparable to plants (艸) and weeds (草/蕘) filling space (口). Also the heart as the space of consciousness
tán 壇	altar	土 (earth) + 壇 (plenty), with the latter consisting of 畝 (granary) + 旦 (dawn) (日 [sun] + 一 [horizon])	Altars as storehouses of divine light. Originally outside. Associated with mountains (山)
tán 檀	sandalwood	木 (tree) + 壇 (plenty), with the latter consisting of 畝 (granary) + 旦 (dawn) (日 [sun] + 一 [horizon])	One of the primary types of incense (香) used in Daoist ritual (禮/儀). Invokes altars (壇), a parallel character containing 土 (earth/ground). Incense sticks as the trees (木) planted in the ground of the altar (土)
tǐ 體	body/embody	骨 (bones) + 豐 (abundant), with the latter consisting of 鼓 (drum) and 珏 (paired jade)	Physical structure as connection () and perhaps invocation (咒)
tián 田	field	⊕ [pictograph]	Both the quadrants of a farm and the four primary cardinal

			directions. Also the axis (+) that connects () these. The latter points towards the heart-mind (心) as center (中)
tōng 通	connect/pervade	辶 (move) + 甬 (bell-handle/partition-screen)	Connection () that moves through the body (月/身). Associated with both alignment (正) and numinous presence (靈)
tǔ 土	earth/ground	土 [pictograph]. Possibly a lump of clay on a potter's wheel. Alternatively, a boundary marker (+)	The actual ground on which one stands (立/止). Also associated with the navel region (腹)
wàng 忘	forgetfulness	亡 (perish) + 心 (heart)	Extinguishing the false fire (火) of the heart-mind. Referred to as "dead ashes" (sīhuī 死灰). Enables divine illumination (光/明) to emerge and shine forth
wù 物	animal/thing	牛 (ox) + 勿 (blood). The latter also means "without" and may be read as a phonetic	Animals as beings with their own lives and aspirations, beyond thinghood and human exploitation. Also 獮 and/or 虻
wú 無	without	𠄎 [pictograph]. Possibly a person dancing with a pole in their hands. Alternatively people (人) among a canopy (宀) of trees (木) and forests (林)	Ten people in a forest. Disappearing in space and darkness. The bioregion and watershed that encompasses human being and activity. Being and beings inside of Nonbeing
wù 悟	awakening	忄 (heart) + 吾 (I/me)	Spiritual realization attained through personal effort and accomplishment. Self-reliance as pre-requisite
xiān 仙	immortal	亻 (person) + 山 (mountain). Also 亼	A person living in the mountains. Immortality as being-mountain and mountain-being
xiān 僊	immortal	亻 (person) + 𠄎 (fly)	Soaring (飛) above and beyond mundane concerns (事)

xíán 閑	leisure/seclusion	門 (gate) + 木 (tree). Alternatively 門 (gate) + 月 (moon)	A forest sanctuary with a fenced perimeter (forest within gates) and a gated hermitage surrounded by a forest. The moonlight shining through secluded gates and shut doors of one in retirement from the ordinary world (塵). Enclosure and interiority (內)
xīn 心	heart-mind	𠄎 [pictograph]	Psychospiritual center (中) of human personhood (身). Associated with innate nature (性) and spirit (神)
xìn 信	honesty/sincerity/trust	亻 (person) + 言 (speech)	A person standing by words
xìng 性	innate nature	↑ (heart) + 生 (birth/life)	The heart-mind one was born with. Associated with spirit (神)
xiū 修	cultivate	攸 (place) + 彡 (feathers/hair-strands). 攸 includes 亻 (person) and 攴 (tap), with the latter comprised of 卜 (divine) and 又 (hand)	Animal husbandry and/or ancient divination practices used to determine the auspiciousness of a given undertaking. From a Daoist perspective, involves connecting () with the extending and expansive reality of the Dao in its myriad threefold expressions (彡=三)
xuán 玄	dark/mystery/profound	纁 [pictograph]. Sometimes glossed as related to 糸 (糸) (silk/thread)	A skein of silk dipped in indigo dye (藍). The (non)color of the Dao. The Darkness that pervades and connects (通) everything (萬)
yáng 陽	yang	阝 (mound) + 易 (sunlight), with the latter composed of 旦 (dawn) (日 [sun] + 一 [horizon]) + 勿 (rays). The simplified character 阳 consists of 阝 (mound) + 日 (sun), with the latter referred to as “Great Yang”	Sunlight on a hillside. The light-counterpart of yin 陰. Specific qualities and patterns occurring in same place () at different times (一). Understood as dynamic and interrelated patterns (文/法) of interaction (極)

yǎng 養	nourish	羊 (goat/sheep) + 食 (feed). Related to xù 畜 (tend), which consists of 玄 (rope) and 田 (feed-bag)	Animal husbandry. Feeding (not eating) sheep. Taking care of oneself <i>in relationship</i> with other beings. Working in the fields (田)
yī 一	one	一 (horizontal stroke). Numeral 1	A circle (O) on its side. Both the Dao (One) and all individual things (one)
yì 意	awareness/intention/ thought	音 (sound) + 心 (heart)	The sound of the heart. Also concentration
yīn 陰	yin	阝 (mound) + 侖 (shadows), with the latter consisting of 今 (now) + 云 (clouds). The simplified character 阴 consists of 阝 (mound) + 月 (moon), with the latter referred to as “Great Yin”	Shadows on a hillside. The dark-counterpart of yang 陽. Specific qualities and patterns occurring in same place () at different times (一). Understood as dynamic and interrelated patterns (文/法) of interaction (極)
yǐn 隱	hidden	阝 (mound) + 隱 (cautious), with the latter including 工 (heaven-earth connection) and 心 (heart)	Retirement and seclusion as being hidden among mountains and shadows. Includes hidden adepts (士), immortals (仙), residence (居), virtue (德), and so forth
zhāi 齋	fast/retreat	齊 (grain field/uniform height) + 示 (omen)	A field for revelation. Leveling one’s being as the ground for sacred connection. Also used in a technical sense for zhāi-purification rites, which are also referred to as “levée”
zhēn 眞	perfect	匕 (spoon) + 鼎 (tripod)	Reaction vessel and alchemical crucible. Both Reality and actualization attained through alchemical refinement (煉) and transformation (化). Includes cultivation (修) completed (全) by human beings (人)
zhèng 正	align/aligned	一 (heaven) + 止 (foot/stop)	Postural alignment () of the body (體) as well as

			connection (通) with the Dao. Also applies to the heart-mind (心) as the center (中) and axis (+). Manifests as illumination (明) and numinosity (靈)
zhǐ 止	pause/stop/cessation	𠂔 / 止 [pictograph]. Foot/Footprint	Pausing with attentiveness, awareness, and presence. Also <i>samatha/samatha</i> (calm abiding meditation)
zhì 治	govern/regulate	氵 (water) + 台 (platform/station), with the latter consisting of 厶 (private) + 凵 (mouth/container)	Governing the state (治國) as regulating the self (治身), and vice versa. Also “healing the body.” Governing, regulating, healing
zhì 志	aspiration/will	士 (adept/practitioner) + 心 (heart)	The heart-mind of an adept characterized by an aspiration for the Dao (道志). Also alignment (正), embodiment (體), listening (聽), resonance (感), trust (信), virtue (德), and the like
zhōng 中	center	中 / 𠂔 / 中. Originally probably a flagpole and a drum, indicating territorial center	Primarily identified as the heart-mind (心) as the center of the chest (口). Also the connection () of the Thrusting Channel (工)
zuò 坐	sit [meditation]	人 (person) + 土 (ground)	Traditionally sitting on the heels with postural alignment (正). Usually solitary (獨), but may involve two or more companions (人/人) and even a multitude (眾). Centered (中), guarded (守), and still (靜). Also sometimes utilizes cushions (座蒲) and mats (座布團)



Towards a Dictionary of Daoist Classical Chinese*

Louis Komjathy 康思奇, Ph.D., CSO

Center for Daoist Studies 道學中心

ān 庵/菴: hut/hermitage. Sometimes used to designate a small temple, often a Buddhist one.

bìgǔ 辟穀: abstention from grains. Also appears as *duàngǔ* 斷穀/*juégǔ* 絕穀/*quègǔ* 卻穀. Also translated as “grain avoidance” and “abandonment of cereals.” Key Daoist ascetic and dietetical practice. Sometimes refers to complete fasting.

chànhuǐ 懺悔: atonement. Also translated as “repentance.” Daoist ritual involving moral purification and rectification, often with a Buddhist dimension centering on karma. DTC preferred translation: “atonement” (at-one-ment).

chángshēng 長生: perpetual life. Also translated as “longevity.” May also be understood as “recurring birth.” Born again in and to each moment. Sometimes refers to “immortality.”

cúnshén 存神: preserve spirit. As such, refers to conservation approach and method. Also used in the technical sense of “visualize gods/spirits.”

cúxiǎng 存想: visualization. Lit., “maintain thought.” Sometimes appears or glossed as *cúxiàng* 存象 (lit., “maintain image”), with some connection to *xiǎngxiàng* 想像 (“imagine”). One of the five major types of Daoist meditation.

dàkuài 大塊: Great Clod. A Daoist name for the earth. Recalls the Daoist emphasis on “merging with dust” (*tóngchén* 同塵).

dàtōng 大通: great pervasion. Also problematically translated as “Great Pervader.” Contemplative and mystical state of complete alignment and connection with the Dao. Basically synonymous with meditative absorption.

dǎzuò 打坐: meditation. Lit., “engage in/undertake sitting.” General name for Daoist seated meditation.

dān 丹: elixir/pill. Technically refers to “cinnabar” (mercuric sulfide [HgS]). Often appears as shorthand for *dānshā* 丹砂. Also translated more liberally as “alchemy.”

dāndào 丹道: Way of the Elixir. Also rendered as “alchemical path.” May refer to external alchemy or internal alchemy

* “DTC” indicates preferred choice of the Daoist Translation Committee 道教翻譯學會 of the Daoist Foundation.

dāntián 丹田: elixir field(s). Also occasionally translated as “cinnabar field(s).” Subtle corporeal locations. Without qualification usually refers to the navel region.

dào 道: Dao/Tao/Way. Sacred and ultimate concern of Daoists. DTC preferred translation: “Dao.”

dàoguǒ 道果: fruits of the Dao. Also referred to as “Way-Fruits” or just “fruition” for short. More refined or realized states/traits resulting from dedicated Daoist practice. Some examples include *shénxiān* 神仙 (“spirit immortality”), *wúlòu* 無漏 (“non-dissipation”), *wúwéi* 無為 (“non-action”), and *xiāoyáo* 逍遙 (“being carefree).

dàohào 道號: Daoist name. Also referred to as “Daoist sobriquet.” Sometimes synonymous with a Daoist’s religious name (*fǎmíng* 法名). Usually a formal initiation/ordination/institutional name bestowed by one’s primary teacher (*shīfu* 師父).

dàohuì 道會: Daoist association. Lit., “meeting of the Dao.”

dàojiā 道家: Family of the Dao. One of the indigenous names of “Daoism.” Referred to as so-called ~~philosophical Daoism~~ in outdated and inaccurate Orientalist constructions of Daoism (avoid). May be approximated in English as “classical Daoism.”

dàojiào 道教: Teachings of the Dao. One of the indigenous names of “Daoism.” Referred to as so-called ~~religious Daoism~~ in outdated and inaccurate Orientalist constructions of Daoism (avoid). May be approximated in English as “organized Daoism.”

dàojiè 道戒: Daoist precepts. Daoist conduct guidelines, principles, rules, and so forth.

dào jīng 道經: Daoist scriptures. Most important, influential and revered Daoist literary genre.

dàoqì 道炁: qi of the Dao. Also referred to as “Way-Energy” for short. The specific type of qi association with the Dao (numinous/sacred presence) and with Daoists and the Daoist tradition by extension. Connected with the view of Daoism as the “teaching beyond/without words” (*bùyán zhī jiào* 不言之教) and “Mysterious Movement” (*xuánfēng* 玄風).

dàoshi 道士: Daoist priest. Lit., “adept of the Dao.” Technically refers to ordained Daoist priests and monastics. Most common form of honorific address for Daoist affiliates. DTC preferred translation: “Daoist priest.”

dàoshù 道術: techniques of the Dao. Also translated as “arts of the Way” and referred to as “Way-Arts” for short. Daoist methods for cultivating and realizing the Dao. DTC preferred translation: “techniques of the Dao.”

dàoxìng 道性: Dao-nature. Synonymous with “original nature” (*běnxìng* 本性), one’s original and inherent connection to and expression of the Dao.

dǎoyǐn 導引: Daoyin (Guided Stretching). Lit., “guiding and pulling.” Also referred to as “calisthenics,” “gymnastics,” and most problematically “healing exercises.” Not so-called “Daoist/Taoist Yoga.” Daoist stretching and breathwork, often including self-massage (*ànmó* 按摩 [“pressing and rubbing”]). DTC preferred translation: “Daoyin.”

dào zàng 道藏: Daoist Canon. Lit., “storehouse of the Dao.” Also referred to as “Daoist collectanea.” Received edition dates to 1445, with a 1607 supplement. DTC preferred translation: “Daoist Canon.”

dào zhǎng 道長: Daoist elder. Also referred to as “Way-Elder” for short. Honorific term for ordained Daoist priests and monastics.

dé 德: inner power. Also translated as “integrity,” “potency,” and “virtue.” The Dao manifesting as embodied activity in the world, activity that exerts a beneficial and transformational influence. DTC preferred translation: “inner power,” with “virtue” sometimes more accurate.

dé dào 得道: realizing the Dao. Also translated as “attaining the Dao,” which is slightly problematic because of the Daoist emphasis on “non-grasping.”

dìng 定: absorption. Also translated as “concentration” and “stability.” Also the Chinese translation of the Indian and Buddhist Sanskrit *samādhi*. Contemplative state and trait. In terms of the latter, DTC preferred translation: “absorption.”

dòng gōng 動功: movement practice. Usually refers to Yangsheng practice. May be understood as “body-training,” remembering the informing Daoist energetic view.

dú 獨: alone/aloneness. Often used as a Daoist technical term for solitary meditation, including the resultant state of detachment, imperviousness, and spiritual independence.

fǎ 法: method. May also mean “dharma,” “pattern,” “phenomena,” and “teaching.”

fú qì 服氣: ingesting qi. Also referred to as “qi-ingestion.” Key Yangsheng practice. Also one of the five primary types of Daoist meditation.

gǎn yìng 感應: resonance. Also translated as “response and retribution.” May also mean “induction” and even “telepathy.” Most basically refers to sacred alignment and cosmological attunement (at-tune-ment), including appropriate responsiveness. Sometimes has a Buddhist influence emphasizing karma.

gāo gōng 高功: head officiant. Lit., “lofty accomplishment/merit.” The head priest who performs a given Daoist ritual.

gōng 公: elder. In ancient usage, refers to “dukes.”

gōng 功: method. May also mean “accomplishment” and “merit.”

gōng 宮: palace. In Daoist usage, designates a Daoist temple. Technically indicates imperial recognition, so ends in 1912. DTC preferred translation: “palace.”

gōngkè 功課: liturgy. More literally refers to “homework/schoolwork.” Key liturgical texts chanted in Daoist ritual.

guān 觀: observe/observation. Sometimes translated as “contemplation.” Key Daoist principle, practice, and quality. Also the Chinese translation of the Indian Buddhist Pali *vipassanā*/Sanskrit *vipāśyanā* (“insight meditation”). DTC preferred translation: “observation.”

guàn 觀: monastery. Also translated as “abbey/belvedere/observatory/temple.” Note the fourth tone when indicating a Daoist temple. In a modern context, technically designates a monastery.

hòutiān 後天: Later Heaven. Also translated as “deuterocosmic/Posterior Heaven/postnatal.” Generally understood as the cosmogonic moment(s) associated with the appearance of the manifest universe. Corresponds to energy derived from breath and food after birth (“postnatal qi”) in human existence.

huì 會: association. Also translated as “congregation” and “meeting-hall.” Often referred to as *dàohuì* 道會 (“Daoist associations”) in order to distinguish Daoist places/spaces from other types of meetings.

Hùndùn 混沌/渾沌: Primordial Chaos. Refers to early, often earliest cosmogonic moment characterized by Oneness and Nondifferentiation.

Hùnyuán 混元: Chaos Prime. Also translated as “Primordial Origin/Source.” Often used synonymously with Hùndùn. Also appears as the honorific name for Lǎozǐ 老子 (“Master Lǎo”) and Lǎojūn 老君 (Lord Lao).

jī 機: pivot. Also translated as “mechanism” and “trigger.” May designate an actual machine or refer to opportunity. Often used synonymously with *shū* 樞 (“center/hub/pivot”). In Daoist technical usage, often refers to the primary source of a given pattern or experience (e.g., Dao and the heart-mind).

jí 極: ridgepole. The crossbeam rafter in an architectural structure. May also mean “apex,” “extreme,” “pole,” and “ultimate.” In Daoist technical usage, often refers to cosmological processes and deeper, primary influences/movements, specifically yin-yang differentiation and interaction.

jiào 醮: offering. Also referred to as the “rite of cosmic renewal.” One of the two major forms of large-scale Daoist public ritual.

jìè 戒: precepts. Usually refers to moral guidelines and religious rules. Often referred to as *dàojiè* 道戒 (“Daoist precepts”) in order to distinguish Daoist principles and values from those of other traditions (e.g., Buddhism).

jīndān 金丹: golden elixir. May refer to the final outcome and culmination of external alchemy or internal alchemy. Sometimes used in the sense of Golden Elixir as the name for alchemical movements as a whole.

jīng 精: vital essence. The third and most material of the internal Three Treasures. Associated with the kidneys, physicality, and sexuality. One’s foundational vitality. Generally considered finite in quantity, dissipating and eventually becoming exhausted with age. Associated with semen in men and menstrual blood in women.

jǐng 景: effulgence(s). Also translated as “phosphors,” “scenery,” and “view.” In Daoist visualization practices, refers to luminous and numinous energies related to the sun, moon, and stars. Sometimes used in a Buddhist technical sense of phenomenal appearances.

jīng 經: scripture. Daoist sacred texts. Most important, influential and revered Daoist literary genre. Usually anonymous and considered inspired and/or revealed. The second of the external Three Treasures. Often referred to as *dào jīng* 道經 (“Daoist scriptures”) in order to distinguish Daoist sacred texts from those of other traditions (e.g., Ruism [“Confucianism”] and Buddhism). The term may thus also be rendered as “classic” and even “sutra.” DTC preferred translation: “scripture.”

jīng 經: meridians. Energy channels and pathways in the body.

jìng 靜: still/stillness. Also translated as “tranquil/tranquility.” Key Daoist approach, value, principle, practice, quality, and state/trait. DTC preferred translation: “stillness.”

jìngshì 淨室: pure chamber. Also appearing as *jìngshì* 靜室, *qīngshě* 清舍, or some variant, and also translated as “quiet chamber,” “room of quiescence,” and more occasionally “oratory.” Originally small detached, wooden huts with minimal furnishings. Usually used for purification and religious practice. Later may designate a meditation studio or room. DTC preferred translation: “pure chamber.”

jìngzuò 靜坐: quiet sitting. Also translated as “sitting-in-stillness” and “tranquil sitting.” Emphasis placed on entering and abiding in the state of stillness (*jìng* 靜). Most common modern Daoist technical term for Daoist apophatic and quietistic meditation. DTC preferred translation: “quiet sitting.”

jìnggōng: stillness practice. Usually refers to meditation practice. May be understood as “mind-training,” remembering the informing Daoist energetic view.

Lǎojūn 老君: Lord Lao. The deified Lǎozǐ 老子 (“Master Lǎo”), high god of Daoism, and personification of the Dao.

liàndān 煉丹: “refining the elixir.” One of the names for Daoist alchemical practice and transmutation, whether external or internal.

Língbǎo 靈寶: Numinous Treasure. Key early medieval Daoist movement emphasizing ritual and universal salvation.

Lóngmén 龍門: Dragon Gate. Largest lineage of Quánzhēn 全真 (Complete Perfection) Daoism emphasizing precept study and application (ethics).

lùndào 論道: discourse on the Dao. Also translated as “discussing the Dao” and referred to as “Way-Discourse” for short. Daoist conversations, discussions and lectures about the Dao, Daoism, and/or Daoist practice-realization.

mìng 命: life-destiny. May also refer to “fate.” In the larger Daoist tradition, associated with the kidneys and vital essence (*jīng* 精). One’s foundational vitality and physicality. Usually cultivated through movement practice (e.g., Yangsheng).

nèidān 內丹: internal alchemy. Also translated as “inner elixir/pill.” Also referred to as “physiological alchemy.” Usually refers to stage-based Daoist training regimens aimed at complete psychosomatic transformation, or “immortality” in Daoist terms.

nèigōng 內功: inner work. Also translated as “internal exercises/practice.” Usually refers to meditation.

nèiguān 內觀: inner observation. One of five major types of Daoist meditation. May involve non-discriminating awareness of all phenomena and/or exploration of the Daoist body as an inner landscape.

niàn 念: recollection. May also mean “chant,” “think,” “read,” and “reflect.” Also the Chinese translation of the Indian Buddhist Pali *sati* (“mindfulness”).

niànjīng 念經: chant scriptures.

pài 派: lineage. Lit., “tributary.” Various branches within Daoist movements and sub-traditions. The most specific and narrowest form of Daoist religious identity and location.

pǔ 樸/朴: unhewn simplicity. Also translated as “unadorned simplicity” and “uncarved block.” Key Daoist value, principle, practice, quality, and state/trait. DTC preferred translation: “unhewn simplicity” or just “simplicity.”

qì 氣/炁: qi. Various translations as “subtle/vital breath,” “energy,” and even “pneuma.” The latter often indicates affiliation with the Schafer (actually Strickmann) school. DTC preferred translation: “qi.”

qīngjìng 清靜: clarity and stillness. Also translated as “purity and tranquility.” Key Daoist value, principle, practice, quality, and state/trait. Usually associated with Daoist apophatic and quietistic meditation. One of the main connective strands throughout the entire Daoist tradition. DTC preferred translation: “clarity and stillness” or “clear stillness.”

Qīngjìng wúwéi dào 清靜無為道: Way of Clear Stillness and Nonaction. One of the indigenous Chinese Daoist names for “Daoism.”

Quánzhēn 全真: Complete Perfection. Also translated as “Complete Authenticity/Reality/Realization” and obfuscatingly as “Completion of Authenticity.” Most influential late medieval Daoist movement and one of two forms of institutional Daoism surviving into the modern world. Emphasis placed on alchemy, asceticism, and mysticism. DTC preferred translation: “Complete Perfection.”

riyòng 日用: daily application. Also translated as “daily practice.”

rùjìng 入靜: entering stillness. Daoist term for meditation. Points towards innate nature-as-stillness, which is the Dao-as-Stillness.

rùshān 入山: entering the mountains. May refer to actual mountain seclusion, eremitic withdrawal, meditation, and/or ritual. Draws attention to the central importance of actual mountains, their symbolic associations, and one’s lived experience thereof in Daoism.

sānbǎo 三寶: Three Treasures. May refer to the internal Three Treasures of vital essence, qi, and spirit or the external Three Treasures of the Dao, scriptures, and teachers.

Sānqīng 三清: Three Purities. Also translated as “Three Pure Ones.” Three primordial cosmic energies. Often discussed as the “high gods” of Daoism. Represented in anthropomorphized form as three old Chinese men.

sānshī 三尸: Three Deathbringers. Also translated as “Three Corpses” and also referred to as the “Three Worms” (*sānchóng* 三虫). In early medieval Daoism, three biospiritual parasites believed to bring about disease and premature death. Later psychologized to indicate disruptive and harmful influences.

sāntián 三田: Three Fields. Also referred to as the “three elixir fields” (*sān dāntián* 三丹田). In the more standard list, they include Qìhǎi 氣海 (Ocean of Energy; navel region; lower), Jiàngōng 絳宮 (Scarlet Palace; heart region; middle), and Zǔqiào 祖竅 (Ancestral Cavity; center of head; upper), with various name variants.

shàn 善: adept/adeptness. Also translated as “aptitude.” More conventionally means “good/goodness” and “be good/skilled at.” DTC preferred translation: “adept/adeptness.”

Shàngqīng 上清: Highest Clarity. Also translated as “Highest Purity” and somewhat inaccurately referred to as “Máoshān 茅山 (Mount Máo) Daoism.” Key early medieval Daoist movement emphasizing visualization and ecstatic journeying.

shén 神: spirit. May also mean “divine.” Also occasionally translated as “daemon,” which often indicates affiliation with the Graham school.

shéntōng 神通: spirit pervasion. Also translated as “divine connection.” Associated with the Indian and Buddhist Sanskrit *siddhi* (“accomplishment/attainment”), variously approximated as “numinous abilities,” “paranormal abilities,” and “psychic/supernatural powers.”

shénxiān 神仙: spirit immortal/spiritual immortality. Also translated as “divine transcendent/divine transcendence.” Often identified as the highest form of “immortality,” that is, enduring, perhaps eternal personal post-mortem existence. More technically, the penultimate type or rank, just below “celestial immortals” (*tiānxiān* 天仙).

shèngrén 聖人: sages. The primary ideal of classical Daoism. Human beings who embody Daoist values and represent the Daoist community and tradition.

shì 士: adept. As a Daoist technical term, also translated as “practitioner.” Originally designated a lower member of the aristocracy and feudal order, and thus rendered as “knight” and/or “retainer.” Also used in the Ruist (“Confucian”) sense of “scholar-official.” As a Daoist category, individuals committed to cultivating the Dao and participating in the Daoist community. DTC preferred translation: “adept” or “practitioner”

shīfu 師父: master-father. Also translated as “teacher.” Technically, a given Daoist’s formal teacher or spiritual father/mother. Used by Daoists in a gender-neutral sense.

shījiě 尸解: corpse-liberation. Also translated as “escape/deliverance/liberation by means of a corpse-simulacrum.” Lower form of “immortality” that involves using a substitute body (e.g., a staff) to feign death. Usually refers to extended longevity on the earth.

shīyé 師爺: master-grandfather. Also translated as “grand-teacher.” Technically, the teacher of one’s formal teacher or spiritual father/mother. Used by Daoists in a gender-neutral sense.

shǒu 守: guard/guarding. Used as a Daoist technical term for meditation. Appears as *shǒucí* 守雌 (“guarding the feminine”), *shǒujìng* 守靜 (“guarding stillness”), *shǒuyī* 守一 (“guarding the One”), and *shǒuzhōng* 守中 (“guarding the Center”).

shǒuyī 守一: guarding the One. Classical Daoist term for apophatic and quietistic meditation. Emphasis placed on emptiness and stillness, with the resultant (non)experience of mystical union with the Dao-as-One (*yī* 一). Eventually used to refer to Daoist meditation in general, even including visualization.

shù 術: techniques. Often referred to as *dàoshù* 道術 (“techniques of the Dao”) in order to distinguish Daoist methods from other types of practices.

shuìgōng 睡功: sleep exercises. May refer to recumbent Daoyin methods and/or actual sleep practice.

tàiji 太極: Taiji/Great Ultimate. Also translated as “Supreme Polarity.” Yin-yang differentiation and interaction.

tāijié 胎節: embryonic knots. Also appears as *jiéjié* 結節. Technically refers to obstructions based on ancestral and/or karmic influences. Beyond ordinary and known conditions.

Tàiqīng 太清: Great Clarity. Also translated as “Great Purity.” Key early medieval Daoist movement emphasizing external alchemy.

Tàishàng 太上: Great High. Also translated as “uppermost” and “supreme,” with some overlap with *wúliàng* 無量 (“limitless”). More technically appears as abbreviation for Tàishàng Lǎojūn 太上老君 (Great High Lord Lao), the deified Lǎozǐ 老子 (“Master Lǎo”).

tāixī 胎息: embryonic respiration. One of the most renowned and influential Daoist respiratory techniques. Sometimes understood as Yangsheng; at other times, located in internal alchemy. Usually involves the temporary and apparent cessation of normal respiration.

Tiānshī 天師: Celestial Masters. Also translated as “Heavenly Teachers.” Most influential early Daoist movement and one of two forms of institutional Daoism surviving into the modern world. The pre-modern movement centered on the Zhāng 張 family. Emphasis placed on communal ritual and moral purity. DTC preferred translation: “Celestial Masters.”

tiānxià 天下: all-under-the-heavens. Also translated as “world.” The known world, especially the human socio-political realm. Cf. *shìjiè* 世界 (“world”), *tiāndì* 天地 (“heaven and earth”), *yǔzhōu* 宇宙 (“cosmos/universe”), and *zìrán* 自然 (“Nature”).

tiānxiān 天仙: celestial immortal. Also translated as “heavenly transcendent.” Sometimes used more technically as the highest form of immortality, but also synonymous with spirit immortal (*shénxiān* 神仙).

tóng 同: merge. Also translated as “identical” and “same/sameness.” Process and state of being aligned and connected with the Dao, including in a state of mystical unity.

tōng 通: pervade/pervaded/pervasion. Also translated as “connect/connected/connection.” May also be understood as “throughness.” Process and state of being aligned and connected with the Dao, including in a state of mystical unity. DTC preferred translation: “pervasion.”

wàidān 外丹: external alchemy. Also translated as “outer elixir/pill.” Also referred to as “laboratory/operational alchemy.” Refers to combining, refining, decocting and consuming elixir formulas consisting of diverse and various ingredients.

wànwù 萬物: myriad beings. Also translated as “myriad things” and “ten thousand things.” Everything in existence.

wújí 無極: Wuji/Nondifferentiation. Also translated as “limitlessness,” “non-polarity,” and “non-ultimate.” In Daoist technical usage, the cosmogonic (non)moment before the manifest universe based on yin-yang differentiation and interaction (Tàijí). DTC preferred translation: “nondifferentiation.”

wúlòu 無漏: non-dissipation. Lit., “without leakage.” Related to conservation of vital essence, especially through sensory and psychological disengagement as well as celibacy, whether temporary or permanent. In internal alchemy (*nèidān* 內丹), usually understood as a prerequisite and foundation for more advanced training and attainment.

wúwéi 無為: non-action. Also translated as “effortlessness” and “not-/non-doing.” Uncontrived and naturally responsive modes of being and interacting. Usually involves non-interference and non-intervention. Classical and foundational Daoist approach, value, principle, practice, quality, and state/trait. Informed by and informing Daoist apophatic and quietistic meditation. DTC preferred translation: “non-action” or “nonaction”

xiāndào 仙道: Way of Immortals. Also rendered as “Way of Immortality” and “immortal path.” May refer to external alchemy or internal alchemy.

xiānrén 仙人: immortal. Also translated as “ascendent” and “transcendent.” Etymologically speaking, refers to beings (人/亼) living in the mountains (山). The character variant 僊 points towards a connection with birds/flying (翬). The primary ideal of organized Daoism, especially among practitioners of external or internal alchemy. Usually refers to individuals who have successfully completed alchemical transmutation and achieved an undying, or at least eternal state of being. DTC preferred translation: “immortal.”

xiāntāi 仙胎: immortal embryo. Also appearing as *shèngtāi* 聖胎 (“sacred embryo”). The transcendent spirit created through inner alchemical training. Sometimes indicates latency that develops into the Child/Infant (*yīng'ér* 嬰兒).

xiāntiān 先天: Prior Heaven. Also translated as “Anterior Heaven/protocosmic/prenatal.” Generally understood as the cosmogonic moment(s) before the appearance of the manifest universe, but still related to emanation and differentiation. Corresponds to energy acquired from the cosmos and ancestors prior to birth (“prenatal qi”) in human existence.

xiàng 象: appearance. Technically depicts an elephant. May also mean “emblem,” “figure,” “image,” “shape,” “symbol,” and so forth. In Daoist technical usage, often refers to an

appearance or object that not only represents, but also contains the presence of an associated being or energy. Also used to refer to the hexagrams of the ancient *Yijing* 易經 (Classic of Change).

xīāoyáo 逍遙: being carefree. Also translated as “carefree ease” and “free and easy.” Also appears as *xīāoyáo yóu* 逍遙遊 (“carefree wandering”). Key Daoist approach, value, principle, practice, quality, and state/trait.

xiéhuì 協會: association. May also mean “organization” and “society.” As used in the sense of “Daoist association” (*dàojiào xiéhuì* 道教協會), technically indicates institutional location inside the modern Chinese bureaucratic state and structure (People’s Republic of China) and thus has a political association. The more traditional Daoist designation is *dàohuì* 道會.

xīn 心: heart-mind. Also translated as “heart” and “mind.” May also mean “center” and “core.” As the traditional Daoist view is psychosomatic and energetic, “heart-mind” is more accurate. The psychospiritual center of human personhood. DTC preferred translation: “heart-mind.”

xīnzhāi 心齋: fasting of the heart-mind. Also referred to as “heart-fast,” “heart-retreat,” and “mind-fasting” for short. Classical Daoist term for apophatic and quietistic meditation. Emphasis placed on disengaging sense perception and decreasing psychological agitation.

xìng 性: innate nature. In the larger Daoist tradition, associated with the heart and spirit (*shén* 神). One’s original and inherent connection with the Dao. Also the ground of one’s being. Usually cultivated through stillness practice (e.g., meditation).

xíng 行: practice. More literally means “move” and “walk.” In technical Daoist usage, may also refer to “beneficial/good deeds” or “meritorious activity,” especially actions that neutralize negative karma and increase positive karma.

xiūdào 修道: cultivating the Dao. *Xiū* 修 may also mean “mend” and “tend.” Often invoked in English as “Daoist cultivation.”

xiūjìng 修靜: cultivating stillness. Both intensive quietistic meditation practice and stillness as an all-pervading existential approach.

xiūliàn 修煉 / 修鍊: cultivation and refinement. Or “cultivation-refinement.” Sometimes approximated as “asceticism.” Technically refers to Daoist alchemical training and transmutation. Often understood as shorthand for *xiūdào* 修道 (“cultivating the Dao”) and *liàndān* 煉丹 (“refining the elixir”).

xiūxíng 修行: cultivation and practice. Or “cultivation-practice.” General Daoist term for “Daoist practice.” Basically synonymous with *xiūchí* 修持, but the latter often includes “maintaining the precepts” (*chíjiè* 持戒). *Xiūxíng* also is used to translate the Indian Sanskrit *sādhanā* (spiritual discipline).

xiūzhēn 修真: cultivating perfection. Also translated as “cultivating the real/true.” Daoist alchemical training, especially internal alchemy (*nèidān* 內丹). Training regimens aspiring for complete psychosomatic transmutation, referred to as “perfection” (*zhēn* 真/真). DTC preferred translation: “cultivating perfection.”

xuán 玄: mystery/mysterious. Also translated as “dark” and “profound.” Daoist (non)description of the Dao-as-Mystery. DTC preferred translation: “mystery/mysterious.”

Xuánfēng 玄風: Mysterious Movement. *Fēng* 風 literally means “wind,” and “current” by extension. One of the indigenous Chinese Daoist names for “Daoism.”

Xuánmén 玄門: Mysterious Gate. Also translated as “Door/Gateway to the Mysterious.” One of the indigenous Chinese Daoist names for “Daoism.”

Xuánxué 玄學: Profound Learning. Also translated as “Dark Learning,” “Mysterious Learning,” and “Mystery Studies.” Key early medieval Daoist quasi-salon and hermeneutic movement emphasizing reading and interpretation of the *Dàodé jīng* and *Zhuāngzi* (“Lǎo-Zhuāng Daoism”). Referred to as so-called ~~Neo-Daoism~~ in outdated and inaccurate Orientalist accounts of Daoism (avoid). DTC preferred translation: “Profound Learning.”

yī 一: one/oneness/unity. Literally the number 1. May refer to the Dao (One), the process (unification), and the associated state (oneness/unity). Appears in important classical Daoist technical terms designating apophatic and quietistic meditation, including *bàoyī* 抱一 (“embracing the One”), *déyī* 得一 (“attaining/realizing the One”), *shǒuyī* 守一 (“guarding the One”), and *zhíyī* 執一 (“grasping the One”).

yīnshì 因是: adaptive presence. Lit., “according with/following this/here.” Also translated as “flowing cognition” (Harold Roth). Daoist contemplative state and trait, especially associated with embodied being-in-the-world.

yángshén 陽神: yang-spirit. The transcendent spirit actualized and/or created through alchemical training and transmutation.

yǎngshēng 養生: Yangsheng. Lit., “nourishing life.” Generally refers to health and longevity techniques. However, may also involve a larger repertoire, including dietetics and hygiene. DTC preferred translation: “Yangsheng.”

yīndé 隱德/陰德: hidden virtue. Exerting positive influence and effects and performing beneficial deeds without expectation of recognition or reward. Often considered a foundational and/or prerequisite for more advanced Daoist training.

yuánqì 元氣: original qi. Also translated as “original/primal/primordial breath.” One of the purest and least differentiated forms of qi. Sometimes viewed as endowed, but generally understood as

cultivated, actualized and embodied through Daoist practice. DTC preferred translation: “original qi.”

yuánshén 元神: original spirit. Also translated as “primal/primordial spirit.” The purest and least differentiated expression of spirit. Associated with the heart-mind and innate nature. Sometimes viewed as endowed, but generally understood as cultivated, actualized and embodied through Daoist practice. DTC preferred translation: “original spirit.”

zàohuà 造化: transformative process. Also problematically translated as “creation” and inaccurately as “Creator.” The universe as transformative process, especially as based yin-yang differentiation and interaction. DTC preferred translation: “transformative process.”

zhāi 齋: fast/fasting. On the most basic level, actual dietary fasting. Also used by Daoists to refer to meditation. Most technically, purification rituals, which also are referred to as “fasts,” “retreats,” and *levée*. One of the two major forms of large-scale Daoist public ritual.

zhēn 真: perfect/perfected/perfection. Also translated as “authentic/real/true.” The character technically depicts a reaction vessel and/or alchemical crucible. For alchemical literature, “perfect/perfected/perfection” is the DTC preferred translation.

zhēnqì 真氣: perfect qi. Also translated as “authentic/real/true energy.” Generally understood as cultivated, actualized and embodied through Daoist practice. DTC preferred translation: “perfect qi.”

zhēnrén 真人: Perfected. Also translated as “authentic/real/true being/person.” One of the ideals of organized Daoism, especially among practitioners of external or internal alchemy. Usually refers to individuals who have successfully completed alchemical transmutation and achieved an undying, or at least eternal state of being. DTC preferred translation: “Perfected.”

zhèng 正: align/aligned/alignment. May also mean “correct,” “proper,” “right,” “upright,” and even “orthodox.” As a Daoist technical term, often refers to cosmological attunement and postural alignment, especially in formal meditation practice. DTC preferred translation (via Harold Roth): “align/aligned/alignment.”

zhèngyàn 證驗: experiential confirmation. Also approximated as “signs of proof” and “verification.” Beneficial and transformative effects of successful Daoist practice, often including numinous abilities (Skt.: *siddhi*). DTC preferred translation: “experiential confirmation.”

Zhèngyī 正一: Orthodox Unity. Alternative name for Tiānshī 天師 (Celestial Masters) Daoism. Most influential early Daoist movement and one of two forms of institutional Daoism surviving into the modern world. The modern movement centers on various family lineages. Emphasis placed on communal ritual and moral purity.

zhǐ 止: pause/stop. Key Daoist approach, value, principle, practice, quality, and state/trait. Later used to translate the Buddhist Pali *samatha* and Sanskrit *śamatha*, “calm abiding” meditation. Also referred to as “cessation.”

zhìrén 至人: utmost person. *Zhì* 至 also may be understood as “actualized,” “complete,” and “fulfilled.” Sometimes used synonymously for *shèngrén* 聖人 (“sage”), and thus designates the classical Daoist ideal.

zhōng 中: center. May refer to the Dao (Center), the process (centering), and the state/outcome (centered). As a somatic location usually designates the heart region, but sometimes refers to the navel region.

zhùjī 築基: establishing a foundation. Often used to designate the first, preliminary stage(s) of internal alchemy practice. Usually involves strengthening a root in virtue, including through hidden merit and good deeds, as the prerequisite for more advanced training.

zǐ 子: master/adept. Traditional designation (as suffix) for an elder and senior teacher (e.g., Lǎozǐ 老子 [“Master Lǎo”]) or (as prefix) for a disciple and student (e.g., Zǐkuí 子葵 [Adept Kuí]).

zìrán 自然: suchness. Lit., “self-so.” Also translated as “naturalness,” “spontaneity,” “thusness,” and even “Nature.” The Dao and reality as such. Being-so-of-itself. As-is-ness. DTC preferred translation: “suchness,” recognizing that the latter also refers the Buddhist *rúlái* 如來 (“thus-come”; Skt.: *tathāgata*).

zuòwàng 坐忘: sitting-in-forgetfulness. Lit., “sit and forget.” Also problematically translated as “sitting in oblivion.” Classical Daoist term for apophatic and quietistic meditation. Emphasis placed on disengaging sense perception and decreasing psychological agitation, to the point of entering forgetfulness. From this perspective, *wàng* 忘 parallels *jìng* 靜 (“stillness”).